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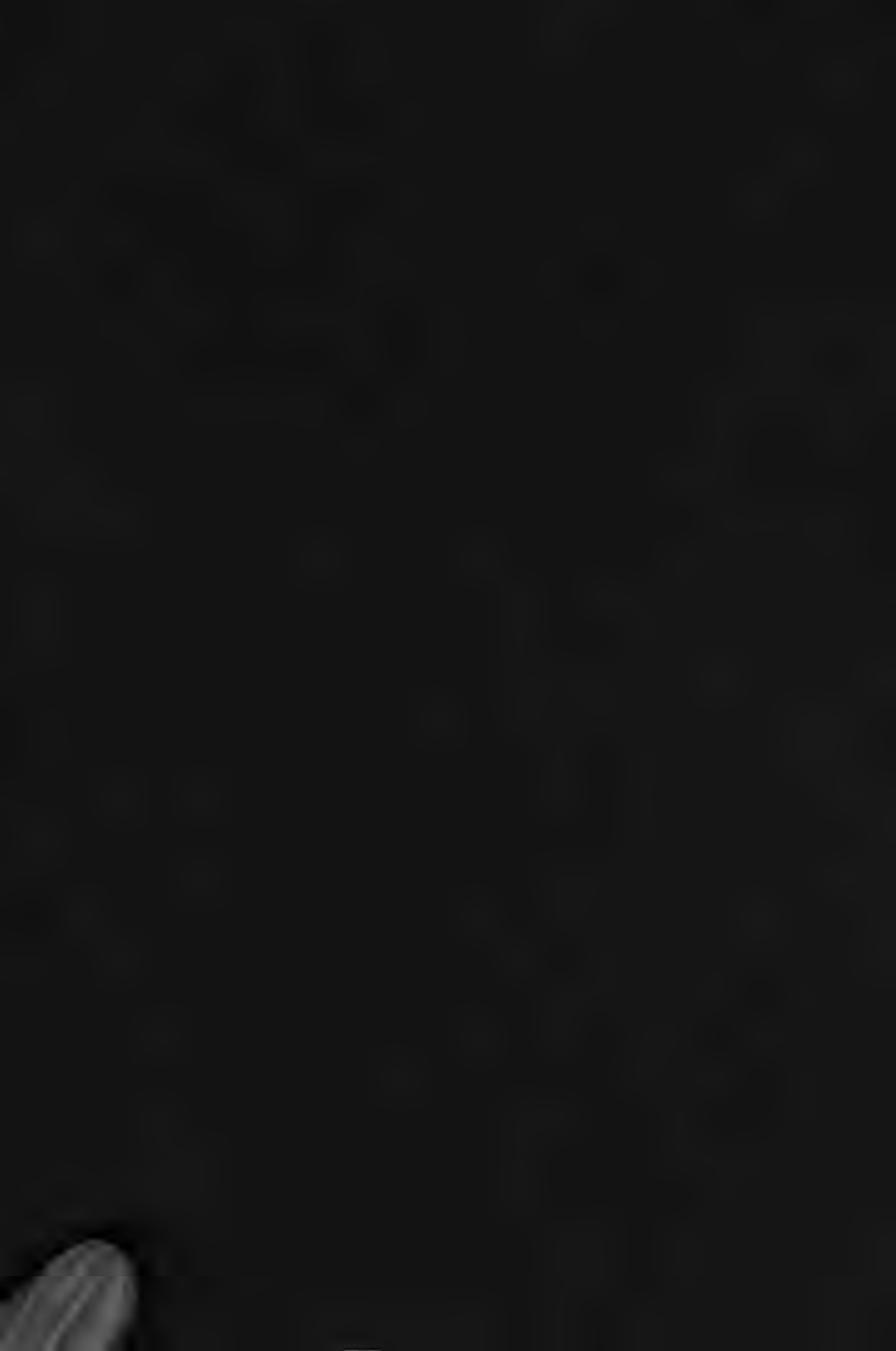
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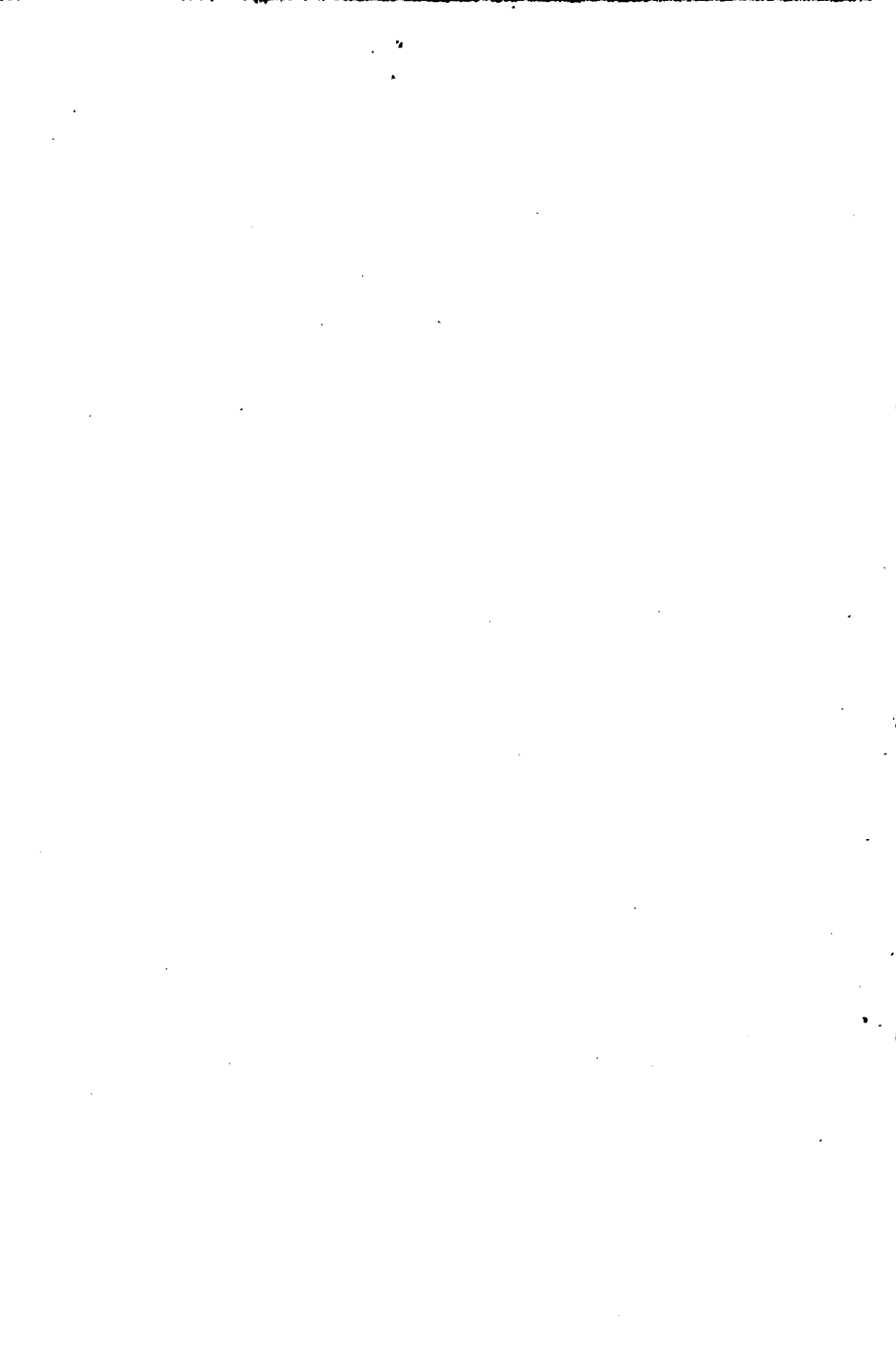
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*J. Boutellier
Lima
Congo
1906*

GRAMMAR AND DICTIONARY OF THE
BULUBA-LULUA LANGUAGE



GRAMMAR AND DICTIONARY
OF THE
BULUBA-LULUA LANGUAGE

AS SPOKEN IN THE UPPER KASAI AND
CONGO BASIN

*PREPARED FOR THE AMERICAN PRESBYTERIAN
CONGO MISSION BY*

W. M. MORRISON

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PREFACE.

THE Baluba and Lulua people, in language and in race, belong to the great Bantu family, which, though having many different subdivisions, occupies, roughly speaking, all of Africa south of the fifth parallel of north latitude, the Hottentot-Bushmen in the extreme south being the only exception. These Bantu languages are radically different from the distinctly negro dialects of the peoples bordering them on the north. While the different Bantu dialects have much in common so far as some of the general characteristics are concerned, yet there are many degrees of difference. Some are perhaps as widely apart as the English and the Greek, while others are so near akin that the differences amount to nothing more than localisms or a brogue.

This latter fact is true of the language spoken by the Baluba and the Lulua people, who together occupy a large area in Central Africa, extending, roughly speaking, from the junction of the Lulua and Kasai rivers in a general southeasterly direction into Garenganze, where the language is called Ciluba. They thus occupy the high and comparatively healthy table-lands on the divide between the headwaters of the Kasai and the Congo on one side and the Zambezi on the other. Moreover, these peoples are remarkably docile, peaceable, industrious and eager for civilization, and are in many respects far superior to many African tribes. It has thus come about that the Baluba, especially, are eagerly sought after as slaves, with the result that many thousands of them have been carried into captivity, often into foreign tribes.

These facts, together with the wide area covered by these two peoples, have made their tongue the *lingua franca*, or "trade" language, of the greater part of the upper Kasai and Congo basin, thus enabling one understanding it to go almost everywhere over this vast region and be understood. It is gratifying to note that the Buluba-Lulua is very near of kin to the Lunda and Tongo which are spoken over a large area on the south. It would be useless to attempt to estimate the number of people speaking with more or less divergency the language whose

laws this book attempts to put into tangible shape. All this is particularly fortunate in view of the fact that so many of the languages of Africa are confined to very narrow geographical limits.

Since the establishment of the American Presbyterian Mission at Luebo, which place is located on the north bank of the Lulua river at its junction with the Luebo, several thousand Baluba and Lulua people have come there and settled—the Lulua from the immediate south and east, and the Baluba from the regions still farther to the east. Through these numerous immigrants Luebo has become a cosmopolitan place, with reflex influences going out in turn to the different tribes and villages represented there.

While there are slight differences in some of the root words used by the Baluba and the Lulua and some differences in the tones or manner of pronunciation, the Baluba being smooth and rhythmic, the Lulua more harsh and guttural, yet these diversities are so slight that we feel warranted in grouping the language of these two peoples under the one name Buluba-Lulua. It must, however, be borne in mind that each of these tribes is still farther subdivided into clans or groups, where there may and often does exist a still farther variation in the words. It is a curious fact that the very names Baluba and Lulua do not seem to have been originally used by the people in speaking of themselves; these names have been given them by outsiders. Among themselves they go by the clan names, such as Bakua Kaloshi, Bakua Chimanga, Bakua Temba, etc.

In this book no effort has been made to separate the words of the two peoples, for they are so intimately intermingled that this would at present be hopeless, confusing and unprofitable. Nor has any effort been made to find all the possible words used among the different clans; only the commoner words used about Luebo are introduced. This opens up a wide field for future study and investigation, and of course means that variations from the words given in this book will become more numerous as the distance from Luebo increases. It is easy to understand how these almost infinite differentiations have sprung up. There is no tribal unity, no literature, the villages and clans are more or less isolated from each other, with the consequent jealousies. But we believe that as communication is established between the different clans, and especially as the written language which the missionaries are sending out becomes more widely circulated, a unifying process will set in.

On the other hand, the language, especially as spoken in the region about Luebo and such other cosmopolitan centres, where the outside world is touched, is constantly growing—and, strange to say, becoming

more unified—by the accession of new and foreign words. For about Luebo we not only have a commingling of other tribes, such as the Bakete, the Bakuba, the Zappo Zapps, etc., but the native quickly takes up words from the missionary, the white trader, the Government official, or the West Coast English-speaking carpenter. These overseas foreigners, in passing through the Lower Congo region, pick up native words as used there and bring them farther into the interior. The Portuguese were the earliest European settlers on the coast about the mouth of the Congo river, and a goodly number of their words have found the way back into the interior languages; the name *mputu*, which means the country of the foreign white man, is a corruption of Portugal. Since the native naturally lacks names for many articles in common use by the foreigner, it is not surprising that the foreign word is often introduced and the native is proud to use it. The word is nativized and thus takes its place in the language. I say nativized, for although these new words find their place in the language, yet there is a strong tendency to preserve the native grammatical constructions, and, after all, the foreign words are comparatively few.

My observation is that the language is spoken with greater grammatical purity about Luebo to-day than it was some years ago.

And just here it is interesting to note that although there is a remarkable richness of the language in some directions, there is a no less remarkable paucity of terms in other directions. For example, there is no word for the young of living creatures. The indefinite *muana*, *child*, is used for all alike. There is no single word for *brother* or *sister*. The native recognizes only three distinct colors, *red*, *white* and *black*; there is nothing for *green*, the most common color in the tropics. The verb *dila* is made to do service for *cry*, *bawl*, *bleat*, *squeal*, *roar*, *croak*, *bray*, *tick* (as watch). There are no pronouns indicating sex. There is no satisfactory word for *love*; the same word which the native uses for God's love he must also use to express his liking for salt or his preference for a certain kind of cloth. Sometimes one fairly cries out in agony for a word to express some of the strong English words like *ought*, *duty*, *must*, *obligation*, etc. And so the list might be easily increased. Perhaps as our knowledge of the language grows, we may discover terms for some of these ideas. It is not surprising, therefore, to find a great dearth of words to express religious thought. In some cases the missionaries have, by common consent, introduced a word, generally from the Greek or Hebrew. We have thought it safer and more satisfactory sometimes to introduce thus an entirely new word rather than try to use a native word which would inaccurately convey the idea intended. It is interesting here to recall that very

many of the ecclesiastical words in the English language were brought in at the time of the introduction of Christianity into England. I have also taken the liberty, on my own responsibility, of introducing into the Vocabulary a few words for some common household articles for which the natives have no equivalent. Since English is the language of those for whom this book is chiefly intended, the introduced words are naturally taken from that language.

At the request of my colleagues on the Mission, the preparation of this work was undertaken some months after my arrival in Africa in 1897. My first intention was to prepare a small book to contain only the essentials of the language and the more common words, but as I went farther into the work I found that I could not be certain of the essentials without myself going quite into details. Having done this, it seemed a waste of labor not to record the result of the investigations in permanent form. It is now my purpose to prepare a short handbook embodying only the essentials and intended for beginners in the language. The growth of the work as I have progressed, and the fact that it was the first of the kind ever undertaken in this dialect, combined with the many missionary duties, from which it was impossible on account of the smallness of our force for me to be released so that I could give my full time to the language study, have postponed the completion of this task much longer than I had anticipated. Often weeks at a time have intervened when it was impossible, either on account of illness or on account of other more pressing missionary duties, to push the work on. Even after the greater part of the material had been gotten into tangible shape before my return to America, I have found the revising, correcting, copying and getting of the matter ready for the press a much greater undertaking than I had anticipated. For these reasons I ask the forbearance of my colleagues who have waited so patiently for the work to appear. I must also express my appreciation of the kindness shown by the Executive Committee of Foreign Missions of the Presbyterian Church, who have patiently allowed me to carry on this work, trusting only to my own word and to that of my colleagues that my time and energy and the Church's money were being rightly spent.

I must express my obligation for helpful suggestions gotten here and there from works in other dialects of the Bantu family; especially might be mentioned those of Torrend, Bentley, Whitehead, Stapleton, Bishop Steere, Wilson, Pilkington, Nassau and Bleek. Declerq's *Grammaire de la Langue des Bena Lulua*, though only a pamphlet, giving with more or less accuracy the merest outlines of the language, was exceedingly helpful in the early stages of the work. I have appre-

ciated Stapleton's frankness in admitting difficulties, and his breadth of view in dealing with the comparative language problems. I am indebted to Dr. D. W. C. Snyder for the manuscript of his work in the Bakete dialect. And I am under many obligations to my colleagues, especially Mr. and Mrs. Sheppard and Mr. Hawkins, for giving me a start in the early days.

I have sometimes ventured to differ from the majority of Bantu grammars, but it has been done in order to secure greater simplicity.

And here I must not fail to mention the names of native lads who have helped me, generally most patiently, through the long weary discussions and investigations which they could not understand. Among these may be mentioned Kazadi, Kabata, Kamuidika and Kachunga. The latter spent over a year with me in America. Some of the girls were most helpful, especially Malendola. These were not all kept in constant employ, but were called on as needed, for I soon found it better to use several language-helpers than to rely on the judgment of only one.

I most heartily express my personal gratitude and that of my colleagues and the Society which I represent to the American Tract Society for so generously undertaking, partly at its own expense, the publication of this work.

It is to be hoped that the book will prove helpful to Government officials, traders or travelers, but the motive which has inspired the writer through it all has been the belief that it would aid the missionary more quickly and more accurately to learn the language of this great people, hoping that in due time schools would be widely established and the Word of Life given to the people in a language which they could read and understand.

Many perplexing problems have arisen as to spelling, as to construction, and as to the exact meaning of words, and the author is most painfully conscious of the many inaccuracies which farther study and investigation by himself or others will reveal in his work, which makes no claim to being exhaustive or perfect; yet he will feel abundantly compensated for all the labor it has taken if the book will aid in a wider dissemination of the gospel. To this end he prays that it may be used.

I feel that I cannot pass this book into the hands of my fellow missionaries without saying a final word to them. The Government official or the trader or the traveler can get along and accomplish his work with only a superficial knowledge of the language. Not so with the missionary: he is to deliver the gospel message, and a deep and thorough acquaintance with the language which is his chief medium

of communication should be his constant ambition, that the message may be delivered accurately and intelligibly. I have noticed that almost invariably the man who speaks the language with fluency is the man who commands attention and whose influence will be the most widely felt. May I utter a warning? There is danger of reaching a point where we make no farther progress in the language. This should not be. Study and investigation on our part should never cease. This book is by no means accurate or exhaustive—it is only intended as a guide and a help to wider and deeper study of the language, which I hope and pray will be inspired by the thought of Him who commanded us to “preach the gospel to every creature.”

W. M. MORRISON.

LEXINGTON, VA., January, 1906.

GRAMMAR.

ORTHOGRAPHY.

I. THE ALPHABET.

1. The Buluba-Lulua alphabet consists of thirty letters, each representing a distinct sound. They are as follows:

Letters.	Pronunciation.	English Equivalents.	Examples.
a	a	as a in father	malu, <i>affairs.</i>
ă	ă	as a in hat	kubăla, <i>to count.</i>
â	â	as a in fall	bukăle, <i>strength.</i>
b	bay	as b in bone	bantu, <i>people.</i>
c	chay	as ch in choose	mucima, <i>liver.</i>
d	day	as d in day	bidia, <i>bread.</i>
e	e	as e in they	kuteka, <i>to put.</i>
ě	ě	as e in met	dikēla, <i>egg.</i>
f	fay	as f in fat	kufika, <i>to arrive.</i>
g	gay	as g in king	kubanga, <i>to begin.</i>
h	hay	no equivalent (§ 6)	luhehele, <i>wind.</i>
i	i	as i in machine	bibi, <i>badly.</i>
ī	ī	as i in hit	kuxiha, <i>to kill.</i>
ī	ī	as i in pine	mi, <i>water.</i>
j	jay	as j in French <i>jeune.</i>	kujula, <i>to pull up.</i>
k	kay	as k in king	kulua, <i>to come.</i>
l	lay	as l in long	lubilu, <i>hurry.</i>
m	may	as m in man	muntu, <i>person.</i>
n	nay	as n in not	kunanga, <i>to love.</i>
o	o	as o in note	diboko, <i>arm.</i>
p	pay	as p in pay	mpuku, <i>rat.</i>
s	say	as s in sit	kusaya, <i>to cut up.</i>
t	tay	as t in tone	tulu, <i>sleep.</i>
u	u	as u in rule	lufu, <i>death.</i>
ū	ū	as u in but	mukūxi, <i>woman.</i>
v	vay	as v in vine	kuvua, <i>to wash.</i>
w	way	as w in water	wewe, <i>thou.</i>
x	shay	as sh in shall	kuxāla, <i>to remain.</i>
y	yay	as y in yonder	kuya, <i>to go.</i>
z	zay	as z in zone	kusakala, <i>to quake.</i>

NOTE 1. It will be observed that the governing principle of the above alphabet is that it shall be phonetic, letting each sound in the language be represented by a distinct letter. The letters **m** and **n** in double-consonant constructions furnish an apparent exception, having each a sound different from that indicated above, but this will be treated later. §§ 13-15.

According to the above principle, therefore, the letters **a**, **ä**, and **å** are not to be regarded as different sounds of the same letter, but as different letters. The same is true of **e** and **ë**, **i** and **ï** and **ü**, **u** and **û**. In the Vocabulary, however, in order to avoid confusion, the words are arranged in the ordinary way, regardless of the order of the letters as above given.

NOTE 2. In order to aid beginners in the pronunciation and to prevent confusion it has seemed almost necessary to introduce in this book the short sounds **ä**, **ë**, **ï**, and **û**, also the longer **å** and **ï**. Perhaps later, after the language has become more fixed in its orthography, many of these diacritical markings can be omitted, especially in books intended entirely for native use. At the same time the learner must be warned that accurate pronunciation can only be gotten by carefully listening to the words as they are spoken by the natives. Cultivate, from the very beginning, the habit of careful listening. Having once caught the sound, the pronunciation will not generally be difficult.

It will be observed that the diacritical marks, with the exception of **å**, are those used in Webster's Dictionary.

NOTE 3. Observe that the letters **j**, **v** and **z** are used mostly by the Baluba, while the Lulua people generally use **x**, **f** and **s** respectively. The sounds are so nearly alike that little confusion arises. In the Vocabulary, the spelling adopted has been determined as far as possible either by the dialect to which the word most probably belongs or by the form most commonly heard about Luebo. At the same time it must always be borne in mind that the native gives the sound peculiar to his own dialect. These differences in pronunciation are often due to the front teeth being filed or, in some cases, knocked out.

NOTE 4. Sometimes, in order to show where contraction has taken place, the circumflex (') is used over certain vowels, but, since it produces no marked difference in sound, these letters are not introduced into the alphabet.

NOTE 5. In spelling, the natives are taught to give to each vowel its exact sound, and to let each consonant be followed by the sound of **e** in *they*. Unfortunately, custom has made exceptions of **m** and **n**, which are pronounced as in English, but consistency would indicate that they should also fall in line with the other consonants.

VOWELS.

2. The long vowels are *a*, *e*, *i*, *ī*, *o* and *u*, with which may be classed the broad *ä*. The short vowels are *ä*, *ē*, *i* and *ū*.

REM. The vowels present no difficulties in pronunciation, but it is often hard to distinguish between *a* and *i*, between *a* and *ū*, between *o* and *ū*, between *i* and the diphthong *ai*, between the long and short sounds of the same letter. Shall we write *muci wīnyi* or *muci wanyi* (*my stick*)? Shall it be *mukaxi* or *mukūxi* (*woman*)? *kumūna* or *kumona* (*to see*)? *mi* or *mai* (*water*)? Only time and farther light can settle these questions definitely.

CONSONANTS.

3. The consonants *b*, *d*, *f*, *k*, *l*, *p*, *s*, *t*, *v* and *z* have the common English pronunciation and need no farther explanation.

4. *C* is arbitrarily used to represent the single sound of *ch* in *church*, though it often has much the sound of *ts* in *nuts*.

5. *G* is always found in combination with *n*, and has the peculiar sound of *g* in *king*. The *g* is thus never found alone and it seems impossible for the native, even in spelling, to give *g* the simple hard sound of *g* in *go*—it always has the nasal preceding.

REM. The distinct hard sound of *g* as in *go* is heard, however, in some dialects, especially that of the Bakete. For example, the Baluba and Bena Lulua say *ku-nang-a*, like English *sing-er*, while the Bakete say *ku-nan-ga*, like English *stronger* (pronounced as *stron-ger*).

6. *H* is arbitrarily used to represent a peculiar breathing sound which is not found in the English. It is near of kin to *f* and *p*, though clearly distinct from each. It is important to distinguish it from these two letters, since upon this depend certain laws of euphony which will be considered later. To produce this sound, as in the word *luhehele*, place the lips as preparing to whistle, not protruding them too much, and being careful not to press the lower lip up against the teeth, then expel the breath, uttering the sound, allowing the lips to fall apart.

7. *J* has the softer French sound of *j* in *jeune*.

8. *M* has always its usual English sound save in the double-consonant forms at the beginning of words. § 14 (*b*).

9. *N* usually has the simple sharp nasal sound of *n* in *not*, save when it is combined with other consonants. § 15.

10. *W* is used only in its force as a consonant; it is therefore not employed in diphthongs or other vowel combinations. The close relation of *w* to *u* is observed in certain euphonic changes. § 27.

11. *X* is used arbitrarily to represent the single sound of *sh*.

12. **Y** is always a consonant; it is therefore not employed in diphthongs or other vowel combinations. Its close relation to the vowel **i** is seen in certain euphonic changes. § 28.

DOUBLE CONSONANTS.

13. Double consonants occur only when **m** and **n** are prefixed to other consonants: **M** is found before **b** and **p**, **n** before **c**, **d**, **f**, **g**, **j**, **k**, **s**, **t**, **v**, **x**, **y** and **z**.

14. In the pronunciation of the double consonants with **m** we must note:

(a) When the double consonants come in the body of the word, the division of the syllable occurs between the two consonants, and **m** consequently has its common sound.

Wa-kum-pa, *he has given to me.*

(b) When, however, the double consonants come at the beginning of the word a peculiar and unfamiliar sound is given to the combination. In the pronunciation of **mpuku**, *rat*, for example, close the lips, let the initial sound pass out through the nose, then expel the breath, uttering **puku**.

15. In the pronunciation of the double consonants with **n** we must note:

(a) When **n** with another consonant comes at the beginning of a word a peculiar sound is given to the combination. Note the pronunciation of **nsubu**, *house*. Throw the end of the tongue up against the roof of the mouth as in the pronunciation of **n**, allow the initial sound to pass out through the nose, then expel the breath, uttering **subu**.

NOTE. **G** in such cases has the sound of **g** in *king*, not the hard sound of **g** in *go*.

Ngoma, *drum*; **ngombe**, *ox*.

(b) When **n**, with another consonant, comes in the body of a word we have the two following sounds:

(i) When the **n** comes before **c**, **d**, **t** and **y**, the division of the syllable occurs between the two consonants, and **n** consequently has its common sound.

Wa-kun-da-ya, *he promised me*; **wa-kun-tu-ma**, *he sent me*; **ku-mün-ya**, *to know*.

REM. The pronunciation of **ny** is the same as the Spanish **ñ** in *cañon*. Some Bantu grammarians write this sound combination with a Spanish character. Sometimes the **y** is very slightly sounded and this may

account for the fact that in certain constructions it loses its significance, though not its sound, and is treated as if it were not present. § 329 (c).

(2) When the *n* comes before *f, g, j, k, s, v, x* and *z* it has a peculiar ringing sound like *ng* in *king, thing*, etc. In such cases there is a decided nasal tone just before the consonant, but be careful not to allow the end of the tongue to touch the roof of the mouth in attempting to pronounce the *n*. For division of the syllables in such cases, see § 21, Rem.

Wakunva, he heard; wakunkuma, he flogged me; wakunxia, he left me.

NOTE 1. *G* in such cases carefully preserves the usual sound of *g* in *king*.

NOTE 2. For *n* before *h* see § 32.

DIPHTHONGS AND VOWEL COMBINATIONS.

16. There are several proper diphthongs in which both vowels are sounded with the same expulsion of the breath. The more common are as follows:

- (a) *Ua*, pronounced as *wa* in *wash*.*
Bualu, affair.
- (b) *Ue*, pronounced as *ua* in *persuade*.
Kuebi, at your house.
- (c) *Ui*, pronounced as *ue* in *desuetude*.
Kulba, to steal.
- (d) *Ui*, pronounced as *ui* in *quiet*.
Kulnyi, at my house.
- (e) *Uo*, pronounced as *uo* in *quote*.
Buonso, entirely.

REM. Often the *u* is very slightly sounded, as in *muoyo, life*; but in order to preserve consistency the *u* is always written.

- (f) *Ia*, pronounced as *ea* in *idea*.
Bidia, bread.

* Some of these may not improperly be called semi-consonant diphthongs since *w* or *y* can be substituted for the *u* and the *i* respectively in many cases so far as the sound is concerned. For example *bualu* might be spelled *bwalu*, and would be so spelled in most Bantu grammars but since it seems expedient, for the sake of symmetry in concord, to preserve as far as possible the original forms of the language the regular *u* and *i* are retained in all such cases except when they begin a word and are followed by a vowel in the same syllable, or when they stand between two vowels. §§ 27, 28.

- (g) **Ie**, pronounced very much as *ea* in *create*.
Blebl, *your (things)*.
 (h) **Ii**, pronounced something as *ei* in *deity*.
Dilnyl, *fat*.
 (i) **Io**, pronounced as *io* in *Ethiopia*.
Blonso, *all (things)*.
 (j) **Iu**, pronounced very much as *eu* in *feud* or *ieu* in *adieu*.
Diulu, *the heavens*.

17. There are also the combinations **au**, **ai**, **ea**, **eu** and **ei**, which perhaps may as well be called diphthongs, otherwise a separate syllable would have to be made for the second vowel, thus causing confusion in the spelling.

18. It will thus be noticed that all vowel combinations are treated as diphthongs and hence are regarded as one syllable.

Bua-lu, *kul-ba*, **kau-ku-lu-ke**, **kai-ku-lu-ke**, **nea-lue**.

II. SYLLABLES.

19. The syllables are divided so as to represent in the most accurate manner the pronunciation rather than the etymology.

20. Where there is not a double consonant to be considered, the syllable begins with a consonant and ends with a vowel or diphthong. Of course each diphthong with its consonant makes a syllable. See § 18.

Ku-xi-ka-ma, *to sit down*; **mua-na**, *child*.

REM. 1. In some words the final vowel is very slightly sounded, but if the word is used emphatically or in construction, a vowel sound will generally be detected. It is, however, sometimes difficult to determine just what sound it is.

REM. 2. The initial letter of some words is a vowel.

Ebl, *your eggs* (**makéla** understood); **atanu**, *five eggs*; **onso**, *all the eggs*; **udl**, *he is*; **aba**, *these people*; **itaba**, *answer* (imperative mood); etc.

21. When double consonants occur the division takes place between the consonants.

Mun-tu, *person*; **wa-kum-pa**, *he has given me*; **mu-lun-da**, *friend*.

REM. 1. When **n** comes before **f**, **g**, **j**, **k**, **s**, **v**, **x** and **z** [§ 15 (b) (2)], the division is made regularly between the two consonants, but it must

be borne in mind that the *n* has only a slight nasal sound, especially in *ng*. In fact the pronunciation might best be preserved in some cases by making the division after the consonants as in the English word *sing-er*, but confusion may perhaps best be avoided by holding to the rule above made.

Mu-ke-len-ge, chief; wa-kun-va, he heard.

REM. 2. While there are good reasons for following most Bantu grammars in making the syllable begin with a double consonant (*mu-ntu, wa-ku-mpa*, etc.), yet we believe that simplicity is gained by letting the division come between the consonant as above suggested.

III. EUPHONY.

22. This is an important subject which meets us at every turn in this highly inflected language and should be studied with great care.

ELISION AND CONTRACTION OF VOWELS.

23. A vowel is elided when it comes before its like in the same word, and a regularly elides before all other vowels in the same word. Consequently

a + a becomes *a*; *i + i* becomes *i*; *u + u* becomes *u*;
a + e becomes *e*; *a + i* becomes *i*; *a + i* becomes *i*;
a + o becomes *o*; *a + u* becomes *u*.

Hence *ba + ana* becomes *bana*, *children*; *bi + impe* becomes *bimpe*, *good* (*bintu, things*, understood); *ku + umuka* becomes *kumuka*, *to go out*; *ka + ele* becomes *kele*, *small knife*; *ba + ibi* becomes *bibi*, *thieves*; *ba + inyi* becomes *binyi*, *my* (*bantu, people*, understood); *ba + onso* becomes *bonso*, *all* (*bantu, people*, understood); *ba + ula* becomes *badl bula*, *they are buying*.

REM. 1. After the elision the remaining vowel generally has a long full sound. This is true to such an extent when a vowel is elided before its like (or the two are contracted into one) that the remaining vowel is often pronounced almost as a diæresis. Generally this elision is not represented in writing, but sometimes, in order to preserve the form of the language and prevent confusion, the remaining vowel may be marked with a circumflex (ˆ). Thus *ka + a* becomes *kâ*, *ku + umuxa* becomes *kûmuxa*, *ci + i* becomes *cî*, *a + a* becomes *â*, etc.

REM. 2. Sometimes, in order to preserve the parts of the word distinct, the *a* is not elided; in such cases it forms a diphthong (§ 18).

Ka + ukuluke remains *kaukuluke*, *that it (muc, stick) may not fall*.

REM. 3. In verbal inflection, involving combinations of several vowels

elision and contraction often take place; as, *bia + ikāleye* becomes *bikāleye*, *if he becomes*; *neanense* becomes *nense*, *he will do*.

REM. 4. In the inflection of some words a peculiar coalescence of *a* and *i* into *e* takes place. Hence *ma + isu* becomes *mesu*, *eyes*; *ha + ihi* becomes *hehi*, *near*; *ba + ine* becomes *bene*, *they alone*.

24. In construction, between words in sentences, elisions are of comparatively rare occurrence. In such cases the elision is indicated by an apostrophe ('), but no elision is thus indicated unless the pronunciation is seriously affected, or unless the remaining form would otherwise appear unfamiliar. The following are the most common cases of elision in construction:

(a) Sometimes the final vowel of a word is elided when the following word begins with a vowel; as, *n'andi*, *with him*, for *ne andi*; *n'abo*, *with them*, for *ne abo*; *n'ecl*, *with it*, for *ne ecl*.

(b) In some cases the elision is made at the beginning of the second word; as, *tatu'etu*, *our father*, for *tatu wetu*; *mamu'etu*, *our mother*, for *mamu wetu*.

(c) Sometimes two elisions occur, one at the end of the preceding and the other at the beginning of the following word; as, *muan'andi*, *his child*, for *muana wandi*.

(d) Note the peculiar elision of *u* in the word *ham'bidi*, *on the body*, for *ha mubidi*.

ASSIMILATION OF VOWELS.

25. Note the assimilation of *e* to *a* under the influence of *a*, and of *e* to *o* under the influence of *u*; as, *hanaha* (§ 163, Note 2) from *haneha*; *aha* (§ 149) from *eha*; *ama* (§ 149) from *ema*; *munomu* from *munemu*; *kunoku* from *kuneku*. See § 34 (b).

REM. Sometimes we hear *munemu* and *kuneku* without the assimilation.

26. The principle of assimilation is also seen in certain verbal suffixes where *i* is found after *a*, *i* and *u* (with the corresponding short vowels), whereas *e* is found after *e* and *o*. See §§ 329 (a) (b).

REM. Some forms take *u* after *u*. § 334 (c).

CHANGE OF U TO W AND I TO Y.

27. In inflection, when *u* comes between two other vowels or when it begins a word and is followed by a vowel in the same syllable it takes the consonant form *w*. See foot-note on § 16 (a). Hence *kauena* becomes *kawena*, *it (mucul stick) is not*; *uakuya* becomes *wakuya*, *he has gone*; *uaua* becomes *wawa*, *that man (mulumi understood)*.

28. In inflection, when *i* comes between two other vowels or when it begins a word and is followed by a vowel in the same syllable it takes

the consonant form *y*. See foot-note on § 16 (a). Hence *kalakadi* becomes *kayakadi*, *they (nsolo, fowls) were not*; *iakadi* becomes *yakadi*, *they (nsolo, fowls) were*.

EUPHONIC CHANGE OF CONSONANTS.

29. Before *i* or under the influence of *n*, *l* becomes *d*; as, *kulekeli* becomes *kulekedi*, *do not let loose*; *ndi nlonda* becomes *ndi ndonda*, *I am following*.

NOTE. *D* and *l* are often used interchangeably in some words, due to differences in dialects. Hence we hear both *dua* and *lua*, *come*; *elulu* and *eludulu*, *cloth*.

30. Before *i*, *t* becomes *c*, and *s* becomes *x*. Hence *kukuati* becomes *kukuaci*, *don't hold*; *kuasi* becomes *kuaxi*, *don't build*.

31. When *n* comes before *p* or *b* it becomes *m* according to § 13. Thus, *npanza* becomes *mpanza*, *cups*; *nbombo* becomes *mbombo*, pl. of *lubombo*, *ten thousand*.

32. When *n* comes before *h* the latter changes to *p* and the *n* consequently becomes *m* (§ 13); so *nhemba* becomes *mpemba*, *a white earth*; *wakunha* becomes *wakumpa*, *he gave to me*; *ndi nhana* becomes *ndi mpana*, *I am selling*; *wakunhidia* becomes *wakumpidia*, *he has refused me*.

NOTE. It is thus seen to be very important to distinguish clearly between *f* and *h* and *p*, and this is often exceedingly difficult to do. Before *f*, which always has a sharp distinct utterance, the *n* remains unchanged; as, *wakunfundila*, *he has written for me*; *wakunfila*, *he accompanied me*.

33. In inflections *n*, coming before a form which begins with a vowel, becomes *ng*. Hence *n-ala* becomes *ngala*, *finger-nails*; *n-esu* becomes *ngesu*, *pots*; *wakun-ambila* becomes *wakungambila*, *he told me*; *ndi n-owa* becomes *ndi ngowa*, *I am washing myself*; *nen-ule* becomes *nengule*, *I shall buy*.

REM. 1. In inflection of certain tenses where the tense sign begins with a vowel, long custom in leaving out the *g* in preparation of the native literature has induced the author to do so in this book, though it is incorrect in fact. *Nakadi* should be written *ngakadi*, *I was*; *nakudila* should be *ngakudila*, *I was crying*; etc.

REM. 2. *N* coming before *m* or *n* in inflected forms is omitted. Hence *ndi nmona* becomes *ndi mona*, *I am looking*; *ndi nnua* becomes *ndi nua*, *I am drinking*; *ndi nnumona* becomes *ndi numona*, *I am looking at you*.

34. Sometimes certain consonants serve to separate two vowels.

(a) *Y* is thus inserted in inflection between *i* and a following vowel;

so *nkinyi* becomes *nkinyi*, *I myself* (§ 108); *mblandi* becomes *mbiyandi*, *her husband* (§ 138, Rem. 3, Note); *kayti* (§ 159, Note 2).

REM. Y is inserted between *n* and *i* in certain inflections, in fact it is doubtful if *i* is ever permitted to follow *n* directly.

Kusunl becomes *kusunyi*, *don't carry water*; *kucinyi*, *don't be afraid*; *kusunyina*, *to carry water for one*. See §§ 236 (a), Rem. 3, and 329 (d).

(b) *N* is thus used between *u* and *e* and between *a* and *a* in *munemu*, *kuneku* and *hanaha* (§ 163, Note 2).

IV. ACCENT.

35. As a general rule it may be said that the accent in simple words falls on the penult with also a secondary accent on the fourth syllable from the end in polysyllabic words. In inflected words the accent is on the initial syllable of the root; when more than two syllables follow the accented syllable a secondary accent falls on the penult. *But it must be constantly borne in mind that Buluba-Lulua words are, for the most part, devoid of a strong accent on any syllable.* In this respect this language resembles the French. The smoothness of pronunciation and the lack of strong accent make it all the more difficult for English-speaking persons to refrain from giving too much accent to the words, since the English has such decided accent on all words of more than one syllable. Great care in listening and much practice in speaking furnish the only means by which to learn to pronounce with that smoothness and musical flow so characteristic of the natives in speaking their own language.

Citókutóku, *greens*; *bakufúndilangána*, *they have written to each other*.

REM. Diphthongs, of course, are regarded as single syllables.

Kúdua, *to come*; *kánua*, *to drink*; *kúdia*, *to eat*; *káhia*, *fire*; *kubuślakána*, *to commingle*.

THE PARTS OF SPEECH.

NOUNS.

36. The inflection of nouns is made not by *suffix* terminations, as in the Indo-European system of languages, but by the use of *prefixes*. This is a remarkable characteristic of the Bantu languages and demands careful attention, for it is confusing to have to look at the end of the word for the root instead of at the beginning. But this subject will be treated more fully later (§ 59).

37. The only variation of the noun is that to express number, singular and plural. Fortunately there is no complicated Case system as is found in many European languages. These case relations, much as is the situation in English, are shown by the position of the word in the sentence or by certain prepositional words.

38. There is likewise no complicated Gender system, which is carried to such a perplexing extent in Latin, Greek, French and German. For farther discussion of the question of gender see § 56.

NUMBER.

39. In the Buluba-Lulua language there are two numbers, singular and plural.

40. The variations for number are made by certain prefixes, and according to these prefixes the nouns divide themselves into eight classes. It is of the utmost importance to learn these perfectly, for the whole principle of concord depends upon them.

These prefixes for the different classes are as follows: *

		Singular.	Plural.
Class	I.	mu-	ba-
"	II.	mu-	mi-
"	III.	n-	n-
"	IV.	lu-	n-
"	V.	di-	ma-
"	VI.	bu-	ma-
"	VII.	et-	bi-
"	VIII.	ka-	tu-

Each of these classes is now taken up in order.

CLASS I.

41. In this class **mu-** is prefixed to the stem for the singular and **ba-** for the plural.

Singular.	Plural.
mu-ntu , <i>a person</i>	ba-ntu , <i>persons</i>
mu-lumi , <i>a man</i>	ba-lumi , <i>men</i>
mu-kelenge , <i>a chief</i>	ba-kelenge , <i>chiefs</i>
mu-lunda , <i>friend</i>	ba-lunda , <i>friends</i>

REM. Observe the laws of euphony in such words as **mu-ana**, *child*, which has the plural **bana**; **mu-ena**, *person*, which has the plural **bena**. § 23.

* The arrangement of these classes is arbitrary, but since the singular of the first three classes has much in common, these are grouped together. The same is true of the plural of classes II III and IV, and also of V and VI.

42. Under this class must also be placed some words which are defective in not having any singular prefix. The concord of verbs, adjectives, etc., however, is regular throughout, just as if the singular prefix were present, save with the possessive adjective pronouns (§ 138). These words nearly always express some family relationship. The following is a list of the more common of these words:

Singular.	Plural.
<i>tatu, father</i>	<i>batatu, fathers</i>
<i>mamu, mother</i>	<i>bamamu, mothers</i>
<i>baba, mother</i>	<i>bababa, mothers</i>
<i>nyoku, mother</i>	<i>banyoku, mothers</i>
<i>nyin(a), mother</i>	<i>banyin(a), mothers</i>
<i>nyinka, grandparent</i>	<i>banyinka, grandparents</i>
<i>kaku, grandparent</i>	<i>bakaku, grandparents</i>
<i>mbi, husband</i>	<i>bambi, husbands</i>
<i>x', father</i>	<i>bax', fathers</i>
<i>nfumu, chief</i>	<i>banfumu, chiefs</i>
<i>xakena, namesake</i>	<i>baxakena, namesakes</i>
<i>mansēba, uncle</i>	<i>bamansēba, uncles</i>
<i>songalumi, lad</i>	<i>basongalumi, lads</i>
<i>songakūxi, lass</i>	<i>basongakūxi, lasses</i>
<i>mankūxi, aunt</i>	<i>bamankūxi, aunts</i>
<i>nyan(a), friend</i>	<i>banyan(a), friends</i>
<i>bukonde, brother-in-law</i>	<i>babukonde, brothers-in-law</i>

NOTE 1. Some of these words are rarely found alone, but are joined with the possessive adjectives, the latter having the force of an enclitic. The words most commonly having this construction are *tatu*, *mamu*, *baba*, *nyin(a)*, *nyinka*, *mbi*, *x'*, *xakena*, *mansēba*, *mankūxi*, *nyan(a)*. This subject will be treated more fully under § 138.

NOTE 2. Under this head must also come the compound words *x'*- (with proper possessive enclitic) *-muenu*, *father-in-law*, and *mbi*- (with proper possessive enclitic and connecting consonant *y*) *-cina*, *brother-in-law*, *sister-in-law*. See § 138, Rem. 3, and Note.

In forming the plural only the first part of the compound word takes the plural prefix. Hence *bax'*- (with proper possessive enclitic) *-muenu*, *fathers-in-law*, *bambi*- (with proper possessive enclitic and connecting consonant *y*) *-cina*, *brothers-in-law*, *sisters-in-law*.

NOTE 3. For *father-in-law* we also have *tatu-muenu*, and for *mother-in-law* *baba-muenu*, with the plurals formed as under Note 2 above. There is also for *mother-in-law* the elided form *ma'-muenu*, with plural *bama'-muenu*.

CLASS II.

43. In this class **mu-** is prefixed to the stem for the singular and **mi-** (**nyi-**) for the plural.

Singular.	Plural.
mu-soko , <i>village</i>	mi-soko , <i>villages</i>
mu-ci , <i>stick</i>	mi-ci , <i>sticks</i>
mu-kuna , <i>hill</i>	mi-kuna , <i>hills</i>
mu-bidi , <i>the body</i>	mi-bidi , <i>bodies</i>

REM. The Bena-Lulua say **nyi-** [§ 34 (a), Rem.] for the pl. instead of **mi-**. The **mi-** is used in this book because it is simpler and because it is more extensively used about Luebo. Fortunately this little difference in the dialects does not affect the concord.

CLASS III.

44. In this class **n-** is prefixed for the singular and **n-** for the plural. Note that this **n** is changed to **m** before **b** and **p** (§ 31).

Singular.	Plural.
n-gombe , <i>cow</i>	n-gombe , <i>cows</i>
n-xila , <i>path</i>	n-xila , <i>paths</i>
n-solo , <i>fowl</i>	n-solo , <i>fowls</i>
n-subu , <i>house</i>	n-subu , <i>houses</i>
n-yoka , <i>snake</i>	n-yoka , <i>snakes</i>
n-yunyu , <i>bird</i>	n-yunyu , <i>birds</i>
m-puku , <i>rat</i>	m-puku , <i>rats</i>

REM. The archaic sing. prefix of this class was **mu**, the same as class I, for we find this **mu** restored in the concord of adjectives, numerals and verbs. In like manner we conclude that the pl. prefix was originally **mi**, the same as class II. § 43.

CLASS IV.

45. In this class **lu-** is prefixed to the stem for the singular and **n-** for the plural. Note the euphonic changes of **n** before **p** and **b** (§ 31), and also before a stem beginning with a vowel (§ 33). Remember also that **n** before **h** becomes **m**, and the **h** becomes **p** (§ 32).

Singular.	Plural.
lu-kūsu , <i>hoe</i>	n-kūsu , <i>hoes</i>
lu-dimi , <i>tongue</i>	n-dimi , <i>tongues</i>
lu-kombo , <i>broom</i>	n-kombo , <i>brooms</i>
lu-hansa , <i>cup</i>	mpanza , <i>cups</i>
lu-hemba , <i>white earth</i>	m-pemba , <i>white earth</i> (quantity)
lu-esu , <i>pot</i>	ng-esu , <i>pots</i>

REM. The archaic pl. prefix of this class was *mi*, the same as class II, for we find this *mi* restored in the concord of adjectives, numerals and verbs. § 43.

We see this archaic pl. restored in the word *luoso*, *hair*, pl. *mi**oso*, *hairs*.

CLASS V.

46. In this class *di-* is prefixed for the singular and *ma-* for the plural.

Singular.	Plural.
<i>di-kûsa</i> , <i>foot</i>	<i>ma-kûsa</i> , <i>feet</i>
<i>di-boko</i> , <i>arm</i>	<i>ma-boko</i> , <i>arms</i>
<i>di-kêla</i> , <i>egg</i>	<i>ma-kêla</i> , <i>eggs</i>
<i>di-tuku</i> , <i>day</i>	<i>ma-tuku</i> , <i>days</i>

47. Under this class must be placed a small list of words which seem to have *me* instead of *ma* for the pl. The most probable explanation seems to be (§ 23, Rem. 4) that the original stem begins with an *i* which coalesces with the final *a* of the prefix and forms *e*. Of course the final *i* of the sing. prefix elides before the *i* of the stem. Hence *di-lsu* becomes *disu*, *eye*, and *ma-lsu* becomes *mesu*, *eyes*. The stem *i* is seen in such forms as *multu*, *into the forest*; also in the diminutive form *kisu* (*kaisu*), *a small eye*, with its pl. *tutsu*, *small eyes*; etc.

The more common words belonging to this list are the following:

Singular.	Plural.
<i>disu</i> , <i>eye</i>	<i>mesu</i> , <i>eyes</i>
<i>dînu</i> , <i>tooth</i>	<i>menu</i> , <i>teeth</i>
<i>dîku</i> , <i>hearth</i>	<i>meku</i> , <i>hearths</i>
<i>dîna</i> , <i>name</i>	<i>mena</i> , <i>names</i>
<i>dîba</i> , <i>clock</i>	<i>meba</i> , <i>clocks</i>
<i>ditu</i> , <i>forest</i>	<i>metu</i> , <i>forests</i>
<i>dî</i> , <i>word</i>	<i>me</i> , <i>words</i>
<i>dîet</i> , <i>day</i>	<i>meet</i> , <i>days</i>
<i>dîna</i> , <i>hole</i>	<i>mena</i> , <i>holes</i>
<i>dîxt</i> , <i>caterpillar</i>	<i>mexi</i> , <i>caterpillars</i>

The word *mexi*, *intelligence*, is used only in the pl.

REM. A few words belonging to this list may drop the prefix *di* after the locative prepositions *mu*, *in*, *ha*, *on*, and *ku*, *at*. Hence we may have *mu ditu* or *multu*, *into the forest*; *ku ditu* or *kultu*, *at the forest*; *mu disu* or *mulsu*, *into the eye*, *ha dîku* or *heku*, *on the hearth* (§ 23, Rem. 4). See § 423 (2) (a).

CLASS VI.

48. In this class **bu-** is prefixed for the singular and **ma-** for the plural.

Singular.	Plural.
bu-diml , <i>field</i>	ma-diml , <i>fields</i>
bu-lalu , <i>bed</i>	ma-lalu , <i>beds</i>
bu-alu , <i>affair</i>	malu , <i>affairs</i> (§ 23)
bu-anga , <i>medicine</i>	manga , <i>medicines</i> (§ 23)
bu-icl , <i>honey</i>	
bu-lunda , <i>friendship</i>	
bu-ngl , <i>plenty</i>	

CLASS VII.

49. In this class **ci-** is prefixed for the singular and **bi-** for the plural.

Singular.	Plural.
ci-ntu , <i>thing</i>	bi-ntu , <i>things</i>
ci-lulu , <i>cloth</i>	bi-lulu , <i>clothes</i>
ci-nunu , <i>one thousand</i>	bi-nunu , <i>thousands</i>

CLASS VIII.

50. In this class **ka-** is prefixed for the singular and **tu-** for the plural. This class is used almost exclusively in the formation of diminutives, indicating either smallness in size or in amount. **Ka-** and **tu-** are prefixed to the stem of the noun regardless of its class.*

Singular.	Plural.
ka-ntu , <i>small thing</i>	tu-ntu , <i>small things</i> , from clntu , <i>thing</i>
kana (§ 23), <i>small child</i>	tu-ana , <i>small children</i> , from muana , <i>child</i>
ka-subu , <i>small house</i>	tu-subu , <i>small houses</i> , from nsubu , <i>house</i>
kele (§ 23), <i>small knife</i>	tu-ele , <i>small knives</i> , from muele , <i>knife</i>
keho (§ 23), <i>small amount of salt</i> , from lucho , <i>salt</i>	

REM. 1. Sometimes the **n** (or **m**) in class III is not elided upon prefixing **ka** and **tu**. This is true especially of words beginning with **ny**.

Ka-nyūma, *small animal*, from **nyūma**, the pl. is **tu-nyūma**;

ka-nyunyu, *small bird*, from **nyunyu**, the pl. is **tu-nyunyu**;

ka-nyoka, *small snake*, from **nyoka**, the pl. is **tu-nyoka**.

REM. 2. Some words used in the pl. to express bulk or quantity employ the corresponding diminutive pl. when a small quantity is

* Properly speaking this is not a distinct class, since these diminutive prefixes are used only with the stems of nouns which belong to classes I to VII. But it is given a separate class because these forms are of frequent occurrence.

meant. Hence we have *tul*, a little water, from *ml*, water; *tuanva*, a little corn, from *manva*, corn; *tuluvu*, a little palm-wine, from *maluvu*, palm-wine; *tufnyi*, a little oil, from *minyil*, oil; *tutamba*, a little greens, from *matamba*; etc.

REM. 3. Some words employ the diminutive prefixes without having the diminutive idea; as, *kahumbu*, elephant, *tuhumbu*, elephants; *kabālu*, horse, *tubālu*, horses; *kahla*, fire, *tuhla*, fires.

51. A few words have the sing. in one class and the pl. in another.

Luhla or *dihla*, a slap, has the pl. *mahla*, slaps. The word *lute*, spittle, has the pl. *mate*.

52. Sometimes a word having the same root is found in different classes, due to the difference in dialects. Hence we find *dina* and *eina*, a hole; *lubanga* and *eibanga*, chin; etc.

53. Sometimes there is a difference of meaning when words having the same root are found in different classes; as, *citaku*, bottom (of any vessel), *ditaku*, buttock.

54. Some words belonging for the most part to class V and expressing the idea of quantity or bulk take the pl. form where in English the sing. is used.

Maluvu, palm-wine; *maxi*, blood; *minyil*, oil (from *dinyil*, the fat of an animal); *ml*, water; *mabele*, milk (from *dibele*, breast); *manva*, shelled corn (from *dianva*, an ear of corn); *makanya*, tobacco; *matamba*, greens; *malobo*, loose earth.

REM. Some other words not having the idea of quantity or bulk are regarded as pl.; as, *nsāla*, hunger; *ngulu*, strength, etc. It is often difficult to determine the class to which these nouns belong.

55. To class I belong most names of persons or rational beings, to class III most animals; to class VI, the abstract ideas of quality; and to class VIII, the diminutives. But apart from this it does not seem profitable even to attempt to state the laws, if any, which govern the division of nouns among the several classes. Since this classification is thus more or less arbitrary, too much stress cannot be laid upon charging the memory with the class to which each noun belongs. A noun given a prefix other than that which belongs to it only makes nonsense. Besides, as we shall see later, the whole system of agreement is determined by this noun prefix.

REM. 1. It is interesting to note that the language of a people is indicated by prefixing *bu* (VI) to the root-name; as, *Buluba*, the language of the *Baluba*.

REM. 2. Most introduced foreign words are relegated to class III. Even though they may not always begin with *n* (or *m*), yet the agree-

ment of adjectives, verbs, etc., is that of class III; as, *mpena*, *pen*; *mpesa*, *piece of cloth*; *nglas*, *glass*; *sukulu*, *school*; *vinyo*, *wine*; etc.

NOTE 1. Sometimes the introduced foreign word has been given a native form and put into a class other than the third; as, *dilesona* *lesson*; *dihahli*, *papaw*; etc.

NOTE 2. Some foreign words are thrown into that class whose prefix approaches the initial sound of the word; as, *eliskit* (VII), from the English *biscuit*; *dineese* (V), from the English *match*; etc.

REM. 3. Not all nouns referring to persons belong to class I. We note such exceptions as *muadi* (II), *wife*; *muloho* (II), *ambassador*; *ellembi* (VII), *fisherman*; *elhindl* (VII), *hunter*; *muxikankunde* (II), *maid*; *elbanji* (VII), *intermediary*; *elbuabu* (VII), *a twin*; etc.

56. As has already been said (§ 38), there is no Gender system. When it is desired to make distinction of sex it may be done in the following ways:

(a) By using entirely different words; just as in English we say boy and girl, man and woman, horse and mare, hen and rooster, etc.

Citila, *rooster*, and *elkukue*, *hen*; *mpumba*, *male goat*, and *dixina*, *female goat*.

(b) When the word is what may be called common gender, i.e. either male or female, the distinction is made by using a qualifying word or phrase: *mulumi* or *mulumi wa* for *male*, and *mukūxi* or *mukūxi wa* for *female*.

Muana mulumi, *a male child*; *muana mukūxi*, *a female child*.
Muntu mukūxi, *a female person*; *muntu mulumi*, *a male person*.
Mulumi wa mbuxi, *a male goat*; *mukūxi wa mbuxi*, *a female goat*.

REM. 1. Note that elision of the *w* in *wa* often takes place; hence we may also have *mulumi'a mbuxi*, *mukūxi'a mbuxi* [§ 87 (i)].

REM. 2. It may not be out of place here to call attention to the phrase *muan'a*, *the young of*; as, *muan'a mbuxi*, *a kid*; *muan'a mukoko*, *a lamb*; *muan'a ngombe*, *a calf*. See § 87 (i), and Rem.

57. It is interesting to note that the pl. of such phrases as *muan'a bute*, *first-born child*, and *muan'a mukala*, *last-born child*, is generally formed by prefixing *ba* directly to the singular prefix; as, *bamuan'a bute*, *first-born children*; *bamuan'a mukala*, *last-born children*.

CONCORD.

58. Concord is that principle of language by which certain words are regarded as depending upon certain other words, and this dependence is shown by wearing the livery of the words to which they are regarded as subordinate.

59. We have already (§ 36) noted the fact that in the Bantu system

of languages the nouns are inflected not by means of *suffixes* but by means of *prefixes*. And now the statement must be made that this principle holds good not only for nouns but also for verbs, adjectives, pronouns and other inflected forms. This use of prefixes instead of suffixes to express the various relations of number, case, tense, mood, etc., is at first most confusing to English-speaking persons, for it must continually be borne in mind that the end of the word is the root and not the beginning.

60. It is of the utmost importance to note that the prefix of the noun furnishes the basis of the concord for all words depending upon that noun. The verb takes as its prefix that of the noun which stands as its subject; the adjective takes as its prefix that of the noun modified; the pronoun takes the prefix of the noun for which it stands. This principle is called Alliterative Concord and is most important, for upon it depends the accurate speaking of the language. It may be said by way of encouragement to the beginner that though these numerous forms may seem at first to be endless and most confusing, yet the difficulty is more seeming than real, for after the principles of concord as given below have been thoroughly mastered, the key to the language will be in hand, and it will be interesting to note the system and regularity which prevail.

Perhaps the difference between the two language systems can best be illustrated by a comparison with the Latin.

Mensa mea, my table; mensae bonae, good tables; vires amant, the men love; vires amaverunt, the men have loved. On the other hand in the Buluba-Lulua language we have *muntu muhele, a poor person; bantu bahele, poor people; bantu bahele bakuya, the poor people have gone.*

REM. 1. Under pronouns we shall find that sometimes the prefix of the noun is employed as a suffix and sometimes as an infix. §§ 116, 120.

REM. 2. We even find one preposition, *-a, of*, inflected as an adjective and taking the prefix of the noun preceding it; as, *elulu cla mukuxi, the cloth of the woman.*

61. The three locative prepositional words, *mu, in, ku, to, ha, on*, are of frequent occurrence and have some peculiarities which it is important to note. They may stand alone or be compounded with other words. They resemble the noun in that under certain circumstances they furnish the basis of the concord. They are also like prepositions in that they may govern a following word. The various uses and constructions of these locative words will be taken up as occasion requires.

REM. The infinitive is often used as a noun, and its prefix *ku-* furnishes the concord.

GENERAL RULES OF CONCORD.

62. The prefixes **ba**, **lu**, **di**, **bu**, **ci**, **bi**, **ka** and **tu** are always prefixed without change to the governing word or to the verb; the remaining prefixes, **mu**, **mi**, **n** and **ma**, are, under certain circumstances, subject to change, i.e., the **m** and **n** are dropped. Prefixes are, for convenience, said to be Primary or Secondary.

I. Primary Prefixes.

63. The Primary Prefixes are used before a word when that word takes all of the ordinary prefixes without change.

REM. It is important to note here that the archaic prefixes in class III (**mu** for singular and **mi** for pl.) are restored (§§ 44, Rem.); also the archaic pl. **mi** of class IV (§ 45, Rem.).

64. We have, therefore, the primary prefixes as follows:

Class		Singular.	Plural.
	I.	mu-	ba-
"	II.	mu-	mi-
"	III.	mu-	mi-
"	IV.	lu-	mi-
"	V.	di-	ma-
"	VI.	bu-	ma-
"	VII.	ci-	bi-
"	VIII.	ka-	tu-

65. The primary prefixes are used as follows:

(a) Before an ordinary qualifying adjective; as, **muntu mubl**, *a bad person*.

(b) Before the ordinal numerals 2d to 6th; as, **musambu multanu**, *the fifth hymn*.

(c) Before past participles when used either as adjectives or in the formation of certain auxiliary tenses; as, **muntu mufue**, *a dead person*; **udi mufue**, *he is dead*.

II. Secondary Prefixes.

66. The Secondary Prefixes are used before a word when that word subjects some of the ordinary noun prefixes to change. These changes, as has been noted above (§ 62), occur with the prefixes **mu**, **mi**, **n** and **ma**, in which the **n** and **m** are dropped.

REM. I. The archaic prefixes are here also restored as in case of the primary prefixes (§ 63, Rem.); of course only the vowel is retained.

REM. 2. The **mu** of classes I and II and the **n** of class III thus become **u** or **w**, the **u** or **w** being determined according to the principle of euphony as mentioned in § 27.

REM. 3. The **ml** of class II and the **n** pl. of classes III and IV thus become **l** or **y**, the **l** or **y** being determined according to the principle of euphony as mentioned in § 28.

REM. 4. The **m** of the prefix **ma** of classes V and VI being dropped, the remaining **a** is subjected to the usual euphonic laws as mentioned in § 23.

67. The secondary prefixes are thus found to be as follows:

		Singular.	Plural.
Class	I.	u-	ba-
"	II.	u-	i-
"	III.	u-	i-
"	IV.	lu-	i-
"	V.	di-	a-
"	VI.	bu-	a-
"	VII.	ci-	bi-
"	VIII.	ka-	tu-

68. The secondary prefixes are used as follows:

(a) With the possessive adjective pronouns (§ 130).

Nkūsu yīnyi, *my hoes*; **makēla ebi**, *your eggs*.

(b) With the demonstrative adjective pronouns (§§ 149, 152, 156, 159).

Eu muntu, *this person*; **wawa muntu**, *that person*.

(c) With verbs as

(1) Pronominal prefixes (§ 113).

Muana udi ha mesa, *the child is on the table*; **wakuya**, *he has gone*.

(2) Pronominal infixes (§ 116). Exception will be noted later.

Wakuixiha, *he has killed them* (*nsolo*, *fowls*).

(3) Pronominal suffixes (§ 120). Exceptions will be noted later.

Hakuhonal, *where they fell* (*nsolo*, *fowls*).

(4) Relative pronouns (§§ 164, etc.).

Muntu unakumona, *the person whom I saw*.

- (d) With the disjunctive personal pronouns (§ 105, Rem. 1).
Yol yakafua, *they have died (nsolo, fowls).*
- (e) With certain cardinal numerals (§ 92, Rem. 1).
Misambu itanu, *five hymns.*
- (f) With the adjective **onso**, *all, entire.*
Mubidi wonso, *the entire body*; **makēla onso**, *all the eggs.*
- (g) With the preposition **-a**, *of* (§ 86).
Nsolo wa Kasongo, *the fowl of Kasongo*; **nsolo ya Kasongo**,
the fowls of Kasongo.
- (h) With the present participles (§ 244).
Nsolo ldi ikuluka, *the fowls are falling down.*
- (i) With the interrogative word **nga?** *how many?*
Mikanda ldi inga? *how many books are there?*
- (j) With the adjective word **-o-umue** (§ 96).

69. It is important to bear in mind that the locative prepositions **mu**, **ku** and **ha** (§ 61) furnish the agreement in a number of instances. When thus used they are prefixed directly to the word and present no difficulty apart from the ordinary rules of euphony, which of course must be observed when the occasion arises.

ADJECTIVES.

70. Like all the languages of the Bantu family the Buluba-Lulua is very poor in adjectives when compared with the Indo-European languages. Not only does one word represent wholly distinct adjectives in English, as **impe**, which means *good, handsome, fine*, etc., but many are altogether wanting. This lack is supplied in many ways which we shall consider later.

NOTE. In this book only the root of the adjective is given; as, **impe**, *good*; **bi**, *bad*; **kise**, *small*.

71. Adjectives take the primary prefixes corresponding to the number and class of the noun modified.

72. The adjective follows the noun modified.

REM. 1. Rarely may be heard **nga**, *another*, **kuabo**, *another*, also the demonstrative adjective pronouns and the possessive adjective pronoun preceding the noun.

REM. 2. Sometimes one or more words in a closely connected phrase may intervene between the adjective and the noun modified; as, **bana**

ba ngulube banine, *the large pigs*; **muan'a** nkûsa munine, *the great toe*.

73. Examples of nouns with adjectives:

	Singular.	Plural.
Class I.	muntu muhele, <i>poor person</i>	bantu babele, <i>poor people</i>
" II.	muci mule, <i>long stick</i>	micl mtle, <i>long sticks</i>
" III.	nsolo mukîse, <i>small fowl</i>	nsolo mikîse, <i>small fowls</i>
" IV.	lukûsu lunine, <i>large hoe</i>	nkûsu minine, <i>large hoes</i>
" V.	dikêla dimpe, <i>good egg</i>	makêla mimpe, <i>good eggs</i> (see note below)
" VI.	bulalu bulhi, <i>short bed</i>	malalu mibi, <i>short beds</i> (see note below)
" VII.	cilulu cifike, <i>blue cloth</i>	bitulu bifike, <i>blue clothes</i>
" VIII.	kana kakâle, <i>a strong child</i>	tuana tukâle, <i>strong children</i> .

NOTE. In the forms **mimpe** and **mibi** the roots are **impe** and **ihl** respectively. For the elision of a see § 23.

74. In the case of contracted or elided forms the adjective takes the regular unchanged prefix of that class and number.

Mesu manine, *large eyes*; **menu** makâle, *strong teeth*. See § 47.

75. When the word modified is a pronoun, expressed or understood, referring to persons, the adjective takes **mu** of class I when the pronoun is singular, and **ba** of class I when the pronoun is plural.

Tudi banine, *we are large* (**tuetu**, *we*, understood); **ndi** mubi, *I am bad* (**meme**, *I*, understood); **nudi** bakâle, *you are strong* (**nuenu**, *you*, understood).

76. Two adjectives, **hia-hia** and **nya-nya**, double themselves, taking the prefix before each part.

Cifulu cihia-cihia, *a new hat*; **bantu** banya-banya, *a few people*.

77. Some adjectives take the secondary prefixes; they are as follows:

(a) **Onso**, *all*; as, **nsolo** yonso, *all the fowls*. § 68 (f).

(b) Possessive adjective pronouns; as, **nsolo** yandi, *his fowls*. § 68 (a).

(c) Demonstrative adjective pronouns; as, **nsolo** yaya, *those fowls*. § 68 (b).

(d) Certain cardinal numerals; as, **nsolo** itanu, *five fowls*. § 68 (e).

(e) The peculiar form **-o-umue**, *alike, identical*. Note here that the prefix is used both before the **o** and the **umue**; as, **nsolo** yoyumue, *the fowls are alike*.

NOTE. The locatives (**mu**, **ku**, **ha**) are prefixed to **-o-umue** in the same way. See § 96 and Rems.

78. The word **tente**, *full*, is indeclinable; as, **mulondo** udi tente, *the jar is full*.

79. Certain adjectives, when preceded either by a simple locative or by one of its compounded forms, may take the locative as prefix. The adjectives most commonly having this construction are *impe, good, bi, bad, tubu, empty, onso, all, le, long, lhi, short, mue, one, -o-umue, the same, kuabo and nga, another*, together with the possessive and demonstrative adjective pronouns.

Mu mulondo mudl mutuhu, the jar is empty; kuenu kudl kule, your town is far away.

REM. The declinable preposition *-a, of*, also has this construction. See § 87 (e).

80. The adjective *ine, alone, only, by one's self*, is always preceded by *ne*.

Bantu babidi ne bene (§ 23, Rem. 4) *bakuya, two people alone went; nsolo ne mulne, the fowl by itself; makëla ne mene, the eggs alone; mulumi ne mulne, the man by himself.*

81. Although the subject will be more fully treated under § 445, it seems necessary to state here that when any word is used as a complement after the verb *to be*, the verb is omitted and in its place is found an *n-*, which is prefixed directly to the complement word. The negative in such cases is *kan-*. Observe carefully the usual euphonic changes with *n*.

Eci eifulu nelnyl, this hat is mine; bilulu blandl mbimpe, his clothes are good; muhika eu ngulnyl, this slave is mine; dina diaci nelnyl? what is the name of the thing?

82. Though the noun may be omitted, the adjective must agree with it understood. An adjective can never stand uninflected.

Ndi nkëba mule (*muel, stick, understood*), *I am looking for a long one; ntumina mimpe* (*makëla, eggs, understood*), *send me good ones.*

83. When two or more adjectives modify the same noun they are placed after the noun without any connecting word. With regard to the relative position of these modifying words the following rule holds good with more or less regularity, viz., the possessive and demonstrative adjectives come next to the noun, then the simple adjective, and lastly the numerals.

Ndi nkëba bantu bale bakäle, I am looking for tall strong men; mbua wakukuata nsolo winyl mukise, the dog has caught my small chicken; nsolo yinyi mikise isätu yakafua, my three small chickens have died.

84. Owing to the paucity of simple adjectives some other constructions are employed to express the idea:

(a) Sometimes we have the adjective phrase with *-a* and a noun.

Muntu wa lungenyi, a wise man, i.e., a man of wisdom; mi a kahla,

hot water, i.e., *water of heat*; *elombe eia bululu*, *bitter manioc*, i.e., *manioc of bitterness*.

(b) We may also sometimes find *muena* (pl. *bena*), *inhabitant of, owner of*, etc., followed by a noun, which noun comes to have a sort of adjective force.

Muena bluma, *a rich person*, i.e., *an owner of riches*; *muena ngulu*, *a strong person*, i.e., *a person of strength*; *bena mlkanda*, *school children*, i.e., *book people*.

(c) The phrase *-di ne*, *to have* (lit. *to be with*), followed by the substantive form of the adjective or some noun, is a very common method of expressing the adjective when used as predicate complement.

Muntu udi ne lungenyl, *the person is wise*, i.e., *has wisdom*; *muxôte udi ne bujitu*, *the box is heavy*, i.e., *has heaviness*.

(d) In a number of cases the adjective is contained in the verb as a predicate complement.

Kutoka, *to be white*; *kufika*, *to be black*; *kuteketa*, *to be weak*; *kukunza*, *to be red*; *kukäla*, *to be strong*; *kulula*, *to be bitter*; etc.

REM. In such cases, when the simple qualifying adjective is needed, the past active participle is used. See § 85 (a).

(e) We may occasionally have a simple noun used in an adjective sense. Compare *mulumi* and *mukuxi* when used to denote difference of sex, as noted in § 56.

REM. Certain cardinal numerals are thus treated as substantive adjectives; as, *bantu dikumi*, *ten people*; *nsolo lukama*, *one hundred fowls*.

85. Participles have the adjective prefixes and are often, as in English, used as simple adjectives. This is especially true of the two past participles, one being active and the other passive. §§ 249, 251.

(a) The Active Past Participle is formed by changing the final *a* of the verb root to *e*. The resulting form is inflected by means of the ordinary primary prefixes.

Muntu mufue, *a dead person*, from the verb root *fua*, *to die*.

REM. Under this head falls the large class of participles [§ 84 (d)] which have a simple adjective force; as, *toke*, *white*; *nke*, *black*; *tekete*, *weak*; *käle*, *strong*; etc. *Cilulu eltoke*, *white cloth*.

(b) The Passive Past Participle is the root of the verb. With this are used the primary prefixes.

Cilulu elhanda (from *handa*, *to tear*), *the torn cloth*; *muntu mutäha* (from *täha*, *to wound*), *the wounded person*.

REM. Note the difference between the participles derived from the transitive and the intransitive verbs. Both *lukusu lucibuke* and *lukusu lucibula* mean *the broken hoe*, but one means the hoe which

has become broken of its own accord, the other means a hoe which some one else has broken. § 341.

ADJECTIVE PHRASES.

86. Adjective Phrases are introduced by the prepositional word *-a*, *of*, *for*, *to*, which agrees in prefix with the noun preceding it. It takes the secondary prefixes [§ 68 (g)]. This agreement shows that the phrase is regarded as an adjective. In English we say that the prepositions *of*, *for*, and *to* govern the noun or pronoun following them; in Buluba-Lulua the preposition *-a* may be said not only to govern the succeeding word but also to modify the preceding word. It is, therefore, regarded not only as an adjective particle but also as a preposition.

87. This adjective phrase is used to express various relations, some of which are here mentioned:

(a) The adjective phrase with *-a* is the common way of expressing the English possessive case, or the preposition *of* when it indicates possession.

Bana ba mukūxi, *the children of the woman*; *cifulu cia mukelenge*, *the hat of the chief*; *mici ya muana*, *the child's sticks*; *maboko a muana*, *the child's arm*; *nsolo wa mulumi*, *the man's fowl*; *nsolo ya balumi*, *the men's fowls*; *keho ka Kasongo*, *Kasongo's bit of salt*; *nkūsu ya mukūxi*, *the woman's hoes*

REM. 1. If two or more nouns connected by the conjunction *ne*, *and*, are used implying joint possession of the same thing, the preposition *-a* is used only once, thus following the analogy of the English.

Cifulu cia Kasongo ne Kabeya, *Kasongo and Kabeya's hat*.

REM. 2. If, however, separate possession is meant, or if the nouns are connected by *inyi*, *or*, the preposition *-a* is used before each noun.

Cifulu cia Kasongo ne cia Kabeya, *the hat of Kasongo and that of Kabeya*; *wakulua ne cifulu cia Kasongo inyi cia Kabeya?* *did he come with the hat of Kasongo or with that of Kabeya?*; *lufu luabo ne lua bana babo*, *their death and that of their children*.

(b) The adjective phrase, as has been seen in § 84 (a), is often used for a simple adjective.

(c) The noun making the concord of the *-a* may sometimes be omitted, being understood. § 82.

Cia Kabata, *Kabata's*, with any noun in the sing. of class VII understood.

(d) The *-a* is often combined with the locative prepositions (*mu*, *ku* and *ha*), making a double prepositional form something like the English *from among*, *from above*, etc.

Munyinyi wa mu mi, *fish*, lit. *meat from in the water*; **kanyūma ka mu ditu**, *a small animal from the woods*, lit. *from in the woods*; **cilula cla ha mesa**, *a table-cloth*, lit. *cloth for on the table*.

REM. 1. We also have the combined forms **mua**, **kua** and **ha** preceding the name of the person; they then mean *in* or *at the village of* or *house of*.

. **Ya mua Malendolo**, *go to (the village) of Malendolo*; **udi kua mukelenge**, *he is at (the house) of the chief*; **muana wa kua Nsusu**, *the child belongs to Nsusu's village*, lit. *a child of at (the village) of Nsusu*.

REM. 2. By putting the prefixes of class I before **kua** we have **mukua**, meaning *one from the village of*.

(e) When an adjective phrase with **-a** modifies a noun which is governed by one of the locative prepositions (**mu**, **ku** or **ha**), the **-a** sometimes takes the concord of the preposition rather than that of the noun. Hence we may have either **ya mu nsubu mua mukelenge** or **ya mu nsubu wa mukelenge**, *go into the chief's house*.

(f) The prepositional construction with **-a** is often used with the infinitive mood to express purpose; this is to be translated by *to* or *for*. § 239 (b).

Lua ne bintu bla kudla, *bring the things to eat*; **ndi nsua mi a kunua**, *I want some water to drink*.

REM. Note that these infinitive phrases have an adjective sense; as, **mi a kunua**, which may be translated *drinking-water*.

(g) The adjective phrase with **-a** is also used to express direction.

Nxila wa Kasenga, *the path to Kasenga*; we may also say **nxila wa ku Kasenga**.

(h) The peculiar phrase **-a bende** means *of some one else*, *not one's own*, *another's*.

(i) Note that in the sing. of certain phrases the **-a** has the prefix elided; it is then represented by an apostrophe (').

Muan'a, *the young of*; **muluml'a**, *the male of*; **mukūxl'a**, *the female of*. § 56(b), Rems. 1 and 2.

REM. So far as the pronunciation is concerned, the phrase **muan'a mbuxi**, *a kid*, might be written **muana mbuxi**; but since the pl. is **bana ba mbuxi**, there would seem to be good reason for believing that the prepositional word ought to be written in the singular.

COMPARISON OF ADJECTIVES.

88. The adjective is not declined to express comparison as in English and in other European languages. In fact the Buluba-Lulua does not make any sharp distinction between the comparative and superlative degrees, for the same construction is used for both degrees.

89. The verbs **tamba** and **hita**, *to surpass*, with the abstract substantive derivative of the adjective having the prefix **bu-** of class VI (§ 354), are used to express the idea of comparison.

Muci udi utamba muntu bule, *the tree is taller than the man*, lit. *the tree surpasses the man in height*; **mukūxi udi uhita mulumi bukāle**, *the woman is stronger than the man*; **Kasongo udi utamba bakuabo bule**, *Kasongo is the tallest*, lit. *surpasses the others in height*.

90. Certain other comparative expressions may be treated here:

(a) Sometimes the comparative idea is expressed by using with each noun adjectives having opposite meaning.

Eu mucī muli, wawa mule, *this stick is shorter than that*, lit. *this stick is short, that one is long*.

(b) The English *too*, meaning excess of any quality, is also expressed by **tamba** or **hita**, *to surpass*.

Muci udi utamba bule, *the stick is too long*.

(c) The English *very*, modifying an adjective, may be expressed in several ways:

(1) By using **be** after the adjective; as, **muci mule be**, *a very long stick*.

(2) By use of the verbs **tamba** and **hita** with the abstract quality of the adjective, as explained under § 89; as, **muci udi utamba bule**, *the stick is very long*.

(3) By elongating the last syllable of the adjective.

(4) By repeating one or more syllables of the adjective; as, **toke to**, *very white*; **kunze kunzu**, *very red*.

(d) The English *as . . . as* may be expressed by saying that the quality of one thing is like the quality of another thing.

Kutoka (infinitive) **kua mukanda kudī bu kua mpemba**, *the paper is as white as chalk*, lit. *the whiteness (or the to be white) of the paper is like that of chalk*.

(e) The English *not so . . . as* is perhaps best expressed by saying that the quality as possessed by one thing is not the same as that possessed by another thing.

Muntu kena bule bua mucī, *a man is not tall like a tree*, lit. *is not the tallness of a tree*.

(f) The English *less than* may be rendered in two ways:

(1) In much the same way as *not so . . . as* [§ 90 (e)]; as, **yeye kena bule bufnyi**, *he is less tall than I*, lit. *he is not my height*.

(2) By turning the sentence around and using the simple comparative form with **tamba** or **hita**. § 88.

(g) Instead of the abstract noun derivative in **bu-** following **tamba** or **hita** we sometimes have the infinitive where such a form is possible.

Cilulu eci eidi eitamba eikuabo kukunza, *this cloth is more red than the other.*

NUMERALS.

CARDINALS.

91. The Cardinal Numerals, when they are used after nouns with the force of adjectives, are as follows: *

1. -mue (-mo).	22. Makumi abidi ne -bidi.
2. -bidi.	30. " asātu.
3. -sātu.	31. " " ne-mue(-mo).
4. -ni.	40. " ani.
5. -tanu.	50. " atanu.
6. -sambombo.	60. " asambombo.
7. Muanda mutekete (muakun-	70. " muanda mutekete.
8. Muanda mukulu. [yi].	80. " " mukulu.
9. Citema.	90. " citema.
10. Dikumi.	100. Lukama.
11. " " ne -mue (-mo).	101. " " ne -mue (-mo).
12. " " -bidi.	110. " " dikumi.
17. " " muanda mutekete.	200 Nkama ibidi.
18. " " " mukulu.	201. " " ne -mue (-mo).
19. " " citema.	300. " isātu.
20. Makumi abidi.	700. " muanda mutekete.
21. " " ne -mue (-mo)	

1,000. Cinunu.

1,001. Cinunu ne -mue (-mo).

1,257. Cinunu ne nkama ibidi ne makumi
atanu ne muanda mutekete.

2,000. Binunu bibidi.

10,000. Lubombo.

20,000. Mbombo ibidi.

100,000. Cixikulu.

92. The cardinal numerals 1 to 6 are inflected and follow the rules of ordinary adjectives. But the numerals 7 to 10 are regarded as substantives, and the same is true of 100, 1000, 10,000, 100,000, with all the multiples of 10, 100, 1000, 10,000 and 100,000.

REM. 1. The inflected numerals 1 to 6 take the secondary prefixes.

* Observe that a hyphen (-) is placed before the inflected forms.

REM. 2. *Dikumi*, *ten*, *lukama*, *one hundred*, *cinunu*, *one thousand*, *lubombo*, *ten thousand*, and *clizikulu*, *one hundred thousand*, are inflected according to classes V, IV, VII, IV, VII, respectively.

REM. 3. In the numbers 7 and 8 the word *muanda* is a noun (class II) and is followed by the adjectives *mutekete*, *weaker*, and *mukulu*, *older*. Sometimes after *muanda* in 7 we hear *muakunyi*, *younger*, instead of *mutekete*. For 9 we have *citema* (class VII).

REM. 4. The numbers 11-16, 21-26, 31-36, etc., employing the six inflected forms, cause these to agree with the noun expressed or understood.

REM. 5. For *one* we have both *mue* and *mo*.

Examples of numerals:

Muntu umue, *one person*; *bantu babidi*, *two people*; *micl isātu*, *three sticks*; *nsolo inl*, *four fowls*; *makēla atanu*, *five eggs*; *malalu asambombo*, *six beds*; *bintu muanda mutekete*, *seven things*; *bantu dikumi*, *ten people*; *bantu dikumi ne umue*, *eleven people*; *bantu dikumi ne babidi*, *twelve people*; *makēla dikumi ne muanda mutekete*, *seventeen eggs*; *makēla makumi abidi*, *twenty eggs*; *bantu nkama isātu ne basambombo*, *three hundred and six people*; *bantu binunu bibidi ne nkama inl ne makumi atanu ne basātu*, *two thousand four hundred and fifty-three people*; *bantu badi dikumi*, *there are ten people*.

93. Occasionally the substantive forms *dikumi*, *lukama*, etc., employ the adjective phrase with *-a*.

Dikumi dia bantu, *ten people*, lit. *ten of people*.

94. By doubling the cardinal numerals we have the distributive idea indicating *how many each time*, *how many to each one*, etc.

Ya utuale bisūka bibidi bibidi, *go and bring two baskets each time*; *angati bisūka, muntu bibidi, muntu bibidi*, *bring the baskets, each person two*.

REM. The idea of *each* may also be expressed under certain circumstances by *ku -bidi*, *ku -sātu*, etc.

Ya wangate bisūka ku bibidi, ku bibidi, *go and bring the baskets two each time*.

This very much resembles the phrase *ku dituku ku dituku*, *each day, daily*.

95. Substantives are made from the inflected numerals 1 to 6.

(a) The substantives formed according to class VI express the idea of *both*, *all three*, *all four*, etc., used in sense of totality, these forms also sometimes express the idea of *two and two*, *three and three*, etc.

Bubidi buabo, *both of them*; *busātu buabo*, *all three of them*.

(b) The substantives formed according to class VII express the

idea of *how many times*; as, *ciakamue*, *once*; *ciakabidi*, *second time*; *ciakasātu*, *third time*, etc.

The plurals *biakabidi*, *biakasātu*, etc., mean *two times (twice)*, *three times (thrice)*, etc.

REM. 1. There are also heard *diakamue*, *once*; *kabidi*, *second time*; *kasātu*, *third time*.

REM. 2. *Ciahamue*, *ciamumue* and *diacimue* mean *at the same time, simultaneously*. *Diakamue* is also used in this sense.

96. *One with, like, the same as, identical with*, etc., are expressed by the form *-o-umue*. § 77 (e).

Di diodumue, *the identical word*.

REM. 1. Sometimes the form seems to be *-o-mue*.

REM. 2. We have the locatives *mu* and *ku* and *ha*, combined with *-o-umue* (*-o-mue*).

Hohamue, *on the same place*; *kuokumue*, *at the same place*; *muomumue*, *into the same place*. This latter word is often used in an adverbial sense without any apparent reference to place.

97. In abstract counting, one, two, three, etc., it is important to note that *-mue*, *one*, becomes *omue* (or *umue*), and all the other inflected forms up to six have an *i* prefixed to the stem. Hence we say *omue*, *ibidi*, *isātu*, *ini*, etc. The other numerals remain unchanged in abstract counting.

ORDINAL NUMERALS.

98. The Ordinal Numerals 2nd to 6th are inflected as regular adjectives, taking the primary prefixes, while the substantive forms from 7th on have an adjective phrase with *-a*. The form for 1st also has this last construction.

REM. 1. In the forms 2nd to 6th the prefix is used with the abstract form *ibidi*, *isātu*, etc. (§ 97), while the inflected forms in the formation of 11th to 16th, 21st to 26th, etc., remain uninflected just as in abstract counting.

99. Examples of ordinal numerals:

1st. *-a kumudilu*; as, *musambu wa kumudilu*, *the first hymn*, lit *of at the front*.

2nd. *-ibidi*; as, *musambu mulbidi*, *the second hymn*.

3rd. *-isātu*; as, *musambu muisātu*, *the third hymn*.

6th. *-isambombo*; as, *musambu muisambombo*, *the sixth hymn*.

7th. *-a muanda mutekete*; as, *musambu wa muanda mutekete*, *the seventh hymn*.

10th. *-a dikumi*; as, *musambu wa dikumi*, *the tenth hymn*.

11th. -a dikumi ne omue; as, musambu wa dikumi ne omue, *the eleventh hymn.*

12th. -a dikumi ne ibidi; as, musambu wa dikumi ne ibidi, *the twelfth hymn.*

20th. -a makumi abidi; as, musambu wa makumi abidi, *the twentieth hymn.*

100. The word *last* is expressed by the phrase -a kunxikidilu; as, musambu wa kunxikidilu, *the last hymn.*

PRONOUNS.

101. For the sake of convenience and custom the Pronouns may be classified as Personal, Possessive, Demonstrative, Relative, Interrogative and Indefinite.

102. As may be expected, the pronouns make free use of the prefixes in their reference to preceding nouns, whether these nouns be expressed or understood.

PERSONAL PRONOUNS.

103. By Personal Pronouns we mean all those pronominal forms which stand for nouns, whether these nouns refer to rational beings or not.

The personal pronouns may be divided into Disjunctive and Conjunctive, depending upon whether the pronoun does not or does form an integral part of the verb as prefix or suffix or infix.

I. Disjunctive.

104. The Disjunctive Personal Pronouns are those which are used alone and are not joined directly to the verb either as prefix or suffix or infix. These Disjunctive Pronouns may be still farther subdivided into Simple and Compound forms.

A. Simple Forms.

105. The Simple Disjunctive Personal Pronouns are determined by the class and number of the noun for which they stand and are as follows: *

* There is no difficulty about the personal pronoun forms under class I, but it has been hard to determine the forms for the other classes. This difficulty is due to the fact that the forms employed are more properly demonstratives which will be considered later. Sometimes we hear for the personal pronoun construction the forms as here given for classes II to VIII, and again we find those mentioned under § 156. We have put these forms as given above under the head of personal pronouns, because they seem to have not so much reference to *place* as to *time* i.e. to a previously mentioned object; at the same time it must be borne in mind that there is also a demonstrative idea. Sometimes these forms are also used as adjectives.

		Singular.	Plural.
Class	I. 1st pers.	meme , <i>I</i>	tuetu , <i>we</i>
"	I. 2nd pers.	wewe , <i>thou</i>	nuenu , <i>you</i>
"	I. 3rd pers.	yeye , <i>he or she</i>	bobu , <i>they</i>
"	II. " "	wou (wowo), <i>it</i>	yoi (yoyo), <i>they</i>
"	III. " "	wewe , <i>it</i>	yoi (yoyo), <i>they</i>
"	IV. " "	luolu (luoluo), <i>it</i>	yoi (yoyo), <i>they</i>
"	V. " "	diol (diodio), <i>it</i>	wowo (o), <i>they</i>
"	VI. " "	buobu (buobuo), <i>it</i>	wowo (o), <i>they</i>
"	VII. " "	cioc (ciocio), <i>it</i>	biob (biobio), <i>they</i>
"	VIII. " "	koko , <i>it</i>	tuotu (tuotuo), <i>they</i>

REM. 1. It will be noted that the majority of the forms are made by prefixing the ordinary secondary prefixes to the letter *o*, then doubling the resulting form. Generally the last *o* is only slightly sounded, but it is written in parenthesis above.

REM. 2. We often hear **wowo** for **wewe**, **tuto** for **tuetu**, **nono** for **nuenu**, **yoyo** for **yeye**, which seems to indicate that these may also originally have been formed with the *o*.

REM. 3. In the plural of classes V and VI are found a decided *w* sound before the *o*, which, if written fully, would be **aoao**, but this contracts into **o**.

REM. 4. Since there is no distinction for gender, **yeye** means either *he* or *she* in class I.

REM. 5. It is also important to bear in mind that there are no indefinite forms like the English *it* and *they* which may refer to any noun other than persons. The pronoun must be of the same class and number as the noun for which it stands.

REM. 6. The objective cases *me*, *thee*, *him*, *her*, *us*, *you*, *them*, *it*, when they are used absolutely, are expressed by the same form as those given above for the subjective cases.

REM. 7. The possessive case, *of me* (*my*), *of thee* (*thy*), *of him* (*his*), etc., is expressed by the possessive pronoun forms. See § 128, etc.

REM. 8. The second person singular is always used when one person only is meant. This principle holds good throughout the pronoun.

106. The simple disjunctive personal pronouns are used as follows:

(a) Absolutely or for emphasis as subject or object, very much as *ego*, *tu*, etc., of the Latin, or sometimes as *moi*, *toi*, *eux*, etc., of the French. The verb must have its regular pronominal prefix for subject and the infix for object in addition to the disjunctive forms.

Wewe udi udima? *have you been working?* **Udi udima nganyi?** **Meme**, *who has been working?* **I** (*have*). **Nsambi wakunsungila meme**, *God has saved me.*

(b) For emphasis after the possessive form.

Bualu buebi wewe, *your own affair*.

(c) With certain prepositions.

(1) The locatives (**mu**, **ku** and **ha**) stand regularly before the disjunctive personal pronoun forms in all classes save the first throughout and the singular of class III, in which latter cases the prepositional phrase is expressed by prefixing the preposition to the verb **di**, *to be*, to which has previously been attached the proper personal prefix or suffix. Consequently we must say not **lua ku meme**, but **lua kundi**, *come to me*; not **lua ku tuetu**, but **lua kutudi**, *come to us*, i.e., *where we are*; **ya kudtye**, *go to him*, i.e., *where he is*. This construction will be treated more fully later. § 321.

But we say regularly **ya ku wou**, *go to it* (**mucl**, *stick*); **lala mu diodi**, *lie down in it* (**dina**, *hole*).

NOTE. But the most common construction here is for the locatives to be suffixed to the verb rather than stand before the pronoun. § 320.

Tekamu dikēla, *put the egg in it*.

(2) **Bu**, *like*, takes the regular unchanged disjunctive forms throughout.

Wewe udi bu meme, *you are like me*.

107. **Ne**, *with*, *and*, is peculiar in that it takes not the personal forms after it, but the possessive (§ 128). Note the elision. Therefore, we have as follows:

		Singular.	Plural.
Class	I.	1st pers. n'tnyi , <i>with me</i>	n'etu , <i>with us</i>
	"	I. 2nd pers. n'ebi , <i>with you</i>	n'enu , <i>with you</i>
	"	I. 3rd pers. n'andi , <i>with him, her</i>	n'abo , <i>with them</i>
	"	II. " " n'au , <i>with it</i>	n'al , <i>with them</i>
	"	III. " " n'andi , <i>with it</i>	n'al , <i>with them</i>
		etc.	etc.

B. Compound Forms.

108. There are two Compound Disjunctive Pronouns. They are constructed upon the possessive pronoun forms by prefixing **nkt-** and **bi-** respectively. This seems to correspond to the *myself*, etc., of English, and it gives in inflection the same construction as **ne**, *with*. See § 107.

109. The forms with **nkt-** mean *alone*, *by one's self*, *only*, etc. In their inflection note that **y** is inserted for euphony [§ 34 (a)] between the two vowels. We thus have:

	Singular.	Plural.
Class I. 1st pers.	nkiyinyi , <i>by myself</i>	nkiyetu , <i>by ourselves</i>
“ I. 2nd pers.	nkiyebi , <i>by yourself</i>	nkiyenu , <i>by yourselves</i>
“ I. “ “	nkiyandi , <i>by himself or herself</i>	nkiyabo , <i>by themselves</i>
“ II. “ “	nkiyau , <i>by itself</i> etc.	nkiyai , <i>by themselves</i> etc.

REM. The forms **nkiyinyi**, etc., always follow the noun or the pronoun to which they refer; or they may follow the verb if the noun or pronoun is not expressed.

Wakaya ku musoko nganyi? Meme nkiyinyi, *who went to the town? I alone*; **netuye nkiyetu**, *we shall go by ourselves*; **lua ne mucl nkiyau**, *bring only the stick*.

110. The forms with **bi-** are difficult to translate into English. Their use seems to be to give a certain roundness or smoothness to a sentence which would otherwise appear short and curt; besides, a certain emphasis is obtained which can only be appreciated after some knowledge of the language has been acquired. Since the ordinary prefixes or infixes for subject and object must also be used, it is generally best not to attempt to translate the forms in **bi-**.

REM. 1. These forms come after the verb.

REM. 2. Their inflexion is exactly the same as that for **nkiyinyi**, etc. (§ 109).

Nyaya binyi, *I am going*; **wakumpa binyi cifulu**, *he gave me a hat*; **wakuhona blau**, *it (mucl, stick) has fallen*; **dla blebi**, *eat thou (imperative)*; **tuye bletu**, *let us go*.

111. We may sometimes hear both of these compound disjunctive forms in the same sentence.

Nyaya binyi nkiyinyi, *I am going by myself*.

II. Conjunctive.

112. The Conjunctive Personal Pronouns are those which are inflected directly with the verb and form part and parcel of the verb. These are by far the most common personal pronominal constructions for subject, direct object and indirect object. They may be divided into Pronominal Prefixes, Pronominal Infixes, and Pronominal Suffixes. These are now each taken up in turn.

A. Pronominal Prefixes.

113. The Pronominal Prefix always stands at the beginning of the finite parts of the verb, agreeing in person, number and class with the subject, whether the subject be expressed or simply understood. Even

the disjunctive personal pronouns cannot take the place of the pronominal prefixes.

REM. 1. The question may be raised as to whether these prefixes are properly pronouns at all, since they are in fact not much more than the personal endings *m, s, t, mus, tis, nt*, of the Latin. The word pronoun, however, furnishes a convenient term by which to designate them, so they are thus called throughout this grammar. It is one of the peculiarities of the Bantu system of languages that the verb as well as the adjective should be made to concord with the class of the noun which stands as its subject.

REM. 2. The future indicative is the only tense whose sign comes before rather than after the prefixes. § 293.

REM. 3. The secondary prefixes are also the pronominal prefixes. Of course the 1st and 2nd persons, sing. and pl., furnish forms not found under the list of secondary prefixes, since these latter are all 3rd person.

REM. 4. Note the usual euphonic changes following *n, u* and *i*. §§ 27, 28, 29, 31-33.

114. The pronominal prefixes are as follows:

Class		Singular.	Plural.
	I. 1st pers.	n-	tu-
"	I. 2nd pers.	u-	nu-
"	I. 3rd pers.	u-	ba-
"	II. " "	u-	i-
"	III. " "	u-	i-
"	IV. " "	lu-	i-
"	V. " "	di-	a-
"	VI. " "	bu-	a-
"	VII. " "	ci-	bi-
"	VIII. " "	ka-	tu-

Examples of pronominal prefixes:

Ndi, I am; udi, you are; uyaya, he is going; wakadi, he was, in which the *u* changes to *w* before the tense sign *aka*; *elfulu elakukuluka, the hat has fallen*, in which we have *el* as pronominal prefix + *aku* as tense sign + *kuluka* as stem; *nsolo yakufua, the fowls have died*, in which we have *y* as pronominal prefix before the tense sign + *aku* as tense sign + *fua* as stem.

REM. 1. The negative constructions, as will be seen later, furnish a few exceptions to the above pronominal prefixes. § 198.

REM. 2. It is important to note that a sing. second person is always treated as a sing. and not as a pl., as has become the custom in English, French and German. § 105, Rem. 8.

115. When the verb is preceded by a prepositional phrase having one of the locatives (**mu**, **ku** or **ha**), these latter furnish the concord of the verb. In this case the subject is placed after the verb.

Ha mesa hadi bintu, *on the table are the things*; **mu nsubu mudi bantu**, *there are people in the house*.

REM. 1. Sometimes the prepositional phrase is understood; as, **kamuena bantu**, *there are no people in (it)*.

REM. 2. Sometimes a simple locative adverb (§ 363, etc.) furnishes the concord; as, **aha hadi atanu**, *here there are five* (**makōla**, *eggs*, understood).

B. Pronominal Infixes.

116. The Pronominal Infix is always found immediately before the stem of the verb in inflection and is used in place of the noun as direct or indirect object.

REM. 1. The noun and its corresponding infix are never both used at the same time; in this respect the pronominal infixes differ from the pronominal prefixes. § 113.

REM. 2. Throughout the pl. the pronominal infixes are the same as the pronominal prefixes. In the sing., however, there are a few variations: 2nd pers. sing. class I gives **ku**, 3rd pers. sing. of the same class gives **mu**, and the sing. of class III is also **mu**.

REM. 3. Observe carefully the usual euphonic changes with **n**, **u** and **i**. §§ 27-29, 31-33.

117. The pronominal infixes are as follows:

		Singular.	Plural.
Class	I. 1st pers.	-n-	-tu-
"	I. 2nd pers.	-ku-	-nu-
"	I. 3rd pers.	-mu-	-ba-
"	II. " "	-u-	-i-
"	III. " "	-mu-	-i-
"	IV. " "	-lu-	-i-
"	V. " "	-di-	-a-
"	VI. " "	-bu-	-a-
"	VII. " "	-ci-	-bi-
"	VIII. " "	-ka-	-tu-

Examples of pronominal infixes:

Wakundexa mukanda, *he showed me the book*, in which we have **w** as pronominal prefix + **aku** as tense sign + **n** as pronominal infix used as indirect object + **dexa** as stem, from **lexa**, *to show*. § 29.

Bakulxiha, *they killed them* (**nsolo**, *fowls*, understood), in which we have **b** as pronominal prefix (for **ba**) + **aku** as tense sign + **i** as pronominal infix + **xiha** as stem.

Jisus wakutufulla, *Jesus died for us*, in which we have *w* as pronominal prefix + *aku* as tense sign + *tu* as pronominal infix + *fulla* as stem, meaning *to die for*.

118. We must note here a special infix **-dl-** which has the same position and construction as the pronominal infix and is used when the verb is reflexive, i.e., when the object of the verb is also the subject. This is, therefore, to be translated by *myself*, *yourself*, *himself*, etc. This construction with **-dl-** also has the idea of *on one's own account*, *of one's own accord*, etc.

Wakuditāha, *he cut himself*; **wakudisua**, *he loves himself*, i.e., *is proud*; **wakudixinda**, *he fell down (of his own accord)*.

119. For full conjugation of verb with infixes, see § 127.

C. Pronominal Suffixes.

120. The Pronominal Suffixes are always put at the end of the verb and they form an integral part of the verb inflection. They are never used for any other than third-person nouns and cannot be used if the noun for which they stand is also expressed.

121. The secondary prefixes are also the pronominal suffixes with the following exceptions:

(1) The sing. of classes I and III has **-eye**, which is derived from the disjunctive personal pronoun.

(2) The pl. of class I has **bo**, which is also from the disjunctive personal pronoun form.

122. In inflection note that the final **a** of the verb root is elided before the **-eye**; as, **hakuhoneye**, *when he fell*, for **hakuhonaeye**.

REM. In the case of a few verbs ending in **t**, the **-eye** becomes **-ye**; as, **ya kudiye**, *go where he is*.

123. The pronominal suffixes are as follows:

Class	I. 3rd pers.	Singular.	Plural.
"	II. " "	-eye	-bo
"	III. " "	-u (-wo)	-l (-yo)
"	IV. " "	-eye	-l (-yo)
"	V. " "	-lu	-l (yo)
"	VI. " "	-dl (-dlo)	-ā (-u, -wo)
"	VII. " "	-bu	-ā (-u, -wo)
"	VIII. " "	-cl (-clo)	-bl (-blo)
"	VIII. " "	-ka	-tu

REM. 1. Perhaps for the sake of making the sound more round and full, we sometimes hear the forms ending in **o** as indicated in parentheses. We may in classes V and VI occasionally hear a **u** without the following **o**.

REM. 2. The pl. of classes V and VI give regularly the suffix **a**, but this, combining with the final **a** of the root, would give more correctly an **ā**, and it is thus written in composition; as, **blahonā**, *if they fall* (**makēla**, *eggs*, understood).

REM. 3. For full conjugation of verb with pronominal suffixes, see § 127.

124. The pronominal suffixes are used under the following circumstances and should be carefully studied, for they present some difficulties:

(a) As *subject* in subordinate clauses when the regular position of the pronominal prefix at the beginning of the sentence is taken by a subordinating particle such as **mu-**, *where* (in which), **ku-**, *where* (at which), **ha-**, *where* (on which), **ha-**, *when*, **bi-**, *if*, or by a relative pronoun used as direct or indirect object. These particles will, however, be treated more fully later under the head of Complex Sentences, § 453, etc.

Clena mumūnye kuakuyeye, *I don't know where he has gone*, in which we have **ku**, meaning *where* + **aku** the tense sign + **y** with **a** of stem elided + **eye** the pronominal suffix.

Hakufikabo ku musoko, bakuzikama, *when they reached the village, they sat down*, in which we have **h**, *when*, with final **a** elided + **aku** the tense sign + **fika** the stem + **bo** the pronominal suffix.

Tudie bidia blakutuheye, *let us eat the bread which he has given us*.

(b) As a *direct object* when the verb also has an indirect object pronoun which is any other than a 1st pers. sing. pronominal infix. When, however, the indirect object is 1st pers. sing. pronominal infix, the direct object, if a pronoun, takes the pronominal infix form and comes just before the indirect pronominal infix.

Wakukuhaci, *he gave it (cifulu, hat) to you*, in which we have **w** + **aku** + **ku** as pronominal infix 2nd pers. sing. + **ha** the verb stem + **ci** the suffix used as object.

Wakubahabi, *he gave them (bifulu, hats) to them*, in which we have **w** + **aku** + **ba** as pronominal infix 3rd pers. pl. + **ha** as stem + **bi** as pronominal suffix used as object.

Bakutuheye, *they gave him to us*, in which we have **b(a)** + **aku** + **tu** the pronominal infix + **h(a)** the stem + **eye** the pronominal suffix as object. **Wakucimpa**, *he gave it (cifulu, hat) to me*, in which we have **w** + **aku** + **ci** the pronominal infix used as direct object + **m** the pronominal infix used as indirect object + **pa** (§ 31).

REM. Even in the case of the 1st pers. sing. pronominal infix as direct object, we may sometimes have for the direct object a suffix

rather than an infix form. Hence we may also say *wakumpaci*, *he gave it to me*.

(c) As an *indirect object* when there is also connected with the same verb a direct object pronoun which is 2nd pers. sing. or pl., or 1st pers. pl., or 3rd pers. pl. of class I. When the direct object is a pronoun referring to any noun other than one belonging to class I, this direct object becomes the pronominal suffix and the indirect object becomes the pronominal infix.

Wakukuheye, *he gave you to him*; *wakubaheye*, *he gave them to him*; *wakukuhabo*, *he gave you to them*; *wakubahabo*, *he gave them to them*; *wakumuhabi*, *he gave them (bifulu, hats) to him*; *wakubahabi*, *he gave them (bifulu, hats) to them*.

125. In the compound tenses, i.e., those tenses formed with an auxiliary and a participle, the pronominal suffix comes after the auxiliary. *Kuakadlbo hadlma*, *where they were working*.

126. When a noun is used as subject the pronominal suffix cannot also be used at the same time, but this subject noun comes after the verb just as the pronominal suffix would do, only the noun is not inflected as a part of the verb.

Hakufika Kasongo ku musoko, *wakuxikama*, *when Kasongo reached the village he sat down*.

RELATIVE POSITION OF PRONOMINAL INFIXES AND SUFFIXES.

127. It is important to note the relative position of the pronominal infixes and suffixes. In order further to illustrate the principles of the preceding rules [§§ 116, 117, 120 to 124 (a)-(c)], the verb *ha*, *to give*, is conjugated with the prefixes and suffixes. The 3rd pers. sing. of the Past Indefinite tense of the indicative mood is taken, in which *w* is the pronominal prefix and *aku* the tense sign. Of course the prefix and the tense sign do not affect the infixes and suffixes. Observing carefully the laws of euphony, we have then the following:

(a) Conjugation of verb with pronominal infixes:

SINGULAR.

I.	1st pers. infix	<i>wakumpa</i> ,	<i>he gave to me</i> , or <i>he gave me</i> (dir. obj.);
I.	2nd "	" <i>wakukuha</i> ,	" " " <i>you</i> " " " <i>you</i> " "
I.	3rd "	" <i>wakumuha</i> ,	" " " <i>him</i> " " " <i>him</i> " "
II.	"	" <i>wakûha</i> ,	" " " <i>it</i> , " " " <i>it</i> " "
III.	"	" <i>wakumuha</i> ,	" " " " " " " " " "
IV.	"	" <i>wakuluha</i> ,	" " " " " " " " " "
V.	"	" <i>wakudiha</i> ,	" " " " " " " " " "
VI.	"	" <i>wakubuha</i> ,	" " " " " " " " " "
VII.	"	" <i>wakuciha</i> ,	" " " " " " " " " "
VIII.	"	" <i>wakukaha</i> ,	" " " " " " " " " "

(6) Third pers. pl. as indirect object, the other persons as direct:

wakubampa, *he gave me to them;*
wakukuhabo, *he gave you to them;*
wakubahe-e, *he gave him to them;*
wakubahaci, *he gave it to them;*
wakutuhabo, *he gave us to them;*
wakunuhabo, *he gave you to them;*
wakubahabi, *he gave them to them.*

(7) When both pronouns, direct and indirect objects, belong to classes II to VIII, we have a paradigm for the various direct objects as follows [§ 124 (c)]:

SINGULAR.

II. wakumuhau,	<i>he gave it (munyinyi, meat)</i>	<i>to it (mbua, dog);</i>
III. wakumuheye,	<i>" " (nsolo, fowl)</i>	<i>" " " "</i>
IV. wakumuhalu,	<i>" " (lukusu, hoe)</i>	<i>" " " "</i>
V. wakumuhadi,	<i>" " (dikela, egg)</i>	<i>" " " "</i>
VI. wakumuhabu,	<i>" " (bulalu, bed)</i>	<i>" " " "</i>
VII. wakumuhaci,	<i>" " (clntu, thing)</i>	<i>" " " "</i>
VIII. wakumuhaka,	<i>" " (kasolo, small fowl)</i>	<i>" " " "</i>

PLURAL.

II. wakumuhai,	<i>he gave them (minyinyi, meats)</i>	<i>to it (mbua, dog);</i>
III. " " "	<i>" " (nsolo, fowls)</i>	<i>" " " "</i>
IV. " " "	<i>" " (nkusu, hoes)</i>	<i>" " " "</i>
V. wakumuhâ,	<i>" " (makela, eggs)</i>	<i>" " " "</i>
VI. " " "	<i>" " (malalu, beds)</i>	<i>" " " "</i>
VII. wakumuhabi,	<i>" " (bintu, things)</i>	<i>" " " "</i>
VIII. wakumuhatu,	<i>" " (tusolo, small fowls)</i>	<i>" " " "</i>

POSSESSIVE PRONOUNS.

I. Simple Forms.

128. The Possessive Pronouns are nothing more than possessive adjectives and they refer to nouns of any class or person or number.

We must carefully note that each possessive pronoun has a prefix and a suffix. The prefix is determined by the thing possessed, the suffix by the person or thing possessing.

129. The letter **-a-** furnishes the basis for the formation of most of the possessive pronouns; to this are attached the necessary prefixes and suffixes.

130. The possessive adjective pronouns use the secondary prefix forms for prefixes, and, with some exceptions, the pronominal suffix

forms (§ 123) for suffixes. Of course we remember that the secondary prefix forms furnish the basis for the pronominal suffixes.

REM. 1. In the pronominal suffix forms, note that *-eye* becomes *-andi*.

REM. 2. The 1st and 2nd pers. sing. and pl. of class I furnish suffix forms not found in the pronominal suffixes (§ 120).

131. Possessive pronouns generally follow the noun modified, i.e., the thing possessed, though they may sometimes precede it.

132. Note that for *his* and *her* we have the same form (§ 105, REM. 4); also note that the 2nd pers. sing. is always used if the subject is sing.

133. The root and suffix form of the possessive pronouns are as follows:

		Singular.	Plural.
Class	I. 1st pers.	<i>-inyi, my, mine,</i>	<i>-etu, our, ours,</i>
"	I. 2nd "	<i>-ebi, thy, thine,</i>	<i>-enu, your, yours;</i>
"	I. 3rd "	<i>-andi, his, her, hers,</i>	<i>-abo, their, theirs;</i>
"	II. " "	<i>-au (-awo), its,</i>	<i>-ai (-ayo) their;</i>
"	III. " "	<i>-andi, " "</i>	" "
"	IV. " "	<i>-alu, " "</i>	" "
"	V. " "	<i>-adi (-adio), " "</i>	<i>-â (-awo, -au), " "</i>
"	VI. " "	<i>-abu, " "</i>	" "
"	VII. " "	<i>-aci (-acio) " "</i>	<i>-abi (-ablo), " "</i>
"	VIII. " "	<i>-aka, " "</i>	<i>-atu, " "</i>

REM. 1. We find here the same forms in *o* and *a* as were referred to in § 123, Rems. 1 and 2. The *a* of the pl. of classes V and VI would naturally be written *â* on account of the contraction and to prevent confusion.

REM. 2. In 2nd pers. sing. we sometimes hear *-ebe* for *-ebi*.

134. Examples of possessive adjective pronouns:

muntu winyi, my person (my slave);

bana bandi, his or her children;

macu inyi (§ 23), my ears;

nsolo wandi, his or her fowl;

nsolo yandi, his or her fowls;

nsolo yabo, their fowls;

bule buau, its (muel, stick) length;

bungl bual, their (muel, sticks) number;

bungl buâ (buawo or buau), their (makêla, eggs) number.

135. The English forms *mine, his, hers, yours*, etc., when used as predicate adjective complements after some form of the verb *to be*,

are expressed by omitting the verb *to be* and putting in its place the letter *n*, which is prefixed directly to the possessive pronoun, the latter agreeing regularly with the noun modified. Observe the resulting euphony. § 445.

Dikéla edl ndlandl, *this egg is his*; **nsolo** eu ngulnyi, *this fowl is mine*.

136. Note an emphatic simple disjunctive personal pronoun after the possessive sometimes. § 106 (b).

Bualu buebl wewe, *your business*.

137. In some cases a personal pronoun is used in Buluba-Luk'a where a possessive pronoun is employed in English.

Bakumusulka blansa, *they tied his hands*, lit. *they tied him hands*.

II. Contracted or Enclitic Forms.

138. In the case of certain words belonging to class I, generally expressing relationship (§ 42 and Notes), the possessive pronoun becomes simply enclitic, and the ordinary prefixes proper to that number and class are omitted from the possessive pronoun, and in some cases the final vowel of the noun is elided before the simple possessive forms, all of which begin with vowels. These elisions are indicated by an apostrophe ('):

x'winyi	becomes	x'inyi , <i>my father</i> ;
x'wetu	"	x'etu , <i>our father</i> ;
batatu betu	"	batatu'etu , <i>our fathers</i> ;
bamamu babo	"	bamamu'abo , <i>their mothers</i> ;
xakena winyi	"	xaken'inyi , <i>my namesake</i> .

REM. 1. Sometimes the regular unelided forms may be heard also; as, **tatu wetu**, **baba winyi**, **bababa binyi**, etc.

REM. 2. Coming under this same rule, so far as the sing. is concerned, are also found some other words of class I, generally expressing relationship, such as **muana**, *child*, **mukūxi**, *wife*, **mukulu**, *elder brother*, **muakunyi**, *younger brother*, **muena**, *owner*. Hence we say **muan'inyi**, *my child*; **mukūxi'andi**, *his wife*; **mukulu'ebi**, *your elder brother*; **muakunyi'etu**, *our younger brother*; **muen'ael**, *its owner*; but we cannot say in the pl. **ban'etu**, we must say **bana betu**, *our children*; etc.

REM. 3. By suffixing the inseparable **muenu** and **cina** to the possessive enclitic forms of **x'** and **mbi** respectively, we have the word for *father-in-law* and *brother-in-law*; as, **x'andi-muenu**, *his father-in-law*. § 42, Note 2.

NOTE. The letter **y** as a separating consonant comes between **mbi** and the enclitic; as, **mbiyandi-cina**, *his brother-in-law*. § 34 (a).

REM. 4. The prepositional word *-a, of*, must come after the enclitic or after the compound word in the forms above given; as, *x'andi wa Kasongo, the father of Kasongo*; *x'andi-muenu wa Kasongo, Kasongo's father-in-law*.

REM. 5. Note that *muana* combined with the sing. possessives means *my child, your child*, etc., while *muana* combined with the pl. possessives means generally either (1) *a brother or sister*, or (2) *one of the same tribe or family*. *Muan'etu* means, therefore, *our* (or *my-fellow townsman*, or *our* (or *my*) *fellow tribesman*, or *our* (or *my*) *brother or sister*.

NOTE 1. The noun referred to by the pl. possessive may be sing., as indicated in the example just given.

NOTE 2. The only way to distinguish between *brother* and *sister* is by using the word *muluml* or *mukūxi*; as, *muan'enu mukūxi, your sister*; *muan'enu muluml, your brother*.

III. Formations with Locatives.

139. When the possessive pronoun modifies a noun which is also governed by one of the prepositional words *mu, ku* or *ha*, the possessive pronoun takes generally the agreement of the preposition. § 79.

Mu nsubu mulnyl, into my house; *ku mpāla kuandi, before his face, in front of him*; *ha mitu hetu, on our heads*.

REM. Occasionally we hear the ordinary agreement just as if the preposition were not present, but this is doubtless to be explained on the theory that the speaker has more thought of the person possessing or of the thing possessed than of the idea of place or direction.

140. By prefixing *mu* and *ku* (rarely *ha*) to the stems of the possessive pronouns referring to nouns of class I, we have a peculiar and much used construction meaning *at one's house, at one's village, at one's home*, etc. Hence *mulnyl* and *kulnyl* mean respectively *in and at my house or home*; *muandi* and *kuandi* mean respectively *in and at his house or home*; etc.

REM. 1. The sing. possessive forms generally refer to the individual house or home, while the pl. possessive forms refer to the village. It is also worthy of noting that the pl. possessive forms are used when the village is referred to whether the person be sing. or pl. Hence *muetu* may mean either *our village* or *my village*.

141. The above locative words come to have the force of substantives and consequently govern the concord of the sentence. § 79.

Kuenu kudi kuny!? *where is your village or home?* or *where do you live?*

Kuabo kudi kule, their town is far away, i.e., to their town is far away.

REM. 1. These forms are used as nounal adjectives after *muena*, *inhabitant of*. § 84 (b).

Muena kuetu, *one from our village*; *bena kuabo*, *people from their village*.

REM. 2. Note also the substantive forms *bunnyi*, *buebi*, etc., when preceded by *ha*, in which case there is the meaning of *in a place by one's self*. Cf. § 186.

Ya ha buebi, *go in a place to yourself*.

142. To the forms *kuinyi*, *kuebi*, etc. (§ 140), are prefixed *mu* and *ba* of class I and we have a resulting noun which means *one from my village*, *one from your village*, etc. Most often the possessive pronouns take the pl. form whether one person or more than one is referred to as possessing. Thus we have *mukufnyi*, *my fellow townsman*; *mukuenu*, *your fellow townsman*; *mukuabo*, *their fellow townsman*. We note, however, that *mukuetu* is often used for *my fellow townsman* rather than *mukufnyi*.

REM. Observe the different ways of saying *fellow townsman*, each having perhaps slightly different phases of meaning: *muan'etu* (§ 138, Rem. 5); *muena kuetu* (§ 141, Rem. 1); *mukuetu* (§ 142).

DEMONSTRATIVE PRONOUNS.

143. The Demonstrative Pronouns are those that have reference to the position of the object referred to.

144. These demonstratives may be used either as simple adjectives modifying the noun expressed, or as simple pronouns standing for the noun understood, in both of which cases the inflection is the same and is determined by the prefix of the noun.

145. The demonstrative adjectives generally precede the noun modified, though they may sometimes follow it. § 72, Rem. 1.

146. Demonstratives, as we may expect, are always third person.

147. There are four classes of these demonstrative pronouns:

(a) Those indicating objects near to the speaker, corresponding to English *this*, *these*.

(b) Those indicating objects remote from the speaker, corresponding to English *that*, *those*.

(c) Those indicating objects near the person spoken to, having no exact equivalent in English.

(d) Certain emphatic forms expressed in English by *here it is*, etc.

148. In the foot-note under § 105 attention has already been called to the forms in *-o-o*, which undoubtedly have somewhat of a demonstrative force, the idea being that of something previously mentioned or not regarded as present either to the speaker or to the person spoken

to. Hence these forms in **-o-o** may sometimes be used in a sort of demonstrative adjective sense, having, however, more reference to *time* than to *place*.

I. Demonstratives Indicating Near Objects.

149. The Demonstrative Pronouns indicating near objects and expressed in English by *this* or *these* are formed by suffixing to the letters **e-** or **a-** the ordinary secondary prefixes; **e-** being used when the vowel of the prefix is **u** or **i**, **a-** when the vowel of the prefix is **a**.

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150. The demonstratives for near objects are, consequently, as follows:

Class	Singular.		Plural.
	I.	eu	
"	II.	eu	el
"	III.	eu	el
"	IV.	elu	el
"	V.	edi	â
"	VI.	ebu	â
"	VII.	ecl	ebi
"	VIII.	aka	etu

REM. The pl. of classes V and VI is written **â** in order to prevent mistaking the form which is really **aa**.

151. Examples of demonstratives indicating near objects:

Eu muntu or **muntu eu**, *this person*; **aba bantu** or **bantu aba**, *these persons*; **edi dikêla** or **dikêla edi**, *this egg*; **â makêla** or **makêla â**, *these eggs*; **nsolo el nyinyi**, *these fowls are mine* (§ 135).

II. Demonstratives Indicating Remote Objects.

152. The Demonstrative Pronouns indicating remote objects and expressed in English by *that* or *those* or *yonder* are formed by prefixing the secondary prefixes to the letter **a**, then doubling the resulting form. Note the euphony of **u** and **i**.

153. The demonstratives for remote objects are as follows:

Class	Singular.		Plural.
	I.	wawa	
"	II.	wawa	yaya
"	III.	wawa	yaya
"	IV.	lualua	yaya
"	V.	diadia	â
"	VI.	buabua	â
"	VII.	ciacia	biabia
"	VIII.	kaka	tuatua

REM. The pl. of classes V and VI is written **â**, the uncontracted form would be **aaa**. Only the context can show the difference between these and the corresponding forms for the same classes in demonstratives for near objects. The pronunciation is the same. Cf. § 150, Rem.

154. Examples of demonstratives indicating remote objects:

Wawa muntu or **muntu wawa**, *that person*; **baba bantu** or **bantu baba**, *those persons*; **yaya mici** or **mici yaya**, *those sticks*; **â makêla** or **makêla â**, *those eggs*.

155. An increase of distance is indicated by lengthening of the final syllable, though this is not indicated in the written form.

III. Demonstratives Indicating Objects Near the Person Spoken to.

156. It is rather difficult to determine the exact idea which is in the mind of the native when he uses this demonstrative. At the same time there is a quite clear reference either to some object near the person spoken to, or to some object which in some way concerns that person. It can scarcely be translated.

157. These demonstratives are formed by suffixing to the letter **a** the secondary prefixes and are as follows:

	Singular.		Plural.
Class	I.	au	aba
"	II.	au	ai
"	III.	au	ai
"	IV.	alu	ai
"	V.	adi	â (au)
"	VI.	abu	â (au)
"	VII.	aci	abi
"	VIII.	aka	atu

158. Examples:

Muci webi au neuxihe ludimuenu, *that stick of yours there will break the mirror*; **lua ne cifulu aci**, *bring the hat (near you there)*.

IV. Emphatic Demonstratives.

159. The Emphatic Demonstratives which mean *here he is*, *here it is*, etc., are formed for the most part by doubling the secondary prefixes and then prefixing the demonstrative particle **ka-** to the resulting form.

NOTE 1. The sing. of classes I and III gives **kayeû**, while in the sing. of class II we find **kawowo**, a more euphonic form than **kauu**.

NOTE 2. Observe the separating consonant **y** in the sing. of classes I and III, and also in the pl. of classes II, III and IV. § 34. In these pl. forms of classes II, III and IV we also hear **kai** (*kail*).

NOTE 3. The pl. of classes V and VI give regularly **kā** (**kāaa**). Some say **kawowo**.

160. The emphatic demonstratives are as follows:

	Singular.	Plural.
Class I.	kayeu	kababa
" II.	kawowo	kayiyi (kai)
" III.	kayeu	" "
" IV.	kalulu	" "
" V.	kadidi	kā (kawowo)
" VI.	kabubu	" "
" VII.	kaciel	kabibi
" VIII.	kakaka	katutu

Examples of Emphatic Demonstratives:

Muntu kayeu, *here is the man*; **makēla kā**, *here are the eggs*; **kabibi**, *here they are* (**bifulu**, *hats*; understood).

161. The emphatic demonstrative particle **ka**, which must be carefully distinguished from the negative **ka**, is often used before nouns or other parts of speech to which special attention is called. In such cases one of the regular demonstrative adjectives is generally placed after the noun.

Ka dikēla edi, *here is the egg*; **ka dikēla diadia**, *there is the egg*; **ka meme eu**, or simply **ka meme**, *here I am*; **katuye**, *let us go* [§ 237 (c) (5)].

162. This **ka** may be used before the regular demonstrative forms other than those given under § 160. A favorite method of expression is to use the **ka** with the disjunctive personal pronoun forms (§§ 105 and 148), and then follow this with one of the regular demonstratives; as, **kadiodi edi**, *here it is here*; **kadiodi adi**, *there it is (near you)*; **kadiodi diadia**, *yonder it is*—**dikēla**, *egg*, being understood in each case.

Demonstratives with Locatives.

163. When a demonstrative pronoun modifies a noun which is itself governed by one of the locative prepositions (**mu**, **ku**, **ha**), the demonstrative takes the agreement of the locative rather than that of the noun. Cf. § 79.

Therefore we have for demonstratives indicating near objects **emu**, **eku**, **aha** (§ 25); for remote objects **muamua**, **kuakua**, **haha**; for objects near the person spoken to **amu**, **aku**, **aha**; for emphatic objects **kamumu**, **kakuku**, **kahaha**.

Mu nsubu emu, *into this house*; **mu nsubu muamua**, *into that*

house; ku musoko eku, at this village; ha muxête aha, on this box; ha muxête haha, on that box; ku mucu aku, at that tree (near you).

NOTE 1. The above forms are made regularly according to the rules for the formation of each demonstrative.

NOTE 2. We also have the doubled forms *munemu, here inside, kuneku, here at, hanaha, here on*, in which the letter *n* is inserted as a separating consonant. Instead of the forms *munemu* and *kuneku* we most often hear *munomu* and *kunoku*. §§ 34 (b), 25.

NOTE 3. The above locative forms with the demonstratives come to have the force of simple adverbs of place. Hence *emu, eku* and *aha*, in their proper constructions, may mean *here*; *muamua, kuakua* and *haha* may mean *there*; *amu, aku* and *aha* may mean *there (near you)*; while *kamumu, kakuku* and *kahaha* may mean *here or there* according to circumstances.

Lua eku, come here; teka bintu aha, put the things here; ya kua-kua, go yonder; lui munemu, come inside here.

NOTE 4. Owing to the demonstrative idea contained in the disjunctive personal pronoun forms we may also have the adverbial words *kuokuo, muomuo* and *hoho*. § 148.

RELATIVE PRONOUNS.

164. There is no distinct Relative Pronoun for use as *subject* of the relative clause like the *who, which* or *that* of the English; we find instead only the ordinary personal pronominal prefixes (§ 114) agreeing in number and class with the antecedent. The relative clause always follows the antecedent.

Muntu wakukuluka wakuya, the person who fell has gone; naku-xiha mbua wakudia munyinyi winyi, I killed the dog which ate my meat.

165. When the relative pronoun is the *object*, direct or indirect, of the verb in the relative clause, the ordinary personal pronominal prefixes are used as relative pronoun. The relative pronoun in such cases, whether it be direct or indirect object, is always immediately at the beginning of the verb, preceding all other pronominal prefixes and tense signs, and is inflected as a part of the verb.

REM. 1. When, however, the subject of the relative clause is 3rd pers. sing. or pl., this subject is put after the verb, and if it be a pronoun, it takes the pronominal suffix form. §§ 123, 124 (a).

REM 2. Remember that in compound tenses when the subject of the relative clause is 3rd pers., this subject, whether a pronoun or a noun, comes after the auxiliary. § 125.

166. Examples of relatives as objects:

Muntu unakumona makelela wakafua, *the man whom I saw yesterday has died*, in which the first u of **unakumona** is the relative pronoun.

Muci uwakutuala mulhi, *the stick which you brought is short*.

Cintu ciudi utuala ncinyi, *the thing which you are carrying is mine*.

Bantu baudi umona badi baya ku Ibanj, *the people whom you see are going to Ibanj*.

Muci wakutualeye wakukuluka, *the stick which he brought has fallen*. **Tuakudia nsolo ituakuxiha makelela**, *we have eaten the fowls which we killed yesterday*.

Bakudia nsolo yakuxihabo makelela, *they have eaten the fowls which they killed yesterday*.

Nakudia nsolo yakuxiha Kasongo, *I ate the fowls which Kasongo killed*.

Bakudia kanyūma katuakuxiha, *they ate the small animal which we killed*. **Muntu unakuha cifulu wakuya**, *the person to whom I gave the hat has gone*.

Ndi musue cifulu eldiye uluata, *I want the hat which he is wearing*.

167. The English possessive *whose*, together with the phrases of *which*, of *whom*, etc., must be expressed in various ways, since there is no distinctive possessive relative in the Buluba-Lulua language. Perhaps the most satisfactory construction is the adjectival use of the word **muena** (pl. **benā**), *owner*. § 84 (b).

Bikila muena nsolo udi mufue, *call the person whose fowl has died*.

REM. We sometimes hear an awkward expression on this plan: **bantu ba mbuxi yabo ei bakuya**, *the people whose goats these are have gone*.

168. When the relative pronoun in English is governed by a preposition, this generally takes one of three constructions upon being translated into Buluba-Lulua:

(a) When the antecedent is governed by one of the locative words (**mu**, **ku**, **ha**), the locative furnishes the relative and stands in place of it at the beginning of the verb; this is true only when the same locative which governs the antecedent also governs the relative pronoun.

Tumbele, tudi mu nsubu mudi ulala, *the peanuts are in the house in which you are sleeping*.

REM. Observe that when the locatives thus stand at the beginning of the verb the subject, when 3rd pers., takes the pronominal suffix forms.

§ 123. **Ndi nkēba bintu bidī ha muxēte hadiye uxikama**, *I am looking for the things which are on the box on which he is sitting*.

(b) On the other hand, if the locative word governing the antecedent

is different from that governing the relative word, or if there is no locative word used before the antecedent and there is one in the relative clause in English, then there is no locative word used at all in the relative clause, only the relative pronoun proper to the antecedent is found.

Ndi nkēba bintu bidī mu muxēte udiye uxikama, I am looking for the things which are in the box on which he is sitting.

Clena mumone nsubu udiye mulale, I have not seen the house in which he slept.

Lua nē muxēte wakadī mukūxi muxikame, bring the box on which the woman has been sitting.

(c) When the preposition *with* governs the relative pronoun in English, this idea is expressed in Buluba-Lulua by using the ordinary relative pronoun proper to the antecedent, with this followed in the same clause by *ne* and the possessive form as described in § 107.

Muntu unakuya n'andi ku Ibanj wakafua, the person with whom I went to Ibanj has died.

Nakudia nsolo yonso yakulua n'ai Kasongo, I have eaten all the fowls which Kasongo brought, lit. which came with them Kasongo.

169. Sometimes the antecedent is omitted, in which case we have the Indirect Question construction. Cf. § 472.

Wakudia blakumuhabo, he ate what they gave him (bintu, things, understood).

REM. Under this head may properly be placed the locatives prefixed directly to the verb without any antecedent and answering the question *where?*, i.e., *in*, *at* or *on which place*, but this is reserved for another section. § 321.

170. For the compound relative words *whoever*, *whosoever*, *whatever*, etc., meaning *everyone who* or *everything which*, we generally find *onso*, *all*, *every*, followed by the relative clause.

Wakukuma bonso bakulua ha bulhi n'andi, he struck whoever came near him; ndi musue bintu blonso biwampa, I want whatever you will give me.

171. The negative in relative clauses is formed on the same principle as the negative of the present subjunctive, except that some form of *dī* (*to be*) instead of *ikāla* (*to be*) is generally used with the negative auxiliary *i*. Cf. §§ 305, 225.

Cifulu cludi kui mutuale ncinyi, the hat which you did not bring is mine.

Muntu unakadi ci mumone wakafua, the person whom I did not see died.

Tusuasua bintu blakadiye kai mutuale, we want the things which he did not bring.

Wakalua ne bintu bindi ci musue, he brought the things which I do not want.

Ndi musue kutangila muntu udi kai mulue, I want to see the person who did not come.

Ndi musue cifulu cidi kacɛ cɛlue, I want the hat which did not come.

172. The future tense in relative clauses is also generally formed on the plan of the subjunctive, there being something of a contingent idea. § 306 (e).

Funda bintu biwaya n'abl ku Ibanj, write down the things which you will take to Ibanj.

REM. The future negative in relative clauses is formed after the manner of the negative of the present subjunctive, except that **di** (*to be*) instead of **ikāla** (*to be*) is used with the negative auxiliary **i**. § 171.

Kufundi bintu bidi kul uya n'abl ku Luebo, don't write down the things which you will not take to Luebo.

INTERROGATIVE PRONOUNS.

173. Some Interrogative Pronouns are declinable, others are not. In any case the interrogative word, whether used as subject or object or modifier, almost invariably comes last in the sentence.

REM. 1. **KI** (§ 176) comes after the word modified, whether that word comes at the end of the sentence or not. **Munyi** (§ 177) sometimes comes first in the sentence. The interrogative word when used as indirect object may come just after the verb followed by the direct object (§ 468, Rem. 1).

REM. 2. When the interrogative word as subject comes last, the verb takes the same prefix which it would do were the interrogative at the beginning of the sentence.

The more important of the interrogative words and phrases are now taken up.

174. Nganyi? who? whom? The pl. is **banganyi**. This interrogative refers only to persons.

Wakuya nganyi? who went?

Wakuya ne nganyi? whom has he gone with?

Bakumutāha banganyi? who (pl.) struck him?

REM. 1. This is the regular form used in asking a person his name. **Dina diebi nganyi? what is your name? lit. your name is who?**

REM. 2. The possessive *whose?* is expressed by **-a nganyi?** or the pl. **-a banganyi?**

Cifulu cia nganyi? whose hat?

175. *Cinganyi? what?* The pl. is *binganyi*.

These forms, having reference only to inanimate things or irrational creatures, are used most frequently in asking such questions as *what is it? what are they?*

Eci nelinganyi? what is this thing?

Ebi mbinganyi? what are these things?

Udi utuala binganyi? what things are you carrying?

REM. 1. *Cinyi* (pl. *binyi*) is often used instead of *cinganyi*, especially in the Applied Form of the verb, to express *what for? why?* § 328.

Nudi nusulla bualu bua Nzambi cinyi? what do you wish God's palaver for?

REM. 2. Sometimes we hear simply *ci* (pl. *bi*) for *cinyi* or *cinganyi*.

REM. 3. *Cinganyi* and its equivalents are used in asking the names of things.

Dina diaci nelinganyi? what is its name? Cf. § 174, Rem. 1.

176. *Ki? what? what kind? which?*

This word is indeclinable and always follows a noun. It may not, therefore, necessarily come last in the sentence.

Muntu ki? what or which person? or what kind of a person?

Ngangate bintu ki? what kind of (or which) things shall I get?

Nsungule cifulu ki? which hat shall I choose?

Cifulu ki ciakukuluka, cikunze inyi ctoke? what hat fell, the red one or the white one?

177. *Munyi? Mxi? what? what is the matter?*

These words are uninflected.

Wakuamba munyi? what did he say?

Aha munyi? what is the matter here?

REM. These are more properly adverbs having the meaning of *how? how much? how many? in what way?* etc. See § 420.

178. *Nga? how much? how many?*

This word is an interrogative adjective and takes the secondary prefixes. § 68 (i).

Bantu banga? how many people?

Mici inga? how many sticks?

179. The various interrogative words meaning *where, when, whence, whither, why*, etc., used in direct and indirect questions will be taken up later under adverbs and conjunctions.

INDEFINITE PRONOUNS.

180. Under the name Indefinite Pronouns are grouped certain classes of words which, by derivation or by use, have a likeness to pro-

nouns. Most of them are used as adjectives or as adjective prepositional phrases or as simple substantives.

I. Words of Number and Quantity.

These are expressed in English by *many, few, all, both, every, much, each one, nothing, plenty of*, etc.

181. -a bungl, ngia-ngl, ngi, many, much.

The form **ngi** is inflected as an adjective; the same is true of **ngia-ngl**, but note in the latter case that the prefix of the noun comes before both **ngia** and **ngi**; the **-a** of the phrase **-a bungl** is the inflected preposition meaning *of*.

Ba bungl bakulua, many came (with **bantu**, understood).

Adi a bungl, there are plenty (**makela** understood).

Bangia-bangl bakafua, many (*people*) *died*.

Bintu blngl, many things.

182. Onso, all, entire, whole, every, each, any.

This word is inflected as a simple adjective, taking secondary prefixes.

§ 68 (f).

Bonso bakuya, all (**bantu**) *have gone*; **yonso yakafua, they have all** (**nsolo**) *died*.

REM. The substantive form of **onso** followed by the possessive adjective pronoun has the meaning of *all of them*, in which case the verb takes not the prefix of **buonso**, as might be expected, but the prefix corresponding to the noun or pronoun referred to by the possessive adjective.

Buonso buabo bakuya, all of them (**bantu**) *have gone*; **buonso buetu netuye, all of us will go**.

NOTE 1. Following this analogy we have the construction for *both, all three, all four*, etc., referred to under § 95 (a).

NOTE 2. **Onso** is also used to express *any, any one you choose, anything, whatever, whoever*, used generally in pl. where in English a sing. is most commonly found. Cf. § 170.

Ndi musue bintu blonso biwampa, I want whatever you will give me.

183. Nya-nya (§ 76), few.

The same idea may also be expressed by **bāle, kīse** and **lhi**. These words are all adjectives belonging to different dialects and in the sing. mean *small* or *short*.

Nzambi neasungule banya-banya, God will choose a few (**bantu** understood); **nendale ku Ibanj-matuku mihi, I shall stay at Ibanj a few days**.

184. *Hatuhu, bē and cīnana mean nothing, none, for nothing.*

These forms are indeclinable.

Ndi hatuhu or ndi bē or ndi cīnana, I have nothing or none.

REM. The same words preceded by *-a* mean *of no account, worthless; as, muntu wa hatuhu, a worthless person.*

II. Distributives.

These are expressed in English by *each, other, some, others, the one . . . the other, another, of one kind . . . of another kind, etc.*

185. *Kuabo . . . kuabo and nga . . . nga, the one . . . the other, some . . . others.* These words are inflected as simple adjectives.

Mukuabo wakuya, mukuabo udi uxāla, one (person) has gone, the other is staying.

Bakudia makēla makuabo, bakuha balunda babo makuabo, they ate some of the eggs, the others they gave to their friends.

Banga bakuitabuxa Jīsus, banga bakumuhidīa, some believed on Jesus, others rejected him.

REM. *Kuabo* and *nga*, when not used distributively, express the idea of *another, others.*

Nakūla cikuoabo, I have bought another (cikulu understood).

186. The combination *ha bu-* means *of its kind, of one kind . . . of another kind.*

The *bu-* is inflected with the possessive pronominal forms.

Eu mucī nha buau, eu nha buau, this stick is one kind, this one is another kind, i.e., a different kind. For *nha*, see § 445.

Edī dikēla nha buadī, diadīa nha buadī, this egg is of one kind, that one is of another kind.

REM. This is apparently the same construction as that referred to under § 141, Rem. 2.

187. For the construction of *each* when distribution is meant, see § 94 and Rem.

III. Miscellaneous.

188. In English there are certain reciprocal pronominal words, such as *each other, one another.* These are expressed in Buluba-Lulua by a verbal suffix *angana*, which will be treated later. § 340.

Bakusuangana, they love each other; badī bafuanangana, they are like each other.

189. The English *they, one* (French *on*), used as indefinite subject, is expressed by means of the simple 3rd pers. pl. pronominal prefix of class I, having *bantu* understood. This is also a very common construction for expressing the English passive voice. § 202 (a).

Badl bamba ne, "Kasongo ulualua," *they say that Kasongo is coming.*

Bakuxlha mbuxl kudi Kasongo, *the goat was killed by Kasongo, lit. they killed the goat by Kasongo.*

REM. In such expressions as *he is the one, that is the one*, etc., use the simple disjunctive personal pronouns. § 105.

VERBS.

PRELIMINARY OBSERVATIONS.

The inflection of the Verb, though apparently difficult on account of the varying pronominal prefixes and other euphonic changes, is nevertheless essentially simple in itself, for it is remarkably regular, as may be seen after the principles have been once comprehended.

190. The *root*, or simplest form, of the verb is found in the 2nd pers. sing. imperative mood. This root, with very few exceptions, ends in **a**. To this simple form are prefixed the various tense and mood signs, and the pronominal prefixes and infixes. To this root are added, as occasion demands, certain suffixes which indicate various modifications of the radical idea of the verb. To this simple form the pronominal suffixes are also attached. We have, then, such simple verb stems as **dila**, *cry*, **ya**, *go*, **lua**, *come*, **xlkama**, *sit down*.

REM. 1. The final **a** suffers change which we shall see later. So we should say that the unchangeable stems in the verbs just given are **dil**, **y**, **lu**, **xlkam**.

REM. 2. In the Vocabulary the root and not the infinitive is given.

191. There are five *moods*: the Imperative to express command, the Infinitive to express the abstract notion of the verb root, the Indicative to express simple affirmation or denial, the Subjunctive to express certain conditional or contingent ideas, the Purportive to express end or purpose.

192. The *participles* are adjectives in construction, are used mostly in the formation of compound tenses, and agree in inflection with the noun or pronoun to which they refer.

193. The *simple tenses* are those formed directly on the root of the verb, without the aid of any auxiliary verb; as, **wakuha**, *he gave*; **bakuluangana**, *they fought*.

194. The *compound tenses* are those formed with a participle and an auxiliary verb. In this case it must be borne in mind that the auxiliary is the real verb, the added participle, which must always agree in number and class with its subject, being only a verbal adjective; as, **wakadi**

mulale, he had been lying down; udl ufunda mukanda, he is writing the letter.

195. The verb agrees by means of its personal pronominal prefixes (§ 114) in *person*, *number* and *class* with its subject. These prefixes are the same for all moods and tenses, save in certain negative forms. The usual laws of euphony in all cases need to be carefully observed.

NEGATIVE CONSTRUCTIONS.

196. The negative forms are quite different in many cases from the affirmative; to such an extent is this true that some Bantu grammars make this difference the basis for two conjugations. Owing to these differences the affirmative and the negative forms are given side by side in the paradigms.

197. The common negative particle is *ka-*, which is always found prefixed at the beginning of the verb, preceding all other pronominal prefixes, infixes and tense signs. In compound tenses it is prefixed to the auxiliary.

EXCEP. 1. In class I, 1st pers. sing. and 2nd pers. sing., the negative is *ci-* and *ku-*, respectively, instead of *ka-* and the regular prefixes.

EXCEP. 2. In 3rd pers. sing. of classes I and III the pronominal prefix *u-* is omitted after the *ka-*; be careful to note the elisions that follow.

198. The negative pronominal prefixes are, therefore, as follows:

		Singular.	Plural.
Class I.	1st p.	<i>ci-</i>	<i>katu-</i>
	2nd p.	<i>ku-</i>	<i>kanu-</i>
	3rd p.	<i>ka-</i> or <i>k-</i>	<i>kaba-</i>
"	II.	<i>kau-</i> or <i>kaw-</i>	<i>kai-</i> or <i>kay-</i>
"	III.	<i>ka-</i> or <i>k-</i>	" " "
"	IV.	<i>kalu-</i>	" " "
"	V.	<i>kadi-</i>	<i>kā-</i>
"	VI.	<i>kabu-</i>	<i>kā-</i>
"	VII.	<i>kaci-</i>	<i>kabi-</i>
"	VIII.	<i>kaka-</i>	<i>katu-</i>

REM. 1. The forms *k-*, *kaw-* and *kay-* result from the laws of euphony when the regular prefix is followed by a vowel. §§ 23, 27, 28.

REM. 2. The final *a* is considered as elided before all forms beginning with *a* save in the pl. of classes V and VI, where it is written *ā*, whether the form begin with *a* or not.

199. In cases where the copulative predicate is omitted the negative is simply *kan-* prefixed directly to the noun or other part of speech. § 445, Rem. 5.

Cintu eel kandikēla, *this thing is not an egg*; **elfulu ael kancinyi**, *that hat is not mine*.

VOICE.

200. Verbs in the Active Voice are the regular forms and present no peculiarities in inflection. Such verbs may, as occasion demands, be transitive or intransitive.

201. By means of certain suffixes added to the verb root, a modification of meaning takes place corresponding to the Middle Voice idea of the Greek. This form is neither active in the sense of its subject performing an act, nor is it passive in the sense of its subject being the recipient of an act from anything external, but it is between the two. The verb in this case supposes that an internal agent exists, or that the condition came about naturally without any external agent. At the same time it expresses an active condition or state or result, which is attributed to the subject itself. This neuter or stative or middle voice form is obtained by suffixing **-uka** to the verb root after dropping the final **a**.

Wakuandamuka, *he has turned around*; **mulondo wakucibuka**, *the jar has broken*; **mbuxi wakuhātuka**, *the goat has gone out*.

REM. 1. These middle voice forms are treated as intransitives in the dictionary.

REM. 2. There is nearly always a corresponding active transitive form having the suffix **-una** or **-ula** or **-ola**; as, **wakuandamuna nsubu**, *he has turned the house around*; **wakucibula mulondo**, *he has broken the jar*; **wakuhātula mbuxi**, *he has driven out the goat*.

REM. 3. The middle voice forms are inflected exactly as the active forms.

REM. 4. Sometimes the suffixes **-ika** and **-ma** seem to be used in the middle voice sense; as, **muclma winyi wakuhandika**, *my heart has split*, i.e., *I am very much frightened*; **nakusokoma**, *I hid myself*.

202. The Passive Voice may be expressed in several ways:

(a) By the indefinite 3rd pers. pl. active voice (§ 189), thus avoiding the passive construction, which is used much less frequently than in English. When the agent is mentioned this is preceded by the prepositional word **kudi**, *by*.

Bakuxtha mbuxi, *the goat has been killed*, lit. *they have killed the goat*.

Bakuxtha mbuxi kudi Kasongo, *the goat has been killed by Kasongo*

(b) By the various tenses of the verbs meaning *to be* used as auxiliaries with the passive past participle. The participle then becomes only an adjective taking the ordinary primary prefixes. It will be noted that this construction conforms to the English passive. Cf. § 251.

Ndi mutāha, *I am (have been) struck.*

Nsolo ldi mixiha, *the chickens are killed.*

Kasongo udi mutāha kudi Kabata, *Kasongo was struck by Kabata.*

REM. It is very important to note here the difference between the primary and the secondary prefixes with the participle. As we shall see later (§§ 244 and 252), the secondary prefixes make the verb active. Hence udi mutāha means *he is struck*, but udi utāha means *he struck*.

(c) By use of the suffix -ibua added to the verb root. It is interesting to note that, like the middle voice forms, this also has the regular active voice inflection throughout. Hence the word kutāhibua means *to be struck*. The form is active, but the meaning is passive.

Udi utāhibua, *he is being struck*; udi mutāhibue, *he has been struck.*

Utu watahibua, *he is always getting struck.*

Utadi utāhibua, *you are about to be struck.*

Neatāhibue, *he will be struck.*

203. For the sake of comparison, note the three voices on the same root:

Active: wakueibula muel, *he broke the stick.*

Middle: muel wakueibuka, *the stick has broken.*

Passive: muel wakueibibua, *the stick has been broken.*

204. These middle and passive voice forms will be treated again under Derivative Verbs. §§ 341-345.

AUXILIARY VERBS.

205. The Auxiliary Verbs are those used to aid in the formation of certain tenses. The majority of these are somewhat irregular and defective. Some of the more important of them are now given.

REM. There are no auxiliaries corresponding to our *have* and *had*—these are expressed either by one of the forms to be given below or by the past tense signs.

I. DI, *to be*.

206. The root of this word was perhaps originally *la* which under the influence of *l* has become *d*.

REM. A form having the root *ena* and taking the regular negative prefixes is used as the present tense negative of *di*.

207. This verb, which is found only in the past tense (affirmative and negative) and in the affirmative present, is used in the formation of the following tenses in the indicative mood: Present Progressive, Present Perfect Progressive, Past Progressive, Past Perfect Progressive.

In addition to these it also furnishes through *ena* the negative of certain other tenses: Present Imminent, Second Present Actual, Present

Repetitive, Past Repetitive, Future and Future Imminent. It also furnishes the auxiliary for formation of the Past Tense Subjunctive.

Present Tense.

AFFIRMATIVE.	NEGATIVE.
208. Formation: pro. prefix + <i>di</i> .	209. Formation: neg. pro. prefix + <i>ena</i> .

Past Tense.

AFFIRMATIVE.	NEGATIVE.
210. Formation: pro. prefix + <i>aka</i> the tense sign + <i>di</i> .	211. Formation: neg. pro. prefix + <i>aka</i> the tense sign + <i>di</i> .

II. *Cidi*, *to be*.

212. Perhaps the original root was *cila*, but this has become *cidi* under the influence of *i*.

REM. A form having the root *cena* and taking the regular negative prefixes is used as the present negative of *cidi*.

213. This verb, which is found only in the past tense (affirmative and negative) and in the affirmative present, is used in the formation of the First Present Actual tense, indicative mood.

REM. Sometimes the past tense of *cidi* is used as auxiliary, making much the same sense as the past progressive.

Present Tense.

AFFIRMATIVE.	NEGATIVE.
214. Formation: pro. prefix + <i>cidi</i> .	215. Formation: neg. pro. prefix + <i>cena</i> .

Past Tense.

AFFIRMATIVE.	NEGATIVE.
216. Formation: pro. prefix + <i>aka</i> the tense sign + <i>cidi</i> .	217. Formation: neg. pro. prefix + <i>aka</i> the tense sign + <i>cidi</i> .

III. *Tadi* (or *Kadi*), *to be about to*.

218. The stem of this verb was perhaps *tala* or *tana*.

REM. 1. The Baluba say *kadi* and the Bena Lulua *tadi*—the latter is used in the paradigms.

REM. 2. We find on this root only the present affirmative; the negative is expressed on the root *ena*. § 206, Rem.

AFFIRMATIVE.	NEGATIVE.
219. Formation: pro. prefix + <i>tadi</i> .	220. Formation: use the neg. <i>ena</i> .

221. This auxiliary is used in the formation of the Present Imminent and the Future Imminent tenses, it is also used much as the verb *di, to be*, when not employed as auxiliary.

IV. *Tu, to be* (habitual).

222. This word is used only in the formation of the Present Habitual tense and has only the present tense, affirmative and negative.

Present Tense.

AFFIRMATIVE.	NEGATIVE.
223. Formation: pro. prefix + <i>tu</i> .	224. Formation: neg. pro. prefix + <i>tu</i> .

V. The Negative *I, not to be*.

225. This form seems to be found only in the present negative and is used by the Baluba sometimes in place of the negative *ena* (§ 206, Rem.). It is specially used in formation of the negative in the Present Subjunctive in conditional sentences and in the negative of relative clauses.

Present Tense.

226. Formation: neg. pro. prefix + *i*.

VI. *Ikāla, to be*.

227. This verb is regular throughout and is used in some places where *di* is defective; especially is this true in the formation of the Present Subjunctive and the Future Indicative.

Biwikāla muana wa Nzambi, Nzambi neakusungile, if you are a child of God, God will save you.

Biwenza nunku, newikāle ne bualu, if you do thus, you will be in trouble.

228. The verb *anza* followed by the infinitive means *to have just done*; the negative has the idea of *not to have yet done*.

Wakuanza kulua, he has just come; kena muanze kulua, he has not yet come.

VII. Other Auxiliary Words and Constructions.

229. Quite a list of verbs and verbal combinations are used in an auxiliary sense, followed most often by the infinitive mood or by the

purportive. These must be learned mostly from experience, as only the more important ones can be mentioned here.

230. The English *can, be able, etc.*, may be expressed in several ways:

- (1) By the auxiliary **dl** followed by **mua** and infinitive.

Ndl mua kumēma muxēte, I can lift the box.

- (2) By the verb **mona** followed by **mua** and the infinitive.

Ndl mona mua kumēma muxēte, I can lift the box.

- (3) By the verb **mūnya** followed by **mua** and the infinitive.

Ndl mumūnye mua kumēma muxēte, I can lift the box.

REM. There seems to be some difference between **mona** and **mūnya**; the former has more the idea of physical, the latter of mental, ability.

231. The English *may*, meaning permission, is expressed by the purportive mood. § 312 (b).

232. For the English *must* and *ought* no satisfactory equivalents have yet been found in the Buluba-Lulua. The same can perhaps be said of most other Bantu languages. This seems very unfortunate, for these words are so forceful in English. It is also interesting to note that such equivalents are also wanting in the Hebrew. Wherever the word *must* occurs in the English translation of the Old Testament, it represents merely some idiomatic expression conveying that meaning. In Buluba-Lulua these ideas must be expressed by the simple tense forms. Perhaps the phrase **bualu bukāle**, followed by the Causative Form (§ 333, etc.) of the verb, will express the idea of *must* with some accuracy; in the same way we may use **bualu bulmbe** or **bimpe**, followed by the infinitive, for *ought*.

233. Note these words which are generally followed in construction by the infinitive: **banga**, *begin to*; **dianjila**, *be first to*; **hanga**, *fail to*; **sua**, *want to*; **mona**, *finish (to)*.

REM. The word **lua**, *go to*, often expresses a future idea, just as in English we say *I am going to do*. The Second Present Actual is a favorite tense in this construction; as, **ulualua kusungula bantu bandi**, *he is going to choose out his people*.

FORMATION OF MOODS AND TENSES WITH THEIR USES.

It will prove helpful to study these moods and tenses, as they are explained, in connection with the paradigms. § 318.

Further study and investigation will undoubtedly reveal additional tenses and verbal forms and combinations, but certainly the more common and useful are given below.

IMPERATIVE MOOD.

234. The simple Imperative forms have only the present tense, affirmative and negative, and their uses are the same as in English.

AFFIRMATIVE.

235. Formation:

- (a) The 2nd pers. sing. is the simple stem of the verb.
- (b) The 2nd pers. pl. is formed by changing final *a* of the stem to *i*.

NEGATIVE.

236. Formation:

- (a) Second pers. sing. is formed by prefixing *ku* to the stem and changing final *a* to *i*.

REM. 1. When the verb stem ends in *ia*, we have simple *i* resulting after the addition of *i* of the negative imperative; hence *kudii* becomes *kudi*, *don't eat*.

REM. 2. When the verb stem ends in *ua*, we have left simply *u*, the *i* of the neg. being omitted; as, *kulu*, *don't come*, for *kului*.

REM. 3. When the verb ends in *na*, *y* is inserted after the *n* upon addition of the neg. *i* [§ 34 (a), Rem. ; as, *kusunyi* *mi*, *don't carry water*, for *ku-suni*; *kucinyi*, *don't be afraid*, for *kucini*.

- (b) Second pers. pl. neg. is formed thus: *ka + nu + stem* with final *a* changed to *i*.

REM. In the case of verbs ending in *ia*, *ua* and *na*, see § 236 (a), Rems. 1-3.

237. Some peculiar imperative constructions must be noted:

- (a) *Ku* is added to the stem sometimes for emphasis, especially in 2nd pers. sing. affirmative

Yaku, *go*, *be gone*, or *don't be afraid to go*; *ambaku*, *speak*.

- (b) In many cases, especially after verbs of motion, where in English the two verbs are imperative, the Buluba-Lulua puts one in the imperative and the other in the purposive mood.

Ya uxthe nsolo, go and kill the fowl.

Lua uxere makéla, come and show me the eggs.

(c) The Hortative Imperative idea is expressed in several ways:

- (1) For 1st pers. pl. we generally find a form made thus: 1st pers. pro. prefix + root with final vowel changed to *i*.

Tuyi, let us go, tudimi, let us work.

- (2) There is also a common hortative following the analogy of § 237 (b).

Lua tuye, come (sing.), let us go; lui tuye, come (pl.), let us go.

- (3) We may have the simple 1st pers. pl. purportive mood, which seems to correspond to the Latin *amemus, let us love*; as, **tuye, let us go.**

- (4) The purportive mood is also used to express the hortative idea in 3rd pers. sing. and pl.

Alue, let him come; balue, let them come.

- (5) In view of § 161 we may have the emphatic prefix **ka** with 1st pers. pl. purportive mood; as, **katuye, let us go.**

- (6) We may also have the emphatic suffix **ku** corresponding to § 237 (a); as, **tuyaku, let us go.**

- (d) There is also heard a weaker imperative form expressing a simple wish. This is found in 2nd pers. sing. and pl., and corresponds to these forms found in the present subjunctive. § 306 (c), Rem. 2.

Waya blebi bimpe, go well, good journey to you.

Nualala bienu bimpe, sleep well.

INFINITIVE MOOD.

238. The Infinitive is formed by prefixing **ku** to the stem.

239. Remembering that the infinitive is the abstract idea of the verb and consequently in most cases is a noun, we find the most common uses of the infinitive to be as follows:

- (a) It may be used as subject of the sentence; as, **kuambila bantu bakuabo bualu bus. Nsambi kudi kuhita kuxikama cinana, to tell other people the palaver of God is better than to sit idle.**

- (b) It may be used as part of an adjective phrase [§ 87 (f)]; as, **bintu bla kudla**, *things to eat*; **mbuxi wa kôla ulualua**, *a goat to buy is coming*; **lulu lua mbua kudla**, *a trough for dogs to eat out of*.

REM. 1. Note the locative forms corresponding somewhat to the forms mentioned in § 87(d) and Rem. 1.

Ndi nkêba kua kuteka bintu, *I am looking for a place to put the things, I am looking where to put the things*.

REM. 2. Also note **mua** with infinitive after constructions meaning *to know how to, to be able to*, etc. § 230.

Clena mumûnye mua kusonga buatu, *I don't know how to make a boat*.

- (c) It may be used adverbially to modify the predicate in expressing end or purpose; as, **bakuya kuluangana nvita**, *they have gone to fight*.
- (d) It may be used as direct object; as, **ndi musue kuya ku Ibanj**, *I want to go to Ibanj*.
- (e) It may be used as complement of the predicate modifying the subject. Cf. **kufita** under § 239 (a).

240. It is important to note that the use of the infinitive in English does not always correspond to its use in the Buluba-Lulua. The different uses in the two languages must be learned by experience, remembering that the infinitive is more common in English. As a general rule, which will cover the majority of cases, we may say that when the subject of the first verb is also the subject of the second, the infinitive is used for the latter; when, on the other hand, the subjects of the two verbs are different, the purposive mood is used with the latter. §§ 461, 462.

Ndi musue kuya, *I want to go*; **bakuya kuluangana**, *they have gone to fight*; **ndi nkêba muntu aye ku Luebo**, *I am looking for a person to go to Luebo*.

REM. There is also heard in this connection a peculiar construction in which the infinitive is used even when its subject is different from that of the leading verb. Sometimes the infinitive seems to take here the pronominal suffixes.

Lua ne bla mulunda winyi kudla (or **kudleye**), *bring something for my friend to eat*. But the most common way of saying this is **lua ne bla kudla mulunda winyi adle**.

241. The infinitive may take all the ordinary concomitants of the verb, such as direct object, indirect object, prepositional phrases, etc.

PARTICIPLES.

242. The Participles, which are used for the most part as verbal adjectives in the formation of compound tenses (§ 194), agree in number and class with the subject or word to which they refer; the present participle also agrees in person.

REM. Note that the participles take all the usual concomitants of the verb, such as direct object, indirect object, prepositional phrases, etc.

243. There are three participial forms: the Present Active, the Past Active and the Past Passive.

I. Present Participles.

244. The Present Participles are formed by prefixing the ordinary pronominal prefixes of all classes, numbers and persons directly to the stem of the verb, but before the pronominal infix if one is used.

245. The present participles are used in the formation of the following tenses, all in the indicative mood: Present Progressive, First Present Actual, Present Imminent, Present Progressive.

REM. Observe the use of the present participle as predicate adjective after other words than those meaning to be.

Udi wenda uzobela, he walks limping.

246. When *n* of 1st pers. sing. is prefixed directly to the stem, it is necessary to note carefully the resulting euphony. Some examples are here given to refresh the memory:

(a) When the stem begins with *h*, the *n* becomes *m* and the *h* a *p*.
§ 32.

Ndi mpa mukūxi lueho, I am giving the woman some salt (from the stem *ha*).

(b) When the stem begins with *l*, this letter becomes *d*. § 29.

Ndi ndexa, I am showing (from the stem *lexa*).

(c) When the stem begins with a vowel, the *n* becomes *ng*. § 33.

Ndi ngamba, I am speaking (from the stem *amba*).

Ndi ngenza, I am making (from the stem *enza*).

Ndi ngīmūna, I am standing (from the stem *īmūna*).

(d) When the initial letter of the stem is *b* or *p*, the *n* becomes *m*.
§ 31.

Ndi mbāla, I am counting (from stem *bāla*).

(e) When the stem begins with *m* or *n*, the *n* of the pronominal prefix is elided. § 33, Rem. 2.

Ndi mona, I am looking; ndi nua ml, I am drinking water.

247. The same rules hold good for the use of *n* when it comes before the pronominal infixes.

Ndi mumona, I am looking at him (for *nnumona*); *ndi numona, I am looking at you* (for *nnumona*); *ndi mbamona, I am looking at them* (for *nbamona*); *ndi ngumona, I am looking at it* (for *numona*, with a noun in the sing. of class II understood); *ndi ngimona, I am looking at them* (for *nimona* with a noun in the pl. of class II understood).

248. The above rules apply equally regularly in the future indicative and in the purposive mood, where we also have an *n* prefixed either immediately to the stem or to the pronominal infix if one is employed.

II. Active Past Participles.

249. The Active Past Participles are formed thus: primary adjective prefixes + stem with final vowel change to *e*.

Hence we have *mulue*, from *kulua*, *to come*; *mudime*, from *kudima*, *to work*. Observe that the infinitive sign *ku* is elided.

REM. Note that the active past participles do not indicate the *person* of the subject; they all have the third person form. If the subject belongs to class I, 1st pers. sing. or 2nd pers. sing., the participle takes *mu*; if the subject belongs to class I and is 1st pers. pl. or 2nd pers. pl., the participle takes *ba*.

250. The active past participles are used in the formation of the Present Perfect Progressive and Past Perfect Progressive tenses of the indicative mood.

REM. It must be borne in mind that some verbs, though passive in meaning, are active in form. Cf. § 202 (c).

III. Passive Past Participles.

251. The Passive Past Participles are formed thus: primary adjective prefixes + stem.

Hence we have *mutäha*, from *kutäha*, *to strike*; *muhanda*, from *kuhanda*, *to split*.

REM. Note that the passive past participles, following the analogy of the active past participles, do not indicate the *person* of the subject. Apply the principles of § 249, Rem.

252. The passive past participles are always transitive verbs used with some part of the verb *to be* to express the idea that the subject has been acted upon. The auxiliary may be present tense, but the participle is always past in significance, in fact nothing more than the predicate adjective.

Muci udi mucibula, the stick is (has been) broken; bintu bidl biuvua kudi Kabata, the things have been washed by Kabata.

253. It is very important to note here the difference between the two past participles, active and passive, when they are used as pure verbal adjectives. The active past participle is used when the verb is intransitive or middle voice in meaning; the passive past participle is used when the verb is transitive and an agent can be employed. §§ 85, 201-203.

Muntu mufue means *a dead person, one who has died* (intransitive).

Muntu mutaha means *a wounded person, a person who has been struck by another* (transitive).

Muci mucibuke means *a broken stick*, from the intransitive or middle voice verb *kucibuka*, which means *to break of its own accord*; on the other hand *muci mucibula* means *a broken stick*, from the transitive verb *kucibula* which means *to break*.

254. There are two rarer participial forms, one used in the formation of the Present Habitual tense, indicative mood, the other in the formation of the Future Imminent tense of the same mood. The letter *a* prefixed to the root is the sign of the Present Habitual tense form, while the Future Imminent form has as sign the letters *aku*. The first of these takes the ordinary pronominal prefixes corresponding to the person, number and class of the subject; the second form takes also the same prefixes save in class I, where *u(w)* is found throughout in the sing. and *ba* throughout in the pl. See §§ 268, 269, 296.

INDICATIVE MOOD.

255. The names given to the tenses are more or less arbitrary—in fact some difficulty has been found in getting suitable names—but those have been adopted which, either from usage or from the ordinary meaning of the word, would convey some idea of the import of the tense.

Some tenses of the indicative mood are simple, others are compound.

§§ 193, 194.

The uses of this mood are in general the same as in English.

Present Progressive.

AFFIRMATIVE.

256. Formation: pres. tense of auxiliary *dɪ* followed by pres. participle.

NEGATIVE.

257. Formation: pres. neg. of auxiliary *ena* followed by pres. participle.

258. The Present Progressive tense is used to indicate continuous or progressive action or being in present time, without any idea as to when the action began or when it will be completed.

Udɪ udɪla, he is crying; udɪ ulua, he is coming.

REM. 1. There is also to be observed a strong tendency to throw the future back into this present tense form; in fact the negative of the future is always the negative of the present progressive tense. § 294.

REM. 2. Several other tenses which lack a regular negative seem to use the negative of the present progressive, such as the present imminent, the second present actual, the present repetitive and the future imminent. Perhaps, however, it would be more correct to say that these tenses form their negative with the auxiliary *ena*.

Present Perfect Progressive.

AFFIRMATIVE.

259. Formation: pres. tense of auxiliary *dɪ* followed by active past participle.

NEGATIVE.

260. Formation: pres. neg. of auxiliary *ena* followed by active past participle.

261. The Present Perfect Progressive denotes a finished or completed action which has just been going on within the present time limit.

Ndɪ mudɪle, I have been crying (to-day, for example, but am not crying now).

Udɪ mulue, he has come (i.e., he has been coming to-day, but is not coming now, for he has already arrived).

First Present Actual.

AFFIRMATIVE.

262. Formation: pres. tense of auxiliary *ɪdɪ* followed by pres. participle.

NEGATIVE.

263. Formation: pres. tense neg. of auxiliary *ɪdɪ* followed by pres. participle. § 212, Rem.

264. The First Present Actual tense denotes that the action is actually in progress at the moment of the speaker's utterance.

REM. It is difficult to distinguish clearly between the rst pres.

actual and the second pres. actual and the pres. progressive, for the latter, as has been seen, also indicates an action which is in progress at the moment of the speaker's utterance. The present progressive, however, may often indicate a state rather than an action at the moment. For example, *udi udilla* may mean that *I am in the crying way or state* (as is the native custom upon the death of a friend), but perhaps not actually crying at this moment. On the other hand, *neldi ndilla* can only mean *I am crying at this moment*.

For use of second pres. actual see below.

Second Present Actual.

AFFIRMATIVE.

265. Formation. pronominal prefix + stem + stem.

REM. Note that only the pure stem is repeated; as, *ndom-balomba*, *I am begging* (from the stem *lomba*).

NEGATIVE.

266. The neg. of pres. progressive is used as neg. of second present actual.

267. The Second Present Actual is used much as the first present actual.

REM. 1. The second present actual is used mostly with monosyllabic verb stems, though polysyllabic stems are sometimes found to take this tense also; as, *ulualua*, *he is coming*, from the root *lua*; *ndladia*, *I am eating*, from *dla*; *utuatua*, *she is pounding*, from *tua*; *ngendenda*, *I am going*, from stem *enda* (note *ng* and the elision of final *a* of stem before *e*).

REM. 2. Sometimes this second present actual has a future signification, very much as in the English sentence *I am going to-morrow*; for this the Baluba say *nyaya makelela*.

Present Habitual.*

AFFIRMATIVE.

268. Formation: pronominal prefix + *tu*, followed by a participial word formed as follows: pronominal prefix + *a* the tense sign + stem.

NEGATIVE.

269. Formation: neg. pronominal prefix + *tu*, followed by a participial word formed as indicated under § 268.

* Sometimes this Present Habitual tense idea is expressed by the use of a verb *ya* followed by the infinitive. To the word *ya* are prefixed directly the ordinary personal pronominal prefixes. as, *nya kunua makanya*, *I smoke tobacco*, *ciya kunua makanya* *I don't smoke tobacco*.

270. This tense is used to denote present habitual or customary action.

Ntu ngalamba bidia, *I cook food* (that is my business or work).
Citu nganua makanya, *I don't smoke tobacco*, i.e., it is not my custom.

271. The letter *g* is inserted between *n* and *a* in 1st pers. sing.
§ 33.

Past Indefinite.

AFFIRMATIVE.

272. Formation: pronominal prefix + *aku* the tense sign + stem.

NEGATIVE.

273. Formation: neg. pronominal prefix + *aku* the tense sign + stem.

274. The Past Indefinite is the common tense for indicating simple completed action in past time, without any special reference to nearness or remoteness in the past. It seems to correspond very nearly to the Aorist of the Greek. It is expressed in English according to circumstances, either by the simple past tense, such as *he loved*, *he went*, etc., or by the present perfect tense, *he has loved*, *he has gone*, etc. Only the connection can determine which English tense to use.

Wakuya, *he has gone*, *he went*; *wakudila*, *she has cried*, *she cried*.

275. For the omission of the *g* in 1st pers. sing. affirmative see § 33, Rem. 1.

Past Perfect.

AFFIRMATIVE.

276. Formation: pronominal prefix + *aka* the tense sign + stem

NEGATIVE.

277. Formation: neg. pronominal prefix + *aka* the tense sign + stem.

278. The Past Perfect tense is used to denote an action that was completed before some other action or event took place. This action or event need not always be expressed, but it is understood in the mind of the speaker. There is also the thought of the action being completed or done once for all, irrevocably.

This tense is liable to be confused with the past indefinite. Perhaps an example will illustrate, in a general way, the difference: *wakuya* (past indefinite), *he has gone*, *he went*, without any thought of a concomitant event; *wakaya* (past perfect), *he had gone* (*before you came*), or *he has gone* (*and there is no recalling him*).

279. For the omission of *g* in 1st pers. sing. affirmative see § 33, Rem. 1.

Past Progressive.

AFFIRMATIVE.

280. Formation: past tense of auxiliary *di* followed by present participle.

NEGATIVE.

281. Formation: neg. past tense of auxiliary *di* followed by present participle.

282. The Past Progressive tense denotes an action as having been going on in past time, as progressive, but is now completed and was completed before the time limit of the present was reached. *Wakadi udlla, he was crying.*

283. This tense is easily confounded with the present perfect progressive. This latter tense, however, is used of completed action within the present time limit, whereas, as has been stated, the past progressive is used of completed action before the present time limit.

Wakadi udlla, he was crying (e.g., yesterday); *udi mudlle, he has been crying* (e.g., to-day).

Past Perfect Progressive.

AFFIRMATIVE.

284. Formation: past tense of auxiliary *di* followed by past active participle.

NEGATIVE.

285. Formation: neg. past tense of *di* followed by past active participle.

286. The Past Perfect Progressive is used to indicate an action as going on before some other action in past time took place. See § 283.

Wakadi mudlle, he had been crying.

Present Repetitive.

AFFIRMATIVE.

287. Formation: pronominal prefix + stem.

NOTE. The form must be repeated once or twice.

NEGATIVE.

288. No distinct neg. for this tense. Perhaps the neg. of the Present Progressive could be used, if ever needed.

289. The Present Repetitive tense expresses repeated action in present time or a succession of similar acts performed by different persons or things.

Nsolo yinyi ifua ifua, my fowls die and die, i.e., they are dying one at a time.

Nkuna nkuna mamina, kena amēna, I plant and plant the seeds, they do not sprout, i.e., I am continually planting.

REM. This tense (with the form used only once) may perhaps also have the sense of a general or universal present.

Past Repetitive.

AFFIRMATIVE.

290. Formation: pronominal prefix + a the tense sign + stem.

NOTE. The form must be repeated once or twice.

NEGATIVE.

291. No distinct neg. for this tense. Perhaps the neg. of pres. perf. progressive could be used, if ever needed.

292. The Past Repetitive is used to express repeated action in past time or a succession of similar acts performed in past time by different persons or things.

Ngakuna ngakuna mamina, kena mamēne, I planted and planted the seeds, they have not sprouted.

Mbuxi yandi yafua yafua, his goats died and died.

REM. This tense (with the form used only once) may perhaps also have the sense of a general or universal past.

Future.

AFFIRMATIVE.

293. Formation: tense sign **ne** + pronominal prefix + stem with final **a** changed to **e**.

NOTE 1. This is the only case in which the tense sign comes before the pronominal prefix.

NOTE 2. The pronominal prefix of 3rd pers. sing. of classes I and III is **a** instead of **u**.

NOTE 3. Some seem to make the tense sign **na** (**nga**) throughout instead of **ne**.

NEGATIVE.

294. There is no distinct future form for the neg. When needed, use neg. of pres. progressive.

295. The Future Tense corresponds almost exactly to the future of the English, the only difference being that the Buluba-Lulua does not use the future form so frequently, the present progressive being employed in its stead, or the infinitive **moo** after the verb **kulua**, *to come*. § 233, Rem.

Future Imminent.

AFFIRMATIVE.

- 296.** Formation: pres. tense of auxiliary **tadi** followed by a participial form constructed as follows: secondary prefix + **aku** the tense sign + stem.

NOTE 1. The **for n** following the auxiliary is participial in its inflection and is so treated.

§ 254.

NOTE 2. In class I note the prefix **u(w)** throughout in the sing. and **b(a)** throughout in the plural.

NEGATIVE.

- 297.** No distinct neg. for this tense. The neg of pres. progressive can be used, if needed.

298. The Future Imminent is used when an action is represented as liable to happen or about to happen or is impending.

There is some danger of confusing this tense with the present imminent, but the latter always means that which is just about to be done or to happen, within the present time limit, while the future imminent is more indefinite as to the time limit. Two examples will illustrate: **ntadi nya**, *I am about to go* (spoken by one who has been sitting near you just as he rises to go); **lufu lutadi luakulua**, *death is impending* (*may come any time*).

Present Imminent.

AFFIRMATIVE.

- 299.** Formation: pres. tense of auxiliary **tadi** followed by pres. participle.

NEGATIVE.

- 300.** No distinct neg. form. Use neg. of pres. progressive.

301. The Present Imminent tense is used to indicate an action as just about to take place within the present time limit, and is to be expressed in English by *about to* or *going to*. § 298.

302. For the use of **kadi** instead of **tadi**, see § 218, Rem. 1.

SUBJUNCTIVE MOOD.

303. The Subjunctive mood is used in certain conditional or contingent clauses, though not in all conditional clauses.

Present Tense.

AFFIRMATIVE.

304. Formation: pronominal prefix + *a* the tense sign + stem.

NOTE 1. Because of the subordinating particles *bi-* and *ha-* which are usually employed with this tense, the 3rd pers. prefixes are seldom used. § 124(a).

NOTE 2. For omission of *g* in 1st pers. affirmative and negative, see § 33, Rem. 1.

NEGATIVE.

305. Formation: regular affirmative pres. subjunctive of *ikála* (§ 227), followed by present tense of auxiliary verb *i* (§ 225), followed by past active participle.

306. The Present Subjunctive is used as follows:

(a) In the protasis of present general conditional sentences, taking the subordinating conjunctive prefix *bi-*, *if*. § 459 (a).

Biwikála muana wa Nsambi, kuena mutvi, if you are a child of God, you don't steal, or are not a thief.

(b) In the protasis of future conditions, taking also the subordinating conjunctive prefix *bi-*, *if*. § 459 (b).

Biwadima bimpe, nenkuhe lukama lua mibela, if you work well, I shall give you one hundred cowries.

(c) In the various subordinate clauses introduced by the subordinating conjunctive prefix *ha-* (or *hu-*), meaning *when*, *after*, *until*, all having a more or less future or contingent idea. § 458 (a) (c).

Hawalua nenkuhe lukama lua mibela, when you come (after you come), I shall give you one hundred cowries.

REM. 1. Sometimes the subordinating particle is omitted, but it may be understood; as, *nendue ngondo walua, I shall come next month, i.e., when the moon comes.*

REM. 2. Under this same head may be noticed the weak imperative forms referred to under § 237 (d); as, *biwasua kumpa, wampa, if you wish to give me, give me (i.e., if you choose).*

(d) In certain contingent clauses expressing the idea of *if you choose*, *where you choose*, etc.; as, *teka cintu hawateka, put the thing where you choose.*

REM. Note that the Locative Prefixed form is used in such cases.
§ 321.

(e) In relative clauses with a future or contingent idea; as, *funda bintu biwaya n'abi ku Ibanj, write down the things which you will take to Ibanj.* Cf. § 172.

Past Tense.

AFFIRMATIVE.

307. Formation: past tense of auxiliary *di* followed by infinitive mood.

NEGATIVE.

308. Formation: past tense neg. of *di* followed by infinitive mood.

309. The Past Subjunctive is used in the apodosis of past or impossible conditional sentences. § 459 (c).

Bu wewe mulue lukusa, Lazalus kakadi kufua, if you had come quickly, Lazarus would not have died.

Bu nuenu badime bimpe, nakadi kunuha lukama lua mibela, if you had worked well, I would have given you one hundred cowries.

REM. The same tense is sometimes used in neg. past tenses with *munyi?* *why?* § 420 (b), Rem. 2.

PURPORTIVE MOOD.

Present Tense.

AFFIRMATIVE.

310. Formation: pronominal prefix + stem with final *a* changed to *e*.

NOTE. In 3rd sing. of classes I and III the *u* becomes *a*.

NEGATIVE.

311. Formation: neg. pronominal prefix + stem with final *a* changed to *e*.

312. The Purportive mood, which, as far as investigated, seems to have only one tense, is used quite extensively to express various relations, the most common being that of end or purpose, which fact furnishes the name for the mood. The most common uses of this mood are as follows:

(a) To express end or purpose, generally rendered into English by *in order that*, *that*, *so that*, *to* with the infinitive mood, *lest*, *in order that not*, etc. § 461 and Rem.

Lua ne bidia, mulunda winyi adie, bring the bread that my friend may eat.

Ndi nkéba muntu aye ku Ibanj, I am looking for a man to go to Ibanj.

Ndi ntenga buteya, nkuate mpuku, I am making a trap in order that I may catch some rats.

Tula cikuku, kacitāhe bantu ku makūsa, pull up the root that it may not strike people on the feet.

(b) In asking permission, or in inquiring as to the desirability of doing something. These ideas are most often expressed in English either by the future indicative or by *may* or *shall* and the infinitive.

Tubāle mibela? shall we count the cowries?

Nye? may I go?

(c) In the expression of various imperative ideas, especially the hortative. § 237 (b) and (c) (3) (4).

PECULIAR NEGATIVES.

313. In addition to the above moods and tenses there are two peculiar negative tenses which it may be as well to group together. One of these we shall call the **Munyi Negative**, the other the **Ci Negative**. The first of these is thus called because it is always found with **munyi? why (not)?** The other is so called because **ci** is its tense sign.

REM. Just as we have found some tenses used only in the affirmative with no distinct negative, so here we find negatives with no distinct affirmatives.

The Munyi Negative.

314. This tense form, which is found only in the negative, is made thus: neg. pronominal prefix + stem with final **a** changed to **i**.

NOTE Verbs ending in **ia**, **ua** and **na** have the same changes here as were indicated in the neg. imperative. § 236, Rems. 1-3.

315. This form is used after **munyi? why (not)?** § 420 (b).

Munyi kuyi? why don't you go?

Munyi kudimi? why don't you work?

The Ci Negative.

316. This tense form, which is found only in the negative, is made thus: neg. pronominal prefix + **ci** the tense sign + stem with final **a** changed to **i**.

NOTE. Verbs ending in **ia**, **ua** and **na** have the same changes here as were indicated in the neg. imperative. § 236, Rems. 1-3.

317. This tense is used as a sort of half command and half question, especially when it is used in 2nd and 3rd persons. In the 1st pers. it has an affirmative significance, though a neg. form.

Kucibikidi Kasongo, call Kasongo, or why don't you call Kasongo?
or if you have not called him, do so.

Katuciyl, let us go, or why not go?

VERB PARADIGMS.

318. Below are given the various Mood and Tense forms, first of the Auxiliary verbs and later of the verb *suma*, to bite. These should be carefully studied and incessantly practised, for the success or failure of speaking the language depends upon the degree of accuracy with which the verbal inflections are used.

A. AUXILIARY VERBS.

I. DI (neg. ena), to be.

Present Tense—I am, etc.

AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	
I. 1st p.	ndi	tudi	clena
2nd p.	udi	nudi	kuena
3rd p.	udi	badi	kena
II. "	udi	idi	kawena
III. "	udi	idi	kena
IV. "	ludi	idi	kaluena
V. "	didi	adi	kadiena
VI. "	budi	adi	kabuena
VII. "	cidi	bidi	kaciena
VIII. "	kadi	tudi	kakena
			katuena

Past Tense—I was, etc.

AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	
I. 1st p.	nakadi	tuakadi	clakadi
2nd p.	wakadi	nuakadi	kuakadi
3rd p.	wakadi	bakadi	kakadi
II. "	wakadi	yakadi	kawakadi
III. "	wakadi	yakadi	kakadi
IV. "	luakadi	yakadi	kaluakadi
V. "	diakadi	akadi	kadiakadi
VI. "	buakadi	akadi	kabuakadi
VII. "	clakadi	blakadi	kaciakadi
VIII. "	kak di	tuakadi	kakakadi
			katuakadi

II. Cidi (neg. cena), *to be*.Present Tense—*I am*, etc.

AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	
I. 1st p.	neidi	tucidi	elcena
2nd p.	ucidi	nucredi	kucena
3rd p.	ucidi	bacidi	kacena
II. "	ucidi	icidi	kaucena
III. "	ucidi	icidi	kacena
IV. "	lucidi	icidi	kalucena
V. "	dicidi	acidi	kadicena
VI. "	bucidi	acidi	kabucena
VII. "	cicidi	bicidi	kacicena
VIII. "	kacidi	tucidi	kakacena
			katucena

Past Tense—*I was*, etc.

AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	
I. 1st p.	nakacidi	tuakacidi	ciakacidi
2nd p.	wakacidi	nuakacidi	kuakacidi
3rd p.	wakacidi	bakacidi	kakacidi
II. "	wakacidi	yakacidi	kawakacidi
III. "	wakacidi	yakacidi	kakacidi
IV. "	luakacidi	yakacidi	kaluakacidi
V. "	diakacidi	akacidi	kadiakacidi
VI. "	buakacidi	akacidi	kabuakacidi
VII. "	ciakacidi	biakacidi	kaciakacidi
VIII. "	kakacidi	tuakacidi	kakakacidi
			katuakacidi

III. Tadi (or Kadi), *to be about to*.Present Tense—*I am about to*, etc.

AFFIRMATIVE.		NEGATIVE.
	Singular.	Plural.
I. 1st p.	ntadi	tutadi
2nd p.	utadi	nutadi
3rd p.	utadi	batadi
II. "	utadi	itadi
III. "	utadi	itadi
IV. "	lutadi	itadi
V. "	ditadi	atadi
VI. "	butadi	atadi
VII. "	citadi	bitadi
VIII. "	katadi	tutadi

For neg. use the root ena,
the pres. neg. of di.
§ 318, A I.

IV *Tu, to be* (Habitual).Present Tense—*I am*, etc.

AFFIRMATIVE.		NEGATIVE.	
Singular.	Plural.	Singular.	Plural.
I. 1st p. <i>ntu</i>	<i>tutu</i>	<i>citu</i>	<i>katutu</i>
2nd p. <i>utu</i>	<i>nutu</i>	<i>kutu</i>	<i>kanutu</i>
3rd p. <i>utu</i>	<i>batu</i>	<i>katu</i>	<i>kabatu</i>
II. " <i>utu</i>	<i>itu</i>	<i>kautu</i>	<i>kaitu</i>
III. " <i>utu</i>	<i>itu</i>	<i>katu</i>	<i>kaitu</i>
IV. " <i>lutu</i>	<i>itu</i>	<i>kalutu</i>	<i>kaitu</i>
V. " <i>ditu</i>	<i>atu</i>	<i>kaditu</i>	<i>kâtu</i>
VI. " <i>butu</i>	<i>atu</i>	<i>kabutu</i>	<i>kâtu</i>
VII. " <i>citu</i>	<i>bitu</i>	<i>kacitu</i>	<i>kabitu</i>
VIII. " <i>katu</i>	<i>tutu</i>	<i>kakatu</i>	<i>katutu</i>

V. Negative I, *not to be*.Present Tense—*I am not*, etc.

	Singular.	Plural.
I. 1st p. <i>ci</i>		<i>katui</i>
2nd p. <i>kui</i>		<i>kanui</i>
3rd p. <i>kai</i>		<i>kabai</i>
II. " <i>kawi</i>		<i>kayi</i>
III. " <i>kai</i>		<i>kayi</i>
IV. " <i>kalui</i>		<i>kayi</i>
V. " <i>kadi</i>		<i>kâi</i>
VI. " <i>kabui</i>		<i>kâi</i>
VII. " <i>kaci</i>		<i>kabi</i>
VIII. " <i>kakai</i>		<i>katui</i>

B. PARADIGM OF REGULAR VERB *Suma, to bite*.I. *Imperative Mood*.Present Tense—*Bite thou*, etc.

AFFIRMATIVE		NEGATIVE	
Singular.	Plural.	Singular.	Plural.
2nd p. <i>suma</i>	<i>sumi</i>	<i>kusumi</i>	<i>kanusumi</i>

II. *Infinitive Mood*.Present Tense—*To bite*.*kusuma.*

III. *Participles*(a) *Active.*

Present Tense— <i>Biting.</i>		Past Tense— <i>Having bitten.</i>	
	Singular.		Plural.
I. 1st p.	nsuma	tusuma	musume
2nd p.	usuma	nusuma	basume
3rd p.	usuma	basuma	basume
II. "	usuma	isuma	misume
III. "	usuma	isuma	misume
IV. "	lusuma	isuma	misume
V. "	disuma	asuma	masume
VI. "	busuma	asuma	masume
VII. "	cisuma	bisuma	bisume
VIII. "	kasuma	tusuma	tusume

(b) *Passive.*Past Tense—*Bitten.*

	Singular.	Plural.
I. 1st p.	musuma	basuma
2nd p.	musuma	basuma
3rd p.	musuma	basuma
II. "	musuma	misuma
III. "	musuma	misuma
IV. "	lusuma	misuma
V. "	disuma	masuma
VI. "	busuma	masuma
VII. "	cisuma	bisuma
VIII. "	kasuma	tusuma

IV. *Indicative Mood.*(a) *Present Progressiv Tens —I am biting, etc.*

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	ndi nsuma	tudi tusuma
2nd p.	udi usuma	nudi nusuma
3rd p.	udi usuma	badi basuma
II. "	udi usuma	idi isuma
III. "	udi usuma	idi isuma
IV. "	ludi lusuma	idi isuma
V. "	didi disuma	adi asuma
VI. "	budi busuma	adi asuma
VII. "	cidi cisuma	bidi bisuma
VIII. "	kadi kasuma	tudi tusuma

NEGATIVE.

	Singular.	Plural.
I. 1st p.	clena nsuma	katuena tusuma
2nd p.	kuena usuma	kanuena nusuma
3rd p.	kena usuma	kabena basuma
II. "	kawena usuma	kayena isuma
III. "	k na usuma	kayena isuma
IV. "	kaluena lusuma	kayena isuma
V. "	kadiena disuma	kena asuma
VI. "	kabuena busuma	kena asuma
VII. "	kaciēna cīsuma	kabliena bisuma
VIII. "	kakena kasuma	katuena tusuma

(b) Present Perfect Progressive Tense—*I have bitten*, etc.

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	ndi musume	tudi basume
2nd p.	udi musume	nudi basume
3rd p.	udi musume	badi basume
II. "	udi musume	idi misume
III. "	udi musume	idi misume
IV. "	ludi lusume	idi misume
V. "	didi disume	adi masume
VI. "	budi busume	adi masume
VII. "	cidi cīsume	bidi bisume
VIII. "	kadi kasume	tudi tusume

NEGATIVE.

	Singular.	Plural.
I. 1st p.	clena musume	katuena basume
2nd p.	kuena musume	kanuena basume
3rd p.	kena musume	kabena basume
II. "	kawena musume	kayena misume
III. "	kena musume	kayena misume
IV. "	kaluena lusume	kayena misume
V. "	kadie a disume	kena masume
VI. "	kabuena busume	kena masume
VII. "	kaciēna cīsume	kabliena bisume
VIII. "	kakena kasume	katuena tusume,

(c) First Present Actual—*I am now biting*, etc.

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	neidi nsuma	tucidi tusuma
2nd p.	ueidi usuma	nucidi nusuma
3rd p.	ueidi usuma	bacidi basuma
II. "	ueidi usuma	icidi isuma
III. "	ueidi usuma	icidi isuma
IV. "	lucredi lusuma	icidi isuma
V. "	dicidi disuma	acidi asuma
VI. "	bucidi busuma	acidi asuma
VII. "	cicidi cisuma	bleidi bisuma
VIII. "	kacidi kasuma	tucidi tusuma

NEGATIVE.

	Singular.	Plural.
I. 1st p.	cicena nsuma	katucena tusuma
2nd p.	kucena usuma	kanucena nusuma
3rd p.	kacena usuma	kabacena basuma
II. "	kaucena usuma	kalcena isuma
III. "	kacena usuma	kalcena isuma
IV. "	kalucena lusuma	kalcena isuma
V. "	kadicena disuma	kácena asuma
VI. "	kabucena busuma	kácena asuma
VII. "	kalcena cisuma	kabícena bisuma
VIII. "	kakacena kasuma	katucena tusuma

(d) Second Present Actual—*I am biting*, etc.

AFFIRMATIVE.

NEGATIVE.

	Singular.	Plural.
I. 1st p.	nsumasuma	tusumasuma
2nd p.	usumasuma	nusumasuma
3rd p.	usumasuma	basumasuma
II. "	usumasuma	isumasuma
III. "	usumasuma	isumasuma
IV. "	lusumasuma	isumasuma
V. "	disumasuma	asumasuma
VI. "	busumasuma	asumasuma
VII. "	cisumasuma	bisumasuma
VIII. "	kasumasuma	tusumasuma

Use neg. of Present Progressive. § 318 B IV (a).

(e) Present Habitual—I *bite*, etc.

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	ntu ngasuma	tutu tuasuma
2nd p.	utu wasuma	nutu nuasuma
3rd p.	utu wasuma	batu basuma
II. "	utu wasuma	itu yasuma
III. "	utu wasuma	itu yasuma
IV. "	lutu luasuma	itu yasuma
V. "	ditu diasuma	atu asuma
VI. "	butu buasuma	atu asuma
VII. "	citu ciasuma	bitu biasuma
VIII. "	katu kasuma	tutu tuasuma

NEGATIVE.

	Singular.	Plural.
I. 1st p.	citu ngasuma	katutu tuasuma
2nd p.	kutu wasuma	kanutu nuasuma
3rd p.	katu wasuma	kabatu basuma
II. "	kautu wasuma	kaitu yasuma
III. "	katu wasuma	kaitu yasuma
IV. "	kalutu luasuma	kaitu yasuma
V. "	kaditu diasuma	kātu asuma
VI. "	kabutu buasuma	kātu asuma
VII. "	kacitu ciasuma	kabitu biasuma
VIII. "	kakatu kasuma	katutu tuasuma

(f) Past Indefinite—I *bit*, etc.

AFFIRMATIVE.

NEGATIVE.

	Singular.	Plural.	Singular.	Plural.
I. 1st p.	nakusuma	tuakusuma	ciakusuma	katuakusuma
2nd p.	wakusuma	nuakusuma	kuakusuma	kanuakusuma
3rd p.	wakusuma	bakusuma	kakusuma	kabakusuma
II. "	wakusuma	yakusuma	kawakusuma	kayakusuma
III. "	wakusuma	yakusuma	kakusuma	kayakusuma
IV. "	luakusuma	yakusuma	kaluakusuma	kayakusuma
V. "	diakusuma	akusuma	kadiakusuma	kākusuma
VI. "	buakusuma	akusuma	kabuakusuma	kākusuma
VII. "	ciakusuma	biakusuma	kaçiakusuma	kabiakusuma
VIII. "	kakusuma	tuakusuma	kakakusuma	katuakusuma

(g) Past Perfect—*I had bitten*, etc.

	AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	Singular.	Plural.
I. 1st p.	nakasuma	tuakasuma	ciakasuma	katuakasuma
2nd p.	wakasuma	nuakasuma	kuakasuma	kanuakasuma
3rd p.	wakasuma	bakasuma	kakasuma	kabakasuma
II. "	wakasuma	yakasuma	kawakasuma	kayakasuma
III. "	wakasuma	yakasuma	kakasuma	kayakasuma
IV. "	luakasuma	yakasuma	kaluakasuma	kayakasuma
V. "	diakasuma	akasuma	kadiakasuma	kâkasuma
VI. "	buakasuma	akasuma	kabuakasuma	kâkasuma
VII. "	ciakasuma	biakasuma	kaciakasuma	kabiakasuma
VIII. "	kakasuma	tuakasuma	kakakasuma	katuakasuma

(h) Past Progressive—*I was biting*, etc.

AFFIRMATIVE.	
Singular.	Plural.
I. 1st p. nakadi nsuma	tuakadi tusuma
2nd p. wakadi usuma	nuakadi nusuma
3rd p. wakadi usuma	bakadi basuma
II. " wakadi usuma	yakadi isuma
III. " wakadi usuma	yakadi isuma
IV. " luakadi lusuma	yakadi isuma
V. " diakadi disuma	akadi asuma
VI. " buakadi busuma	akadi asuma
VII. " ciakadi cisuma	biakadi bisuma
VIII. " kakadi kasuma	tuakadi tusuma

NEGATIVE.	
Singular.	Plural.
I. 1st p. ciakadi nsuma	katuakadi tusuma
2nd p. kuakadi usuma	kanuakadi nusuma
3rd p. kakadi usuma	kabakadi basuma
II. " kawakadi usuma	kayakadi isuma
III. " kakadi usuma	kayakadi isuma
IV. " kaluakadi lusuma	kayakadi isuma
V. " kadiakadi disuma	kâkadi asuma
VI. " kabuakadi busuma	kâkadi asuma
VII. " kacikadi cisuma	kabiakadi bisuma
VIII. " kakakadi kasuma	katuakadi tusuma

(i) Past Perfect Progressive—*I had been biting*, etc.

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	nakadi musume	tuakadi basume
2nd p.	wakadi musume	nuakadi basume
3rd p.	wakadi musume	bakadi basume
II. "	wakadi musume	yakadi misume
III. "	wakadi musume	yakadi misume
IV. "	luakadi lusume	yakadi misume
V. "	diakadi disume	akadi masume
VI. "	buakadi busume	akadi masume
VII. "	ciakadi cisume	biakadi bisume
VIII. "	kakadi kasume	tuakadi tusume

NEGATIVE.

	Singular.	Plural.
I. 1st p.	ciakadi musume	katuakadi basume
2nd p.	kuakadi musume	kanuakadi basume
3rd p.	kakadi musume	kabakadi basume
II. "	kawakadi musume	kayakadi misume
III. "	kakadi musume	kayakadi misume
IV. "	kaluakadi lusume	kayakadi misume
V. "	kadiakadi disume	kakadi masume
VI. "	kabuakadi busume	kakadi masume
VII. "	kaciakadi cisume	kabiakadi bisume
VIII. "	kakakadi kasume	katuakadi tusume

(j) Present Repetitive—*I keep biting and biting*, etc.

AFFIRMATIVE.

NEGATIVE.

	Singular.	Plural.	
I. 1st p.	nsuma nsuma	tusuma tusuma	
2nd p.	usuma usuma	nusuma nusuma	
3rd p.	usuma usuma	basuma basuma	
II. "	usuma usuma	isuma isuma	Use neg. of Present Pro- gressive. § 318 B IV (a).
III. "	usuma usuma	isuma isuma	
IV. "	lusuma lusuma	isuma isuma	
V. "	disuma disuma	asuma asuma	
VI. "	busuma busuma	asuma asuma	
VII. "	cisuma cisuma	bisuma bisuma	
VIII. "	kasuma kasuma	tusuma tusuma	

(k) Past Repetitive—*I kept biting and biting, etc.*

		AFFIRMATIVE.		NEGATIVE.
		Singular.	Plural.	
I.	1st p.	ngasuma ngasuma	tuasuma tuasuma	Use generally
	2nd p.	wasuma wasuma	nuasuma nuasuma	
	3rd p.	wasuma wasuma	basuma basuma	
II.	"	wasuma wasuma	yasuma yasuma	neg. of Pres.
III.	"	wasuma wasuma	yasuma yasuma	Perf. Pro-
IV.	"	luasuma luasuma	yasuma yasuma	gressive.
V.	"	diasuma diasuma	asuma asuma	§ 318 B IV
VI.	"	buasuma buasuma	asuma asuma	(b).
VII.	"	ciasuma ciasuma	biasuma biasuma	
VIII.	"	kasuma kasuma	tuasuma tuasuma	

(l) Future—I shall bite, etc.

		AFFIRMATIVE.		NEGATIVE.
		Singular.	Plural.	
I.	1st p.	nensume	netusume	Use neg. of
	2nd p.	neusume	nenusume	
	3rd p.	neasume	nebasume	
II.	"	neusume	neisume	Pres. Pro-
III.	"	neasume	neisume	gressive.
IV.	"	nelusume	neisume	§ 318 B IV
V.	"	nedisume	neasume	(a).
VI.	"	nebusume	neasume	
VII.	"	necisume	nebisume	
VIII.	"	nekasume	netusume	

(m) Future Imminent—I am about to bite.

		AFFIRMATIVE.		NEGATIVE.
		Singular.	Plural.	
I.	1st p.	ntadi wakusuma	tutadi bakusuma	Use neg. of
	2nd p.	utadi wakusuma	nutadi bakusuma	
	3rd p.	utadi wakusuma	batadi bakusuma	
II.	"	utadi wakusuma	itadi yakusuma	Pres. Pro-
III.	"	utadi wakusuma	itadi yakusuma	gressive.
IV.	"	lutadi luakusuma	itadi yakusuma	§ 318 B IV
V.	"	dltadi diakusuma	atadi akusuma	(a).
VI.	"	butadi buakusuma	atadi akusuma	
VII.	"	citadi ciakusuma	bitadi biakusuma	
VIII.	"	kataadi kakusuma	tutadi tuakusuma	

(n) Present Imminent—I am just about to bite, etc.

		AFFIRMATIVE.		NEGATIVE.
		Singular.	Plural.	
I.	1st p.	ntadi nsuma	tutadi tusuma	Use neg. of Pres. Pro- gressive. § 318 B IV (a).
	2nd p.	utadi usuma	nutadi nusuma	
	3rd p.	utadi usuma	batadi basuma	
II.	"	utadi usuma	itadi isuma	
III.	"	utadi usuma	itadi isuma	
IV.	"	lutadi lusuma	itadi isuma	
V.	"	ditadi disuma	atadi asuma	
VI.	"	butadi busuma	atadi asuma	
VII.	"	elitadi cisuma	bitadi bisuma	
VIII.	"	katadi kasuma	tutadi tusuma	

V. Subjunctive Mood.

Present Tense—(If) I bite, etc.*

		AFFIRMATIVE.		NEGATIVE.
		Singular.	[Plural.	
I.	1st p.	nasuma	tuasuma	
	2nd p.	wasuma	nuasuma	
	3rd p.	wasuma	basuma	
II.	"	wasuma	yasuma	
III.	"	wasuma	yasuma	
IV.	"	luasuma	yasuma	
V.	"	diasuma	asuma	
VI.	"	buasuma	asuma	
VII.	"	ciasuma	biasuma	
VIII.	"	kasuma	tuasuma	
		Singular.	Plural.	
I.	1st p.	nyikála ci musume	tuikála katul basume	
	2nd p.	wikála kul musume	nuikála kanul basume	
	3rd p.	wikála kai musume	bikála kabai basume	
II.	"	wikála kawil musume	yikála kayil misume	
III.	"	wikála kai musume	yikála kayil misume	
IV.	"	luikála kalul lusume	yikála kayil misume	
V.	"	dikála kadil disume	ikála kálil masume	
VI.	"	buikála kabul busume	ikála kálil masume	
VII.	"	ekála kacil cisume	bikála kabil bisume	
VIII.	"	kikála kakai kasume	tuikála katul tusume	

* Though the Pres. Subjunctive forms are nearly always found with the subordinating prefixes *bi*, *if*, *ha*, *when*, etc., with the consequent pronominal suffixes in all 3rd person forms, yet the pronominal prefixes are used in the paradigm. Compare § 306 (c) Rems. 1 and 2.

Past Tense—*I would have bitten*, etc.

AFFIRMATIVE.

	Singular.	Plural.
I. 1st p.	nakadi kusuma	tuakadi kusuma
2nd p.	wakadi kusuma	nuakadi kusuma
3rd p.	wakadi kusuma	bakadi kusuma
II. "	wakadi kusuma	yakadi kusuma
III. "	wakadi kusuma	yakadi kusuma
IV. "	luakadi kusuma	yakadi kusuma
V. "	diakadi kusuma	akadi kusuma
VI. "	buakadi kusuma	akadi kusuma
VII. "	ciakadi kusuma	biakadi kusuma
VIII. "	kakadi kusuma	tuakadi kusuma

NEGATIVE.

	Singular.	Plural.
I. 1st p.	ciakadi kusuma	katuakadi kusuma
2nd p.	kuakadi kusuma	kanuakadi kusuma
3rd p.	kakadi kusuma	kabakadi kusuma
II. "	kawakadi kusuma	kayakadi kusuma
III. "	kakadi kusuma	kayakadi kusuma
IV. "	kaluakadi kusuma	kayakadi kusuma
V. "	kadiakadi kusuma	kakadi kusuma
VI. "	kabuakadi kusuma	kakadi kusuma
VII. "	kaciakadi kusuma	kabiakadi kusuma
VIII. "	kakakadi kusuma	katuakadi kusuma

VI. *Purportive Mood.*Present Tense—*That I may bite*, etc.

	AFFIRMATIVE.		NEGATIVE.	
	Singular.	Plural.	Singular.	Plural.
I. 1st p.	nsume	tusume	cisume	katusume
2nd p.	usume	nusume	kusume	kanusume
3rd p.	asume	basume	kasume	kabasume
II. "	usume	isume	kausume	kaisume
III. "	asume	isume	kasume	kaisume
IV. "	lusume	isume	kalusume	kaisume
V. "	disume	asume	kadisume	kasume
VI. "	busume	asume	kabusume	kasume
VII. "	cisume	bisume	kacisume	kabisume
VIII. "	kasume	tusume	kakasume	katusume

VII. *The Peculiar Negatives.*(a) The **Munyl** Negative—*Why don't I bite?*, etc.

	Singular.	Plural.
I. 1st p.	ci ^{sumi}	katusumi
2nd p.	kusumi	kanusumi
3rd p.	kasumi	kabasumi
II. "	kausumi	kalsumi
III. "	kasumi	kalsumi
IV. "	kalusumi	kalsumi
V. "	kadisumi	kâsumi
VI. "	kabusumi	kâsumi
VII. "	kacisumi	kabisumi
VIII. "	kakasumi	katusumi

(b) The **Ci** Negative—*Why don't I bite?*, etc.

	Singular.	Plural.
I. 1st p.	ci ^{cisumi}	katucisumi
2nd p.	kucisumi	kanucisumi
3rd p.	kacisumi	kabacisumi
II. "	kaucisumi	kalcisumi
III. "	kacisumi	kalcisumi
IV. "	kalucisumi	kalcisumi
V. "	kadicisumi	kâcisumi
VI. "	kabucisumi	kâcisumi
VII. "	kacicisumi	kabcisumi
VIII. "	kakacisumi	katucisumi

LOCATIVES WITH VERBS.

319. The locatives, **mu** and **ku** and **ha**, when inflected with the verb, need careful study, for they are of frequent occurrence. The locatives may be either suffixed or prefixed directly to the verb.

I. THE LOCATIVES SUFFIXED.

320. The locatives are suffixed directly to verbs, affirmative and negative, when there is the idea of place expressed or understood in the sentence. In such cases the locative is to be translated by *in it*, *in them*, *at it*, *at them*, *on it*, *on them*, *thither*, *within*, *without*, *hence*, *thence*, *hither*, etc.

REM. 1. The locative word to be employed depends upon the locative expressed or understood in the course of the conversation.

REM. 2. In compound tenses the locatives are suffixed to the participle rather than to the auxiliary.

REM. 3. Observe that *hu* is preferred to *ha* as the suffixed form.

Examples of locative suffixed:

*Ndimu, I am in (it); ndiku, I am at (it); ndihu, I am on (it).
Cifulu cidi ha mesa? cidihu, is the hat on the table? it is on (it).
Wakuxikama mu nsubu? nakuxikamamu, did you sit in the house?
I sat in (it).*

Wakayaku, he has gone to it (thither).

Lua ne cisuka, ngelemu [§ 312 (a)] bintu, bring the basket in order that I may put the things in it.

Kenaku, he is not here, or is not there.

II. LOCATIVES PREFIXED.

321. The locatives are prefixed to the finite parts of the verb, not to participles or infinitives. They are thus used in many kinds of subordinate clauses expressing place, especially in indirect questions and in relative clauses which in English are introduced by *where*, *whither*, *whence*, *whereon*, *wherein*, etc., in which the antecedent with its governing locative is unexpressed, but understood. Cf. § 169, Rem.

Ndi munya kuakukulukeye, I know where he fell.

Kena mumunye hanakuya, he does not know where I went.

Undexe hakucitekeye, show me where he put it (cifulu, hat).

Clena mumunye mudiye, I don't know in what (e.g., house) he is.

Wakumona hadi bakuxi badima? have you seen where the women are working?

Tumbele tuakadi muakulaleye, the peanuts were (in the house) in which he slept.

REM. 1. Note the following use with *ne*, *whether*, *if*.

Ya ukēba ne mudi bixi, go and see if there are any insects in (it),
lit. *go and see whether therein are insects.*

REM. 2. We have a somewhat similar construction with the infinitive, but the locative in such cases preceded the *-a*, meaning *to* or *for*. Cf. § 239 (b), Rem. 1.

Clena ne mua kutekela bintu bilnyi, I have no place in which to put my things.

REM. 3. In all cases where the locatives are used with the finite parts of the verb, the subject, if third person, is the pronominal suffix. Cf. § 124 (a).

REM. 4. The locatives are prefixed to the auxiliary in compound tenses, not to the participle as in the case of the locative suffix. Cf. § 320, Rem. 2.

REM. 5. It is of importance to distinguish when to use the locative suffixed and when the locative prefixed. As a general rule the former are translated by the simple phrases *in it*, *in them*, etc., whereas the latter are translated by *where*, *whither*, *wherein*, *whereon*, etc., in subordinate clauses with the antecedent omitted.

REM. 6. The locative word to be employed depends upon the locative expressed or understood in the course of the conversation.

REM. 7. The above use of the locative prefixes in subordinate clauses is not to be confounded with the locatives prefixed in simple sentences (§ 115), or with the relative clause when locative and antecedent are expressed, though the principle is the same in all.

REM. 8. The locative prefixed construction is used in direct questions with the verb *dī*, *to be*. § 381.

Wakuya kudi kunyī? *where has he gone?* lit. *he has gone to it is where?*

REM. 9. As we have seen under § 106 (c) (1), the locatives do not stand immediately before the disjunctive personal pronouns of class I and the sing. of class III. In these cases we have the locative prefixed construction with some verb meaning *to be*. In fact we often find this construction not only with the pronoun, as above mentioned, but also with nouns, where in English the simple preposition with the pronoun or noun would be used; as, **lua kudi**, *come to me*, i.e., *where I am*; **ya kudiye**, *go to him*, i.e., *where he is*; **ya kudi mamu'ebi**, *go to your mother*.

DERIVATIVE VERBS AND NOUNS.

322. The Buluba-Lulua language is very rich in derived verbs and nouns, and these add much to the flexibility and precision of expression. As a general rule, we may say that the agglutinative process is the principle on which the majority of such derivatives are made. Naturally such words occupy a large and an important place in the language.

One would suppose that, having stated the general laws governing the formation and meaning of the various derivatives, only the root word need be introduced in the Vocabulary, but often the derived form comes to have a special meaning which demands for it a place in the Vocabulary. On the other hand certain English words have as their equivalents some of the derived forms, and these must of necessity be introduced. But these derived forms have not been put into the Vocabulary except when necessity seemed to demand it, otherwise the number of words would be almost indefinitely large.

I. DERIVATIVE VERBS.

323. Nearly every simple verb root in the language may have one or more derivative forms which modify in various ways the root idea. This modification is made by means of certain *suffixes*, whereas, in English, such modifications are made by *prefixes*, for the most part. Thus, in English, we say *make, remake, unmake; form, reform, transform, conform*; etc. In the Buluba-Lulua we have, for example, from the root *sanga*, to *put together*, some such derived forms as *sangila, sangixa, sangakana, sangakanya, sangangana, sanguluka*, etc.

324. Of course not every verb root can have, as a fact, all the derived forms, for often the root meaning would preclude it.

325. All of these derived forms are, in every sense, verbs, and they take the usual pronominal prefixes, suffixes and infixes, and have all the usual verbal adjuncts.

326. Sometimes we may find two or more suffixes at the same time, added to the same root, thus still farther modifying the meaning.

327. Some verbs are simple roots, though they have apparently a derived form. On the other hand some verbs evidently have a derived form but have lost the derivative signification.

Applied Forms.

328. What is called the Applied Form of the verb is obtained by changing the final vowel of the root to *ila* or *ela* or *ina* or *yina*, in accordance with certain rules which will be stated later. The resulting form expresses the idea of advantage or disadvantage to the person or thing affected; or it may in a general way denote an action done to some object or done on behalf of some object or because of some person or thing, and hence can generally be translated into English by *to, for, against*, etc.

banda, to climb, gives *bandila*, to climb for (one); *
iba, to steal, gives *ibila*, to steal for (one);
songa, to carve, gives *songela*, to carve for (one);
tuma, to send, gives *tumina*, to send to (one);
suna, to fetch water, gives *sunyina*, to fetch water for (one).

REM. 1. The Applied Form is often used where in English we find a prepositional phrase indicating instrument or purpose, and hence is sometimes to be translated by *with* or *for* or other appropriate prepositions. This same form has an extensive use in asking the question *why? what for?* etc. § 420.

* Observe that the simple roots are translated as infinitives.

Udi uyila ku Ibanj cinyi? *why are you going to Ibanj?*
 Wakúdila makéla cinyi? *for what reason did you buy the eggs?*
 Ndi nkéba luvu lua mbua kudila, *I am looking for a trough for the dog to eat out of.*

REM. 2. Often these Applied Forms can scarcely be translated into English.

Yila (from *ya*, to go) *ekp*, go around this way.

329. The rules for the formation of the Applied Forms are as follows:

(a) *Ila* is used when the last vowel of the root (not counting the changeable final *a*) is *a*, *ä*, *i*, *ī*, *u*, *ū*, or a monosyllabic stem like *ya*, to go. § 26.

banda, to climb, gives *bandila*, to climb for;

tāha, to cut, gives *tāhila*, to cut for;

iba, to steal, gives *ibila*, to steal for;

xīha, to kill, gives *xīhila*, to kill for;

sumba, to buy, gives *sumbila*, to buy for;

ibūka, to build, gives *ibūkila*, to build for;

ya, to go, gives *yila*, to go for.

NOTE. Sometimes the roots in *I* give *ela*; hence we may from the root *xīha* have both *xīhila* and *xīhela*.

(b) *Ela* is used when the last vowel of the root (not counting the changeable final *a*) is *e*, *ē* or *o*. § 26.

teka, to put, gives *tekela*, to put for;

kēba, to search for, gives *kēbela*, to search for for;

lomba, to beg, gives *lombela*, to beg for.

(c) *Ina* or *ena* is used when the last syllable of the verb has *m* or the double consonant *ny*. § 15 (b) (1), Rem.

tuma, to send, gives *tumina*, to send for;

abanya, to divide up, gives *abanyina*, to divide up for;

kēma, to wonder, gives *kēmēna*, to wonder for.

REM. The Applied Form of *xīma*, to tell falsehood, is *xīminyina*, to tell falsehood on.

(d) *Yina* or *yena* is used when the stem of the verb ends in *na*. § 34 (a), Rem.

sunā, to bring water, gives *sunyina*, to bring water for.

(e) When the last syllable of the unchanged root is a diphthong, the second letter of the diphthong generally determines the suffix in accordance with the rules above given.

hueka, to go down, gives *huekela*, to go down for;

butka, to shut, gives *butkila*, to shut for.

(f) When the final *a* is itself part of a diphthong, *ua* or *ia*, the form in *ila* is used.

dla, to eat, gives *dila*, to eat for;
fua, to die, gives *fulla*, to die for.

330. It has been already noted (§ 326) that sometimes two or more suffixes may be added to the same root at the same time. Here it must be observed that certain irregularities occur when the Applied Forms are added to verbs already having the derivative suffixes *-akana*, *-angana*, *-una* and *-ula*. The other suffixes add *ila*, *ela*, etc., regularly.

(a) Verbs in *-akana* give *-akena*; hence *endakana*, to walk about, gives *endakena*, to walk about for. Cf. § 339.

(b) Verbs in *-angana* give *-ilangana*, *-elangana*, *-inangana*, *-enangana*, *-yinandana*, *-yenangana*; in other words, *angana* is simply added to the regular Applied Forms. Hence *tahangana*, to strike each other, gives *tahilangana*, to strike each other for; *henda*, to offend, gives *hendelangana*, to offend each other for; *abanya*, to divide up, gives *abanyinandana*, to divide up among each other for.

(c) Verbs in *-una* give *-ulina*. § 341.

andamuna, to turn over, gives *andamulina*, to turn over for.

(d) Verbs in *-ula* give *-ulla*. § 341.

elbula, to break, gives *elbulla*, to break for.

331. Further observation may lead to the discovery of other methods of forming the Applied derivatives, but the great majority of verbs will be found to come under one or the other of the above rules.

332. The Applied Forms are generally regarded as transitive, taking a direct and an indirect object, but sometimes we find only the indirect object. Note that the indirect object immediately follows the verb.

Wakusunyina Malendola mi, she has brought water for Malendola. *Wakatufulla*, he died for us.

Causative Forms.

333. The Causative Form of the verb is obtained by changing the final vowel of the root to *ixa*, *exa*, *uxa* or *yixa*, in accordance with rules which will be given later. The resulting form is always a transitive verb which signifies making or causing a person or thing to do or be the thing implied in the original verb root.

banda, to go up, gives *bandixa*, to cause to go up, i.e., to raise;
ñka, to be black, gives *ñkixa*, to cause to be black, i.e., to blacken.

334. The rules for the formation of the Causative Forms are as follows:

(a) **Ixa** is used when the last vowel of the root (not counting the changeable final *a*) is *a*, *ä*, *i*, *l*, *u* or *ü*. § 26.

banda, to go up, gives *bandixa*, to cause to go up, to raise;
täha, to cut, gives *tähixa*, to cause to cut,
ñka, to be black, gives *ñkixa*, to cause to become black, to blacken;
tuta, to come back, gives *tuelixa*, to cause to come back (§ 30);
ibüka, to build, gives *ibükixa*, to cause to build.

(b) **Exa** is used when the last vowel of the root (not counting the changeable final *a*) is *e*, *ä* or *o*. § 26.

teka, to put, gives *tekexa*, to cause to put;
këba, to search for, gives *këbexa*, to cause to look for;
lomba, to beg, gives *lombexa*, to cause to beg.

(c) **Uxa** is generally used when the form to be made causative ends in *ula*. § 26, Rem.

ula, to be full, gives *uxa*, to cause to be full, i.e., to fill.

(d) **Yixa** is used when the stem of the verb ends in *na*. Cf. § 34 (a), Rem.

cina, to fear, gives *cinyixa*, to cause to fear, i.e., to frighten.

(e) When the last syllable of the unchanged root is a diphthong, the second letter of the diphthong generally determines the suffix in accordance with the rules above given.

hueka, to go down, gives *huekexa*, to cause to go down;
bulka, to shut, gives *bulkixa*, to cause to shut.

(f) When the final *a* is itself part of a diphthong, *ua* or *ta*, the form in **ixa** is used.

dta, to eat, gives *dtixa*, to cause to eat, i.e., to feed;
hua, to be completed, gives *huixa*, to complete.

335. Just as other derivative forms are sometimes given the Applied Form, in the same way we find that other derivative forms may, as occasion demands, take the Causative Form. Here we must note a few peculiarities:

(a) The Causative Form is made Applied or Reciprocal by adding the regular Applied or Reciprocal suffixes.

bandixa gives *bandixilla*;
münyixa gives *münyixangana*

- (b) Verbs in **-akana** (§ 339) change this to **-akūxa** or **-akanya**.
tambakana, to go back and forth, gives **tambakūxa** or **tambakanya**, to cause to go back and forth.

REM. The form in **-akūxa** is Buluba, that in **-akanya** is Luḏua.

- (c) Verbs in **-uka** give **-uxa**, those in **-ūka** give **-ūxa**, those in **-adika** give **-adixa**.

dimuka, to be informed, gives **dimuxa**, to inform;
tangalūka, to scatter (intr.), gives **tangalūxa**, to scatter (trans.);
tangadika, to scatter (intr.), gives **tangadixa**, to scatter (trans.).

- (d) There are a number of other forms which have some peculiarities in the formation of the Causative or transitive construction. We have words in **-ala** (**-āla**) having the Causative in **-axa** (**-āxa**); some words in **-ela** take Causative in **-exa**; some words take **-lkixa**; some take **-lka**; some in **-oboko** have **-oboxa**; some in **-akala** give **-akūxa**.

sangāla, to amend, gives **sangāxa**, to cause to amend;
buēla, to go in, gives **buēxa**, to cause to go in;
sēla, to move sidewise, gives **sēxa**, to cause to move sidewise;
fuana, to be alike, gives **fuanylkixa**, to cause to be alike [§ 34 (a),

Rem.];

lala, to lie down, gives **ladika**, to cause to lie down;
vuala, to put on one's clothes, gives **vuadika**, to clothe;
xikama, to sit down, gives **xikika**, to seat (one);
nyongoboka, to be crooked, gives **nyongoboxa**, to cause to be crooked;
zakala, to tremble, gives **zakūxa**, to cause to tremble.

REM. There are a few other peculiar forms, but the great majority of the verbs make the Causative in one or the other of the ways indicated above.

336. It will be observed that the vowel assimilations for the Causative Forms are almost the same as those for the Applied. Note, however, that the forms with **m** and **ny** take **ixa** or **exa**, depending upon the vowel of the root rather than upon the presence of **m** or **ny**. § 329 (c).

tuma, to send, gives **tumixa**, to cause to send;
abanya, to divide up, gives **abanyixa**, to cause to divide up.

337. It is important to note that the Causative Form of the verb is extensively used to express the English idea of *to help to do*, *to aid in doing*, etc. In this case the person or thing helped comes immediately after the verb.

Wakusunyixa Malendola mi, she helped Malendola to carry the water.

Ya wibükile Kasongo nsubu wandi, go and help Kasongo to build his house.

Nakumudimila, I helped him to work.

Bakukombexa Buabu, they helped Buabu to sweep.

338. The Applied Form of the Causative means to *have something done for or to get something done for*; as, from **enza**, to do, we have **enzela**, to do for, and **enzexa**, to help to do, and **enzexela**, to cause to do for one, i.e., to have done or get done for one.

Intensive Forms.

339. The Intensive Form of the verb is formed by changing the final vowel of the root to **-akana**, which gives to the root the idea of intensity of action or movement, and can generally be translated by *back and forth, over and over again, constantly*, etc. Sometimes there is a thought of many doing the same thing, each independently. In many cases the intensive form cannot be translated into English.

enda, to go, gives **endakana**, to go about from place to place;

huyakana, to pant;

tamba, to go by, gives **tambakana**, to go back and forth.

REM. 1. Verbs in **-ma** have the Intensive suffix **-enena**.

nema, to be heavy, gives **nemenena**, to be heavy.

REM. 2. For Applied Form of these verbs in **-akana**, see § 330 (a).

Reciprocal Form.

340. The Reciprocal Form of the verb is obtained by changing the final vowel of the root to **-angana**, and it conveys the idea that the action of the original word is carried on mutually by two or more persons or things with reference to one another.

séka, to laugh, gives **sékangana**, to laugh at each other;

tāha, to cut, gives **tāhangana**, to cut each other;

mūnya, to know, gives **mūnyangana**, to know each other.

REM. 1. Sometimes this suffix **-angana** is used to express custom or habit; as, **mbua udi usumangana**, the dog bites.

REM. 2. For Applied Form of these verbs in **-angana**, see § 330 (b).

Active Transitive and Middle Voice Forms.

341. As we have already seen under § 201, a Middle Voice form is obtained by displacing the final **a** of the root and suffixing **-uka** (sometimes **-lka** or **-ma**). In many verbs having this Middle Voice form, there is also a corresponding Active Transitive Form which is

obtained by displacing the final *a* of the root and suffixing *-una* or *-ula*. Hence we have

Active Transitive.

andamuna, to turn over,
sābula, to put one across a stream,
cibula, to break,
tula, to pull out,

Middle Voice.

andamuka, to turn over;
sābuka, to go across a stream;
cibuka, to break;
tuka, to come out.

REM. 1. A few middle voice forms in *-ma* have a corresponding transitive form in *-ka*; as, *sokoma*, to hide (one's self), gives *sokoka*, to hide (trans.).

REM. 2. For Applied Form of verbs in *-una* and *-ula*, see § 330 (c) and (d).

342. It has been noted (§ 333) that many intransitive and middle voice verbs are made transitive by means of the Causative suffixes. It is sometimes difficult to determine whether some suffixes ought to be classed under Causative Forms or under the active transitive.

343. A few verbs have a middle voice or intransitive form in *-eka* (*-oka*), without any corresponding transitive suffix.

ona, to corrupt, gives *oneka* (*onoka*), to become corrupt;
mona, to see, gives *mueneka*, to become seen, i.e., to appear.

Passive Voice Forms.

344. As we have seen under § 202 (c), one method of expressing the Passive Voice is by means of the suffix *-ibua*, which has the regular active forms in conjugation.

Expansive or Reversive Forms.

345. The Expansive or Reversive Forms are obtained by displacing the final *a* of the root and suffixing *-ulula* or *-ola* or *-olola*. The resulting form expresses with more or less regularity the idea of expansion, elongation, separation, opening, reversion, etc. Often the thought is expressed in English by the prefix *un-*.

The above-mentioned suffixes, *-ulula*, *-ola* and *-olola*, are active transitive; there are also the corresponding middle voice or intransitive forms in *-uluka*, *-oka* and *-oloka*. Cf. § 341.

Active Transitive.

sangulula, to scatter,
abulula, to separate,
fululula, to raise to life,
ololola, to unfold,
sulula, to unfasten,

Middle Voice.

sanguluka, to scatter;
abuluka, to separate;
fululuka, to arise from death;
ololoka, to unfold;
suluka, to become unfastened;
hikula, to redeem (from *muhika*, a slave).

Repetitive Forms.

346. These forms are made by using the suffixes *-ulula* and *-ununa*, the resulting form having the idea of repetition of the action.

amba, to tell, gives *ambulula*, to tell over and over;

dima, to work, gives *dilmununa*, to work over and over again.

347. There are other verbal suffixes of more or less definite meaning, but it hardly seems profitable to introduce more of them here. The most common and important have been mentioned.

348. We must note that some verbs are derived from nouns; as, *hikula*, to redeem, from *muhika*, a slave; *luma*, to cohabit with, from *mulumi*, man; etc.

II. DERIVATIVE NOUNS.

349. The more common Derivative Nouns are obtained from other nouns, or from adjectives, or from simple or derived verbs, or from certain prepositional forms. Each of these classes of derived nouns is now taken up.

Nouns from Other Nouns.

350. The prefix *bu-* (class VI), used with the root of a noun belonging to any other class, conveys the idea of abstract state or condition, and is generally to be translated into English by the suffix *-ship* or *-hood*.

mukelenge, chief, gives *bukelenge*, chiefship;

muana, child, gives *buana*, childhood.

REM. It has already been noted that the language of a people is expressed in the same way. § 55, Rem. 1.

351. An ironical word can be made by using the prefixes of class VII and the suffix *-ana*.

ellumlana, a big man, from *mulumi*, man;

elikūlana, a big woman, from *mukūl*, woman.

352. Words indicating worthlessness or incongruousness may be made by using the prefixes of class VII and doubling the root of the word. See § 356 (g).

353. When the speaker does not care to bother with mentioning the name of the person or thing, or if he has forgotten the name, an indefinite reference may be made by suffixing *-ana*; as, *mulumlana*, a man whose name has been forgotten, or whose name you don't care to bother with mentioning; *mukūlana*, a woman whose name, etc.

REM. The words *muntinyi* (from *muntu*, *person*, or *clntu*, *thing*) and *kampa da* (class I) have the same meaning as *mulumlana*, etc.

These words have an adjective force and may take the prefix of the class of the noun referred to. Hence we have, according to class, *muntinyi*, *antinyi*, *cintinyi*, *luntinyi*, etc.; also *bakampanda*, *eikampanda*, etc.

Nouns from Adjectives and Numerals.

354. The abstract idea of the adjective is expressed by prefixing *bu-* (class VI) to the root of the adjective.

toke, *white*, gives *butoke*, *whiteness*;

nine, *large*, gives *bunine*, *largeness*.

REM. The same form is used with numerals to express entirety.

§ 95 (a). *Butanu buabo bakuya*, *all five of them went*.

355. The expressions *how often* and *how many times* are made by prefixing *elaka-* (sing.) and *blaka-* (pl.) to the numerals. § 95 (b).

elakabidi, *second time*; *blakabidi*, *two times, twice*.

REM. Note also *diakamue*, *clahamue* and *diacimue*. § 95 (b), Rems. 1 and 2.

Nouns from Verbs.

356. We find several forms of noun derivatives from verbs:

(a) The agent or performer of an act is expressed by changing the final *a* of the verb root to *i* and using the prefixes of class I.

mulbi, *a thief*, from *iba*, *to steal*;

mutudi, *a blacksmith*, from *tula*, *to forge*;

musungidi, *a savior*, from *sungila*, *to save*.

REM. In the same way the noun denoting the sufferer of the action, the noun denoting the one who causes the action, the noun denoting the one who acts for another, may be obtained from the Passive, the Causative and the Applied Forms of the verb respectively. The same is true of the other verbal derivatives.

(b) The place where an action is usually performed is expressed by suffixing *-ilu* (*-elu*) and prefixing *ei-* and *bi-* (class VII) to the root of the verb. Perhaps it would be better to say that the final *a* of the Applied Form is changed to *u*.

eibandilu, *a stairway*, from *banda*, *to go up*;

ellambilu, *a kitchen*, from *lamba*, *to cook*;

eixikidilu, *destination*, from *xika*, *to end*.

(c) The way or manner of doing is expressed by using the prefixes of class VII and the Applied Form of the verb with final *a* changed to *i*.

clensedi, way of doing, from ensa, to do;

climbidi, way of cooking, from lamba, to cook.

Kuena mumūnye climbidi cikuabo? don't you know another way of cooking?

REM. Sometimes we find the place and the manner forms used interchangeably; this is doubtless due to differences of dialects.

(d) An abstract idea of the verb root may often be expressed by using the sing. prefix of class IV (*lu-*), with the final vowel of the root changed generally to *u* or *o*.

luendu, a journey, from enda, to go, to walk;

lulelu, power to give birth, from lela, to give birth;

lufu, death, from fua, to die.

REM. 1. This derivative form in *lu-* may often be used to express habit, ability, persistence or perseverance in an action; as, *muntu wa lulombo, a begging person; muena lulombo, a beggar; mulumi eu udi ne luendu, this man has the power to walk much, or he does much going about.*

REM. 2. From the verb *sua, to love*, we have not *lusu*, as might be expected, but *luse, love*.

(e) We have a few noun derivatives from verbs put into class VI; as, *budimi, field, from dima, to cultivate; bulalu, bed, from lala, to lie down.*

(f) The bad or wrong or careless way of doing anything is expressed by the prefix *bu-* (class VI) and the suffix *-āfi (-āfi)*.

buluatāfi, slovenliness, from luata, to wear;

buelāfi, bad aim, from ela, to shoot.

(g) The idea of worthlessness or incongruousness is expressed by the prefixes of class VII and the doubling of the root of the word. These derivatives can be made either from nouns or from verbs. See § 352.

clumilumli, a worthless man, from mulumi, man;

clibusububu, a worthless house, from nsubu, house;

clelele, a no-account knife, from kele, knife;

clanana, a no-account child, from muana, child;

clitokatoka, an albino, from toka, to be white;

climbilamba, bad cooking, from lamba, to cook;

clakulakula, nonsense, gibberish, from akula, to talk;

clendenda, vagrancy, from enda, to walk.

(h) The past active participle of some verbs may be used as nouns.

muhote (class I), a *fool*, from **hota**, to be foolish.

(i) The infinitive of the verb is used as a noun to express the simple abstract idea of the verb root. In this case the infinitive sign **ku-** furnishes the prefix for the concord.

Kudima kudi kutamba kuzikama cinana, to work is better than to sit idle.

Nouns from Locative Forms.

357. From the forms **kuinyi**, **kuetu**, **kuenu**, etc., we have by using the prefixes of class I a group of nouns meaning *my fellow townsman*, etc. Cf. § 142.

mukuetu, our (or my) fellow townsman;

bakuabo, their fellow townsman.

REM. Much like this is **mukua**, one from the village of. § 87 (d), Rem. 2.

358. From **kunxi**, down at, we have **dikunxi** (V), a pillar, post.

359. There is quite a number of words, gotten by the combination of the locative and an inseparable substantive form, which come to have in English the force of a noun, though retaining the prepositional form and construction. Some of the more common are the following:

Munda, the inside, the abdomen; **kuntaku**, at the butt end; **kunkūl**, at the center; **mundankulu**, midnight; **hanxi**, floor, on the ground; **haciacia**, daybreak, at the dawning; **kumanda**, stern, at the lower end; **kukala**, beach, at the edge. § 423 (2) (b).

360. Reference has already been made to nouns of foreign origin. See § 55, Rem 2, with Notes 1 and 2.

361. There are some other derived nouns, but it hardly seems profitable to mention more of them here, since the most common have been treated.

Great caution must be exercised in presuming from analogy that because certain nouns derived in a certain way have a certain fixed meaning, therefore other nouns formed in a similar way will have a similar meaning. This does not always follow. It seems highly probable that some lexicographers have gone too far in this respect and have brought words into the language which have no place there, because they are not used by the natives. The same caution must be observed in the case of the derived verbs. Let it be continually borne in mind that as a general rule the native avoids the complicated derived

form, both in nouns and in verbs, and usually throws his sentences into the simplest form both as regards the words and the constructions used.

ADVERBS.

362. The Buluba-Lulua language is comparatively poor in regular adverbs. This lack is supplied for the most part by the use of nouns, prepositional phrases, locative formations and other idiomatic expressions.

In many cases the adverbial idea is contained in the verb; as, *kusâ-buka*, to go over; *kubika*, to stand up.

Some of the more common English adverbs and adverbial phrases, with the Buluba-Lulua equivalents, are now given. Others can be gotten from the Vocabulary.

I. ADVERBS OF PLACE.

363. Here the locatives, *mu* and *ku* and *ha*, play a most important part. They are used separably or inseparably, in connection with nouns and adjectives and certain inseparable words to express these various place relations. The particular locative to be used is determined by the context or the thought in the mind of the speaker.

364. *Above, up, upwards, on high*, etc.: *kûlu, mûlu, heulu*. The stem in these forms is *-ulu* which is inseparable. Note *heulu* instead of *haulû*.

REM. Note the expression *bika hanxi*, *get up*, because *ha* means either *down on* or *up from*.

365. *Across, on the other side*, etc.: *dixia*, a noun belonging to class V. *Ya dixia*, *go across*.

366. *At the same place, at one place, together*, etc.: *mumue, kumue, hamue*, from *mue*, *one*; *kaba kamue* (diminutive of *muaba*, *place*); *muomumue, kuokumue, hohamue*, from *-o-umue(mue)*, § 96, Rem. 2.

367. *Before, in front, forward*, etc.: *ku mpâla, kumûdilu* (inseparable).

REM. Sometimes the noun forms *diambedi* and *dibedi* are used in this sense. They belong to class V.

368. *Behind, in the rear*, etc.: *ku nyima, haxixe* (inseparable).

369. *Down, downwards*, etc.: *munxi, ku xi, hanxi*, from the inseparable *-nxi* which in some dialects means *the ground*.

(a) *Munxi* means *down under, down in, underneath*.

(b) *Kunxi* means *down at or down near*.

(c) *Hanxi* means *down on* or simply *down*.

370. *Elsewhere, somewhere else*, etc.: **mukuabo, kukuabo, hakuabo; munga, kunga, hanga.** These are from the adjectives **kuabo** and **nga** meaning *another*.

371. *Everywhere*: **kuonso**, from the adjective **onso**, *all*.

NOTE. Possibly **muonso** and **honso** may be used, but they are very rare.

372. *Far, far away*, etc.: **mule, kule, hale**, from the adjective **le**, *long*.

(a) **Mule** means *far inside*.

(b) **K le** means *far away at* (by far the most common of the three forms).

(c) **Hale** means *far away on*.

373. *Here, hither, hence*, etc.: **emu, eku, aha; munemu, kuneku, hanaha**; also the emphatic demonstratives with **ka**; sometimes the Locative Suffix construction. §§ 163, Note 3, 320.

374. *Hither and thither*: this idea is perhaps best expressed by means of the Intensive Form of the verb having the suffix **-akana**. § 339.

375. *In, inside*, etc.: generally use the simple verb, or **mu** in Locative Suffix construction (§ 320); as, **buela, go in; buelamu, go in (it)**.

376. *Near*: **mulhi, kulhi, hihl, ha bulhi**. All these forms are made on the root of the adjective **hl, short**.

REM. 1. Sometimes we hear **hehl** instead of **hihl**. § 23, Rem. 4.

REM. 2. The prepositional phrase *near to* is expressed by **hehl ne**.

Teka bintu hehl ne nsubu, *put the things near to the house*.

377. *Outside, out*, etc.: this is best expressed in most cases by the verbal suffixes **-ula** and **-uka** (§§ 341, 345), or by **mu** in the Locative Suffix construction. (§ 320.)

Luhuka, go out; luhula bintu, put the things outside; umukamu, get out (of it).

378. *Somewhere*: **muntu, kuntu, hantu**.

REM. 1. It will be noted that these words are formed on the same stem as **muntu, person**, and **cintu, thing**.

REM. 2. In the case of a place which you have forgotten or do not care to mention, use the locatives with **kampanda** or **ntinyi**. In these cases the preposition is inseparable. § 423 (2) (a).

379. *There, thence*: **muamua, kuakua, haha; muomuo, kuokuo, hoho; amu, aku, aha**. § 163, Notes 3 and 4.

REM. The emphatic forms **kamumu, kakuku** and **kahaha** may mean either *here* or *there*.

380. *Under, underneath*: **munxi**. Cf. § 369 (a).

381. *Where? whence? whither?* kunyi? hanyi? (from the same root as cinyi, § 175, Rem. 1). Munyi? seems to be seldom used.

These forms are sometimes used alone, coming at the end of a sentence, as is the usual custom with interrogative words, but the most common method is to have them precede it by the Locative Prefixed form of the verb *di*, *to be*. The locative prefix is the same for the verb and for the interrogative word. § 321, Rem. 8.

Wakuya kud kunyi? *where did he go?* lit. *he has gone to it is where?*

Udi uxikama hadi hanyi? *where are you sitting?*

NOTE 1. We have mentioned above that *munyi* seems to be seldom used; for it we may have *kunyi*, even to the extent of having a different locative before the verb *di*.

Udi ubuela mudi kunyi? *where are you going in?*

NOTE 2. For *where* in adverb clauses and in indirect questions we use the Locative Prefixed construction. See §§ 321, 457, 472 (c).

382. It is interesting to note that some of these adverb forms have a substantive use when they are followed by a noun in an adjective prepositional phrase.

Ya munxi mua mesa, *go under the table, i.e., go to the underneath the table.*

Ya kulu kua nsubu, *go to the top of the house.*

Ya dixia dia mi, *go across the water.*

II. ADVERBS OF TIME.

383. *Again:* kabidi. § 95 (b), Rem. 1.

REM. *Kabidi* seems to be used almost exclusively when there is no special reference as to the exact number of times. Cf. §§ 394, 395.

384. *Ago, long ago, etc.:* kale, bangabanga, diambedi.

REM. *Long ago*, in the sense of *not far in the past*, is expressed by *musangu mule*.

Nakukubikila musangu mule, munyi kulu? *I called you long ago, why did you not come?* (Perhaps it was early in the morning and it is now noon.)

385. *Always, ceaselessly, constantly, ever, forever, etc.:* matuku onso, ku dituku ku dituku, ku dici ku dici, cendelele, lähaläha, kaxidi, to. See Vocabulary under CEASELESSLY.

(a) The phrases *matuku onso* and *ku dituku ku dituku* and *ku dici ku dici* mean *a long time* or *a long succession of days*, used especially with reference to the present or the past.

Wakadi ufunda mikanda matuku onso, *he was always writing letters.*

(b) **Cendelele** and **lāhalāha** are used with special reference to the future.

Wakaya cendelele, *he has gone forever, i.e., for good.*

386. *At the same time, at one time, simultaneously, etc.:* **clamumue**, **clahamue**, **clakamue**, **clactmue**. § 95 (b), Rem. 2.

387. *Before, first:* **diambedi**, **dibedi**, **kumudilu** (inseparable), **ku mpāla**, also the verb **dianjila** (§ 233).

388. *Daily:* **ku dituku ku dituku**, **ku dici ku dici**.

389. *Early (in the morning), soon:* **dinda**, **haciacia**, **lunkelu**.

REM. **Dinda** is a noun belonging to class V; **lunkelu** belongs to class IV. **Haciacia** is gotten by doubling the root of the verb **cia**, *to break day*, and prefixing **ha**.

390. *Evening, afternoon:* **dilolo**, a noun belonging to class V.

391. *Frequently:* see § 394.

392. *Noon, midday:* **munda munya**.

393. *Now, at once, immediately, instantly,* etc.: **katataka**, **mpin-deu**, **diodiono**.

394. *Often, many times, frequently, etc.:* use any word meaning *times*, **s ch s misangu** (II), **bikondo** (VII), **misunsa** (II), followed by **-a bungl**.

Nakumumona misangu ya bungl, *I have seen him many times.*

REM. The same idea may often be expressed by the Repetitive or Habitual tenses.

395. *Once, twice, thrice, etc. (numerical adverbs):* **clakamue**, **clakabidi**, etc.; **clakamue**; **kabidi**, **kasātu**, etc. Cf. § 95 (b), Rems. 1 and 2.

396. *Soon:* see §§ 389 and 393.

397. *To-day:* **lelu**. *This very day* is expressed by **lelu eu**.

398. *To-morrow, yesterday:* **maloba**, **makelela**.

REM. 1. Only the context can determine whether *to-morrow* or *yesterday* is meant.

REM. 2. *Day after to-morrow* is expressed by **malhi**.

399. *To-night:* **butuku**, **bufuku**. These words belong to class VI.

400. *When?* **diba hanyl?** **diba ki?** **dituku ki?** **ngondo ki?** **cidimu ki?**

REM. 1. There is no indefinite word for *when*; use one of the above phrases according to sense, remembering that **diba** and **dituku** are nouns belonging to class V, **ngondo** to class III and **cidimu** to class VII.

REM. 2. For *when* in indirect questions, see § 472 (b).

III. ADVERBS OF DEGREE AND QUANTITY.

401. *As . . . as.* See § 90 (d).

402. *How many? how much?* See § 411, Note 1.

403. *More*—Comparison of Adverbs. The comparative degree of the adverb as well as the superlative is expressed by the verbs *tamba* and *hita*, *to excel*, having thus the same construction as the comparison of adjectives (§ 88).

Note the following examples as being the most common constructions for comparison of adverbs:

Wakuntamba lubilu, he ran faster than I, lit. he excelled me in haste.

Kabata udi utamba Kasongo kunsua, Kabata loves me more than Kasongo.

Mulumu wakutamba mukūxi kuela mucl, the man threw the stick farther than the woman.

Mukūxi udi utamba mulumi kulamba bidia, the woman beats the man cooking.

404. *Much*: the phrase *ya bungi* seems to be most commonly used in this connection. The adverb *little*, when used in the same way, is perhaps best expressed by the word *kakise*.

Wakunsua ya bungi, kakise, he loves me much, little.

405. *Too*: see § 90 (b).

406. *Very*: see § 90 (c).

IV. ADVERBS OF MANNER.

407. *Backwards*: *etanyima*.

408. *Certainly, truly, truthfully*, etc.: *bulilela, buinabuina, buala-buala, buxua, bulkūxa*. All of these words are nouns belonging to class VI.

409. *Gently, slowly, patiently, carefully, quietly, feebly*, etc.: *bite-kete, bitulu*.

410. *Hastily, in a hurry, quickly*, etc.: *lubilu, lukūsa*. These words belong to class IV.

411. *How? in what way?* *munyi? bixi?* These words come last in the sentence, as might be expected.

Udi ucibula luhanza munyi? how do you open the tin?

NOTE 1. *Munyi* and *bixi* are also used to modify adjectives or rather the substantive form of the adjective. There is also the adjective form *nga*. § 178.

Nsolo webi udi bunine munyi? how large is your fowl?

Udi ne nsolo bungi munyi? how many fowls have you?

Miel inga? *how many sticks?*

NOTE 2. For *how?* in indirect questions, see § 472 (d).

412. *So*: see Vocabulary.

413. *Thus, in this way, so*: nunku. Sometimes this word is pronounced nenku or nanku.

V. ADVERBS OF AFFIRMATION AND NEGATION.

414. *No* (negative answer to a question): naxa, buala, nanyi, bi.

REM. 1. Sometimes one of these negative words is put for emphasis at the end of a sentence and after the ordinary negative pronominal prefixes.

Katuakuhidia bualu bua Nzambi, naxa, *we have not refused God's palaver, no.*

REM. 2. When the question is in *negative form*, the Baluba and Bena Lulua affirm or deny the truth of the question rather than the fact asked for by the questioner. It is very important to note this difference in idiom between the English and the Buluba-Lulua, for, owing to this difference, confusion and misunderstanding are often produced.

Kuakuya lelu? E, *didn't you go to-day?* No.

415. *Not*: generally use the negative pronominal prefixes inflected directly with the verb. § 198.

REM. 1. The word *not* when standing before a single word such as a personal pronoun or a noun is expressed by ka; as, ka wewe, *not you*; ka tuetu, *not we*.

NOTE. If, however, the copula is considered as being omitted we have the construction with kan-. § 199.

REM. 2. Naxa is sometimes heard in the sense of *either . . . or if not . . . then*.

Usuasua cinyi? Naxa lueho, naxa ellulu, *what do you want? (I want) either salt or cloth, i.e., if not salt, then cloth.*

416. *Yes*: e.

Wakuya ku Kasenga? E, *did you go to Kasenga?* Yes.

REM. For negative question, see § 414, Rem. 2.

VI. FORMATION OF ADVERBS FROM ADJECTIVES.

417. Adverbs are formed from adjectives by prefixing bi- to the stem of the adjective; as, bimpe, *well*, from impe, *good*; bibi, *badly*, from bi, *bad*; bitekete, *slowly*, from tekete, *weak*; bikäle, *strongly*, from käle, *strong*.

VII. MISCELLANEOUS.

418. *Only, just, for nothing, etc.:* **hatuhu, bē, cinana.**

Tudi tusomba bē (or **hatuhu, cinana**), *we are just talking.*

419. *Therefore, hence, consequently, so, wherefore, etc.:* **ka, bu-** (bualu understood) with Applied Form of verb.

Mulunda winyi udi ubela, ka nakulua, or mulunda winyi udi ubela, bunakululla, *my friend is sick, therefore I have come.*

420. *Why? what for? etc.:* **cinyl? cinganyl? munyl? bua cinyl? bixl? bualu kl?**

(a) When the question is affirmative we find most commonly the Applied Forms of the verb followed by **cinyl?** or **cinganyl?** or **bixl?**

Udi udidila cinyl? *why are you crying?*

Udi uyila ku musoko cinyl? *why are you going to the village?*

Wakūdila makōla bixl? *why did you buy the eggs?*

REM. The Applied Forms of the verb are not generally used with **bua cinyl?** and **bualu kl?**

Udi udila bua cinyl (or **bualu kl**)? *why are you crying?*

(b) When the question is negative we find most frequently **munyl?** beginning the sentence, followed by the **Munyl Negative**. §§ 314, 315.

REM. 1. We may sometimes, however, hear in the negative the ordinary negative tenses of the Applied Form of the verb followed by **cinyl**, etc.

Kuakuluma cinyl? *why did you not come?*

REM. 2. When the question is past tense negative we sometimes hear the **munyl?** with the past tense negative of the auxiliary **dī**, *to be*, followed by the infinitive mood (thus making the past subjunctive or an impossible condition).

Munyl kuakadi kūla makōla? *why did you not buy the eggs?*

NOTE. Even in these past tense negative forms we generally hear the simple **Munyl Negative** tense.

Munyl kulu? *why didn't you come?*

(c) For *why* in indirect questions, see § 472 (e).

421. *Very, exactly, just, absolutely, etc.:* **mene.**

Ya ku musoko lelu mene, *go to the village this very day.*

LOCATIVES AND OTHER PREPOSITIONS.

422. There are few pure prepositional words in the Buluba-Lulua language. Just as in the case of adverbs (§ 362), this lack is supplied by the use of noun forms and other constructions.

Often the prepositional idea is contained in the verb; as, *kusábuka mi*, *to cross over the water*; *nakúdila Kasongo lueho*, *I bought the salt for Kasongo*. The English, owing to its lack of complicated inflections, is rich in prepositions, and it is of no small importance to know the corresponding equivalents of these in a language strikingly lacking in such forms. Often the idioms in the two languages are entirely different.

I. LOCATIVES.

423. We have often had occasion to refer to the locatives *mu*, *ku* and *ha*. Their construction and use in the sentence are so different, in some respects, from anything found in English that they demand special attention. Since many of these peculiarities have already been treated of under the different headings, as it became necessary, we shall now, in order to refresh the memory, gather up the most important of these uses and refer the reader to the section where fuller treatment will be found, at the same time mentioning such new constructions as need attention.

(1) They often have the force of a noun (§ 61) in that they may furnish the concord for succeeding words. This concord is found in the following cases:

- (a) With the possessive pronoun forms. §§ 139, 140.
- (b) With the several demonstrative forms. § 163 and Notes.
- (c) With verbs as prefix—Locatives Prefixed. §§ 321, 115 and Rems. 1 and 2, 124 (a), 441 (d), 468, 472 (c).
- (d) With verbs as a suffix—Locatives Suffixed. § 320.
- (e) With certain adjectives. § 79.
- (f) With the preposition *-a*, *of*. § 87 (d) and Rem., 87 (e).
- (g) With relative clauses. § 168 (a).

(2) There is a considerable class of nouns in which the ordinary prefix is displaced by the locative words.

(a) Some of these we have already noted in the case of such a form as *ham'bidi* (for *ha mubidi*), *on the body* [§ 24 (d)]; also in the forms *kultu* (for *ku ditu*), *heku* (for *ha diku*), *muisu* (for *mu disu*), § 47, Rem.

Here might also be mentioned *muntu*, *kuntu*, *hantu*, and the locatives with *kampanda* and *ntinyi*. § 378 with Rems. 1 and 2.

(b) In the words just mentioned the noun has its ordinary prefix which is only temporarily displaced by the locative, but there is a class of words which seem to have lost entirely the prefix and only the inseparable forms with the locatives are found. Some of these come to have an adverbial force and have been referred to under adverbs. The more common of these are the following (cf. § 359):

Munda, the inside; *kunxi*, *munxi*, *hanxi* (§ 369); *kunxikidllu*, at the end; *munkūci*, *hankūci*, *kunkūci*, in or at the middle; *mūlu*, *kūlu*, *heulu* (§ 364); *kumudilu* (§ 367); *kumanda*, *mumanda*, at or in the bottom; *kukala*, at the edge, the beach; *munkulu*, in the center; *haclacla*, at the dawning; *haxixe*, at the rear; *kunyi?* and *hanyi?* (§ 381); *mundankulu*, at midnight; *kuntaku*, at the butt end.

(3) To show that the substantive idea in these locative combinations has been preserved we often have the adjective phrase with *-a*, of, following them, and that, too, in constructions where in English a simple preposition is used. Hence we do not say *munxi mesa*, but *munxi mua mesa*, under the table, lit. the underneath of the table; *munkūci mua nsubu*, in the center of the house; *kūlu kua nsubu*, on top of the house; etc.

(4) Note the noun forms *mukua* and *mukuetu*. §§ 87 (d), Rem. 2, 142.

424. We shall now consider the special meaning and uses of the three locatives.

(1) As a simple preposition *mu* implies a state of rest *in*, or motion *into* or *out of*, a place which is enclosed. The following English prepositions and prepositional phrases are usually expressed with more or less certainty by *mu*: *in*, *in among*, *among*, *amongst*, *in the midst of*, *inside of*, *within*, *along* (a path), *into*, *out of*, *out from*, *outside of*.

Wakuenda mu nxila, he went along the path.

Umuza bintu mu nsubu, put the things out of the house.

(2) As a simple preposition *ku* implies motion *toward* or *from* a place, or rest *at* a place. The following English prepositions and prepositional phrases are expressed with more or less certainty by *ku*: *at*, *by* (close to), *for*, *in* (at), *in* (a line), *over*, *around*, *by* (hold by), *to*, *towards*, *unto*, *from*, *away from*, *for* (price), *against*.

Wakuhana nsolo ku cilulu, he sold the fowls for cloth.

Wakukuata muana ku diboko, he caught the child by the arm.

Wakulua ku musoko, he came from the village.

Imūni ku mulongo, stand in a line.

(3) As a simple preposition *ha* implies rest *on* or *upon*, or motion

towards or *off from*, a surface. The following English prepositions and prepositional phrases are expressed with more or less certainty by *ha*: *on, upon, onto, over, down on, down upon, up from, off from*.

Bulkila cilulu ha bintu, *put a cloth over the things*.

Umuxa malonga ha mesa, *remove the plates from the table*.

Bixa bintu ha muxête, *lift up the things from the box*.

REM. The time relations *in* and *within* are expressed by *ha*.

Nendue ha matuku atanu, *I shall return within five days*.

II. OTHER PREPOSITIONS.

425. The preposition *-a*, *of*, so far from furnishing any concord for following words, is itself made to concord within the word preceding it, whether that word be a simple noun or a locative word or a locative phrase. The uses of *-a* have been discussed under §§ 86 and 87, and it is not necessary to repeat them here.

426. The preposition *ne* is uninflected and expresses the idea of instrument or accompaniment, and is generally expressed in English by *with* or *and*.

Udi ukosa mucI ne muele, *he is cutting the stick with a knife*.

Ya ne Kasongo, *go with Kasongo*.

REM. 1. Recall the peculiar use of the possessive forms with *ne* instead of the personal pronouns. § 107.

REM. 2. A most common construction is the use of *ne* with one of the verbs meaning *to be*, by which the English *to have* (*to possess*) is expressed.

Ndi ne nsolo, *I have a fowl*.

REM. 3. Note the peculiar phrase *muan'abo ne*, etc., meaning *brother of, sister of, one of same kind*, etc. Cf. § 138, Rem. 5.

REM. 4. It is often difficult to determine whether the *ne* is to be regarded as a preposition (*with*) or a conjunction (*and*). Fortunately it does not make much difference, since the constructions are the same.

427. The word *kudi*, *by*, is used with the agent in the passive voice. § 202 (a).

428. The words *bu* and *bulna* furnish no difficulties in inflection and have the meaning of *like, similar to*, etc.

Cifulu eel cidI bu clacla, *this hat is like that one*.

REM. Note the combination *bu -a*.

Mubidl wandI wakadI bu wa muntu, *his body was like that of a person*.

429. Some of the more common remaining English prepositions and prepositional phrases have the following equivalents in the Buluba-Lulua language:

(a) *After, behind, in the rear of, etc.:* ku nyima kua.

(b) *Around:* ku or ku nyima kua.

Unyengele muoxi ku mucil, *wind the string around the stick.*

Udi ucimbakana ku nyima kua nsubu, *he is going around the house.*

(c) *Before, in front of, etc.:* ku mpāla kua, kumudilu kua.

Ya ku mpāla kua Kabuya, *go before (in front of) Kabuya.*

(d) *Beside, near to, by, etc.:* ha buhli ne, hehli ne.

Mucil udi ha buhli ne (hehli ne) nsubu, *the stick is near the house.*

Lua ha buhli n'inyi, *come near to me.* § 107.

(e) *Across, on the other side of:* dixia dia, ku nyima kua, dia muamua dia (doubtless dixia understood).

Musoko wandi udi dia muamua dia mi, *his village is on the other side of the water.*

Musoko wandi udi dixia dia mi, *his village is on the other side of the water.*

Mucil udi ku nyima kua lumbu, *the tree is on the other side of the fence.*

REM. Note that the words dixia and nyima are nouns belonging to classes V and III, respectively.

(f) *On this side of:* dia munemu dia, dixia dia munemu dia.

Musoko udi dixia dia munemu dia mi, *the village is on this side of the river (water).*

Mucil udi dia munemu dia lumbu, *the tree is on this side of the fence.*

(g) *Between, in the middle of, in the midst of, etc.:* hankūci ha, munkūci mua. Cf. § 423 (2) (b).

Nkuasa udi munkūci mua nsubu, *the chair is in the middle of the house.*

Cifulu cidi hankūci ha mukanda ne mucil, *the hat is between the book and the stick.*

(h) *On top of, over, over the top of, etc.:* ha mutu ha.

Ya ha mutu ha nsubu, *go on top of the house.*

REM. 1. *Over* in sense of *across* is expressed by dixia dia. § 429 (e).

REM. 2. *Over* in such a sentence as *throw it over the house* is best expressed by the verbs *tambixa* or *hietxa* followed by the phrase *ha mutu ha*, while *go over* or *pass over the house* is expressed by *tamba* or *hita* followed by the phrase *ha mutu ha*.

Wakuhietxa mucil ha mutu ha nsubu, *he threw the stick over the house, i.e., caused it to pass the top of the house.*

Mucil wakutamba ha mutu ha nsubu, *the stick passed over the house.*

(i) *Through:* this idea is perhaps best expressed by using two verbs, one denoting the entering, the other the going out.

Mutelenge wakukuma mu mukanda, wakuluhuka, the cartridge struck into the paper and went out, i.e., the cartridge went through the paper.

Wakubuela mu nsubu, wakutamba, he passed through the house.

NOTE 1. Sometimes the idea is expressed in the verb; as, *sombola, to pass through (as bullet); tubula, to punch through.*

NOTE 2. We may also have the verbs *tamba, tambixa, hita, hicixa* followed by *mu* and the noun; as, *kutambixa mu nsubu, to cause to pass through the house.*

(j) *Up on inside of: heulu ha. § 364.*

Manva adi heulu ha nsubu, the corn is up on (a loft inside) of the house.

CONJUNCTIONS.

430. Just as we have found a paucity of pure adverbs and prepositions in the Buluba-Lulua language, so we also find a scarcity of pure conjunctions.

The Conjunctions may be divided into two general classes: (a) Coördinate and Correlative, and (b) Subordinate.

I. COÖRDINATE AND CORRELATIVE CONJUNCTIONS.

431. These connect words, phrases, clauses or sentences of the same order or rank in the sentence.

432. *Ne* is the most common coördinate conjunction and means *and*.

REM. 1. *Ne* is not expressed so often as the *and* of the English, especially when two verbs follow each other in close succession.

Wakuya, wakumuambila, he went and told him.

REM. 2. *Ne . . . ne* expresses the correlative *both . . . and*.

Uläme bana bebi ne badi aha ne badi kule, watch over thy children, both those who are here and those who are far away.

433. *Naxa . . . naxa* (§ 415, Rem. 2) is apparently a negative word which expresses the English *either . . . or*, the idea seeming to be *if not . . . then*.

Naxa mibela wampa, naxa mabue wampa, give me either cowries or beads.

REM. *Neither . . . nor* is perhaps best expressed by throwing both parts into the negative.

Clena musue lueho, clena musue mabue, I want neither salt nor beads.

434. The word *inyi* means *or* and is generally used in asking questions.

Udi ukēba lueho, inyi, udi ukēba cilulu? are you looking for salt or for cloth?

Nealue kabidi inyi? will he come back again or (not)?

REM. This word *inyi* is often used in simple interrogative sentences when there is no other interrogative word. See the example just given above.

435. *Tadi* and *kadi* mean *but*. They are, however, not used so frequently as the corresponding English equivalent; the sentences are simply placed in juxtaposition and the arrestive idea is expressed more by the tone of the voice and the position of the sentences than by any particular word.

II. SUBORDINATE CONJUNCTIONS.

436. Subordinate Conjunctions are those that join a subordinate or dependent clause to that on which it depends. Since these various subordinate clauses are treated more fully under Syntax, a full discussion of the uses of these conjunctions is postponed for the present. Only a summary is made for the sake of reference. They may be divided as follows:

(a) Those used in Noun Clauses:

(1) *No: that, whether, whether . . . or.* § 455 (b) (2) and (3).

(2) Indirect Questions used as noun clauses are introduced by

I. Relative pronouns with antecedents omitted, meaning *who, whom, what, which*, etc. § 472 (a).

II. Relative pronouns with antecedents *dituku, diba, diel*, etc., omitted, meaning *when*. § 472 (b).

III. The locatives prefixed, meaning *where, whence, whither*. § 472 (c).

IV. *Mua* with infinitive, or *mu-* prefixed directly to verb, meaning *how*. § 472 (d).

When the *muni?* modifies an adjective, see § 472 (d) (2).

V. *Ci-* prefixed to affirmative verb and *mu-* to negative verb, meaning *why*. § 472 (e) (1) and (2).

(b) Those used in Adverb Clauses:

(1) Locatives prefixed to express place, such as *where, whence, whither*, etc. §§ 321 and Rems., 457.

- (2) **Ha-** prefixed is used
- I. To express *after, when, as soon as*, etc. § 458 (a) (1) and (2).
 - II. To express *before*. § 458 (b) and (5).
 - III. To express *till, until*. § 458 (c).
 - IV. To express *while*. § 458 (d) (2).
- (3) **Ku mpála** and **diambedi**, *before*. § 458 (b) (2) and (3).
- (4) **Bi-** prefixed, *if*. §§ 459 (a) and (b), 460 (a) and (b).
- (5) **Bu** separable, *if*. §§ 459 (c), 460 (c).
- (6) **Mu-** prefixed, *as, like*. § 465.
- (7) **Bua** separable, *because, for, since*. § 466.
- (c) Subordinate clauses not introduced by conjunctions in Bujuba-Lulua, but having a conjunction in English:
- (1) *Before* sometimes. § 458 (b) (4).
 - (2) *Until* sometimes. § 458 (c) Rem.
 - (3) All constructions expressing purpose and meaning *that, in order that, so as to, lest*, etc. § 461.
 - (4) Constructions expressing result and meaning *that*. § 463.
 - (5) Comparative constructions. § 464.

INTERJECTIONS.

437. This language is quite rich in Interjections. These, combined with many significant gestures, clicking in the throat, and other methods more or less articulate, make the language and the speaker picturesque. One of the quickest ways of winning the heart of a native is to lay in a good supply of interjections and learn his methods of gestulation. There are many onomatopoetic words and phrases, which the natives are particularly skilled in using, but it is hardly profitable to attempt to introduce them here. Sometimes these may have a substantive or an adjectival use.

Some of the more common interjections are as follows:

- (a) **Aka, kaka, kla** and **cia** express simple surprise.
- (b) **Di** expresses a scattering, as of people when they are frightened.
- (c) **Eyo** indicates assent or satisfaction.
- (d) **Mame** [§ 437 (e)], **mamo, mamu wetu mamu, baba wetu baba** and **tatu wetu tatu** are all expressions of pain or sudden unpleasant surprise. These words mean *father* and *mother*.
- (e) **-E(ye)** is postpositive and is used in calling or addressing a person at a distance. It may come after any part of speech and is generally translated by the English *O*.

(f) **Elele** expresses amusing surprise.

(g) **Muoyo**, *life*, is the ordinary salutation and means *good morning*, *good evening*, *good day*, etc.

NOTE 1. The Baluba often say **ixaku** or **inyixaku**; then the person addressed responds, "**Ndi mulayixe**."

NOTE 2. The Bakète say **wibika**, the one responding says **mbika**.

NOTE 3. The Bakuba say **winung**, the one responding says **dinung**.

(h) **To** implies *very far*, *very long*, etc.

SYNTAX.

438. Necessarily many matters usually treated under Syntax have already been dealt with in considering the various parts of speech. These will not be repeated here except when necessary to complete the line of thought.

Sentences may be classified as Simple, Compound and Complex.

I. THE SIMPLE SENTENCE.

439. A Simple Sentence is one made up of one subject and one predicate, either one or both of which may be compound.

REM. 1. The imperative mood makes a simple sentence, as far as its general construction is concerned, so it needs no special treatment here.

REM. 2. The direct interrogative makes also a simple sentence, but a fuller discussion of this is reserved for another place. §§ 468, 469.

THE SUBJECT.

440. The Subject is the governing word in the sentence, and owing to the principle of alliterative concord its influence is far-reaching

441. The subject may be

(a) A single noun.

Muntu wakuya, *the person has gone*.

(b) The simple pronominal prefix, or this in connection with a disjunctive personal pronoun, an interrogative pronoun, or one of the demonstratives.

Bakuya, *they have gone*; **bobo bakuya**, *they have gone*; **eu udi uxála**, **wawa wakuya**, *this (person) is staying, that one has gone*.

Udi umbikila nganyi? *who is calling me?*

(c) An infinitive.

Kuambila bantu bakuabo bualu bua Nzambi kudi kuhita kuxi-kama hatuhu, *to tell other people God's palaver is better than to sit idle*.

(d) Locative words, phrases and clauses.

Kuenu kudi bantu ba bungi, at your town are plenty of people.

Mu musoko wetu muakadi nkaxama, in our village there was a leopard (loc. phrase).

Mu nsubu kamuena bantu, there are no people in the house (loc. phrase).

Ku Ibanj kudi kuimpe, at Ibanj it is good (loc. phrase).

Hadibo badima hadi maxinde a bungi, where they are working there is plenty of grass (loc. clause).

REM. The above phrases and clauses used as subject are perhaps not properly subjects, but they at least furnish the concord of the verb and are very much like the English expletive or temporary subject, *there*, which is the most natural translation of the above phrases and clauses, when the real subject is thrown after the verb.

(e) An adjective or numeral with its noun understood.

Basātu bakulua, three (people) came; bakuabo bakuya, the others have gone.

(f) Compound, i.e., made up of different combinations of nouns and pronouns.

(1) Two or more nouns may thus be connected to form a compound subject. It seems rather difficult to fix any definite rule regarding the verb prefix in such cases, especially when the nouns belong to different classes. The prefix must, however, always be plural. The two following Remarks will be found to hold good in most cases:

REM. 1. When the two nouns belong to class I the verb invariably takes the 3rd pers. pl. prefix of class I.

Kasongo ne Ntumba bakuya, Kasongo and Ntumba have gone.

REM. 2. When the nouns belong to any classes other than class I, or even class I joined with a noun of any other class, or still farther when the nouns belong to the same class, quite a safe rule is to use the pl. prefix *bi-* of class VII.

Muana ne mukanda biakuhona, the child and the book have fallen.

Mukanda ne cifulu biakuhona, the book and the hat have fallen.

NOTE. Occasionally, if two nouns thus compounded belong to the same class, they may take the pl. prefix of that class, but this seems rather rare, the prefix *bi-* being most common.

Nsolo ne mbuxi yakufua, the fowl and the goat have died.

(2) Two or more pronouns or nouns of different persons may form a compound subject. In this case the verb prefix is always pl., and it is 1st pers. rather than 2nd or 3rd, and it is 2nd pers. rather than 3rd.

Meme ne Kasongo tuyaya, Kasongo and I are going.

Meme ne wewe tuyaya, you and I are going.

Meme ne bobo tuyaya, they and I are going.

Wewe ne yeye nuyaya, you and he are going.

Meme ne mucu tuakuhona, the stick and I fell.

Wewe ne mucu nuakuhona, you and the stick fell.

REM. 1. Another very common manner (perhaps the most common) of expressing the compound subject is to use the more important of the subjects with its regular verbal prefix, then after the verb put the other subject connected by the conjunction **ne**, *and*.

Nakuya n'andi, he and I went.

Nakuhona ne mucu, I fell and the stick.

REM. 2. We may also have the plural verb in such constructions, although the real subject is singular.

Tuyaya ne Kasongo, Kasongo and I are going. The **tuyaya** preserves the plural idea.

REM. 3. The pronouns generally come in the order 1st, 2nd and 3rd pers. in compound subject construction.

442. The subject may be modified by

(a) An adjective, an adjective possessive pronoun, an adjective demonstrative pronoun, an inflected numeral.

REM. For two or more adjectives modifying the same noun, see § 83.

(b) An adjective phrase, with **-a**. (For full discussion of this subject, see §§ 86, 87.)

REM. 1. Note joint and separate possession. § 87 (a), Rems. 1 and 2.

REM. 2. Note double prepositional forms. § 87 (d).

REM. 3. Note **-a** with the infinitive. § 87 (f).

(c) A relative clause. §§ 164, etc.

(d) A noun in apposition.

Kueta, mukelenge wa Kasenga, ulualua, Kuata, the chief of Kasenga, is coming.

443. The subject may have three positions in the sentence, Natural, Inverted and Transposed.

(a) In the Natural Position the subject, whether pronominal prefix or any other word used as subject, comes before the verb. This position is used in all simple and declarative sentences and needs no farther explanation.

(b) In the Inverted Position the subject comes after the verb and the place of the pronominal prefix at the beginning of the verb is taken by a relative pronoun or some other subordinating prefix particles which will be mentioned below.

REM. 1. The Inverted Position is only used when the subject is 3rd pers. § 126.

REM. 2. If the subject is a pronoun, the suffix form must be used.
§ 120.

REM. 3. If the subject is a noun (or some word used as a noun), this comes after the verb, but the pronominal suffix cannot also be used at the same time § 120.

REM. 4. In Compound Tenses (§ 194), the subject, whether a noun or a pronominal suffix, comes after the auxiliary. Sometimes, however, the subject, if a noun, may come after the participle, in which case the participle takes the same subordinating prefix as the auxiliary.
§ 125.

Kuakadibo badima, where they were working.

Kuakadi bakūxi badima, where the women were working.

Kutu kuabuela diba, where the sun sets.

REM. 5. The Inverted Position is used as follows:

(1) In relative clauses when the relative pronoun is direct or indirect object. § 165, Rem. 1.

Kabata wakuhana bintu blakūleye, Kabata has sold the things which he bought.

(2) In substantive clauses when these clauses are used as objects in indirect questions. In most of these cases the construction is that of a relative clause with antecedent omitted. Even in the substantive clauses when used as objects, if the subject of the clause is the relative pronoun, it takes the Natural Position, as would be expected. §§ 455 (b) (1) and 472 (a)-(e).

Clena mumūnye kuakuya Kasongo, I don't know where Kasongo has gone.

Clena mumūnye badl badla, I don't know who are crying.

(3) In adverb clauses when these are introduced by the following subordinating prefix particles:

I. **Mu, ku and ha** as Locatives Prefixed. § 321.

Nyaya kudiye, I am going where he is.

II. **Ha** meaning *after, when*, etc. § 458 (a).

Hayabo, nenkuhe lukama lua mibela, when they go, I shall give you one hundred cowries.

III. **Bi** meaning *if*. § 459.

Biayabo, nenkuhe lukama lua mibela, if they go, I shall give you one hundred cowries.

(c) The Transposed Position is used only in direct questions in which an interrogative word is employed. In this case the verb takes the regular pronominal prefix as if the subject stood in its proper place,

but the interrogative word which is used as subject is transposed to the end of the sentence. § 173 and Rem. 2.

Wakumutáha nganyi? *who struck him?*

Bakuya kúdlá mukelenge nsolo banganyi? *who have gone to buy fowls for the chief?*

NOTE. Where there is no distinctly interrogative word, the Natural Order is used, only the tone of the voice indicating the interrogation. § 469.

THE PREDICATE.

444. The Predicate, when expressed, is always a finite part of the verb and may be found in any simple or compound tense. The infinitive or participle, standing alone, cannot constitute a complete predicate.

REM. 1. The predicate takes the pronominal prefixes proper to its subject, when the subject is in the Natural or Transposed Positions [§ 443 (a) and (c)]; when, however, the sentence has its subject in the Inverted Position, the verb takes the pronominal suffixes proper to the subject. In this last case it is necessary to note that the place of the pronominal prefix at the beginning of the verb is taken either by a relative pronoun used as direct or indirect object or by one of the subordinating prefix particles **mu**, **ku**, **ha**, **ha** (*when, after, etc.*), **bi**.

REM. 2. For agreement of predicate with compound subject, see § 441 (f) and remainder of section.

REM. 3. For agreement of predicate with **buonso**, *all of*, when followed by the possessive adjective pronouns, see § 182, Rem.

445. The predicate when used as simple copula is often omitted, but its place is taken by **n(m)** which is prefixed to the predicate noun, adjective, etc. § 81.

REM. 1. Note the usual euphonic changes following **n**. §§ 29, 31, 32, 33.

REM. 2. It is also to be noted, as might be expected, that **w** and **y** are restored to their original **u** and **i**, since they no longer begin the word. §§ 27, 28.

REM. 3. An adjective following a noun which has this prefixed **n** retains the original prefix of the class unchanged.

REM. 4. This copula in **n** is not used when it would be followed by the locatives or any of the locative combinations. In that case the regular copulative verbs meaning *to be*, such as **di**, **tadi**, etc., must be used.

REM. 5. The negative simply prefixes the regular negative sign **ka-** to the **n**. §§ 197, 199.

Examples of the predicate with *n*:

Eel eifulu neilnyl, *ciacia ncia Kabata, this hat is mine, that one is Kabata's.*

Bilulu blandi mbimpe, *his clothes are good.*

Muana eu ngulnyl, *this child is mine.*

Nsolo el ngilnyl, *these fowls are mine.*

Di dia Nzambi ndungenyl luetu, *di dia Satana ndufu luetu, the word of God is our wisdom, the word of the devil is our death.*

Cifulu eel kancilnyl, *this hat is not mine.*

Muntu eu kanguandi, *this person is not his.*

446. The predicate may be compound, in which case the conjunction is generally omitted.

Bantu bakubika, *bakuya, the people have gotten up and have gone.*

447. The predicate may be modified by

(a) A simple adverb.

Ya lukusa, *go quickly.*

(b) An infinitive or infinitive phrase.

Bakuya kuluangana, *they have gone to fight.*

(c) A prepositional phrase.

Badl baxikama ha mesa, *they are sitting on the table.*

(d) An adverbial clause expressing the various relations of time, place, condition, etc.

Hanafika ku musoko, *nenkuhe mibela, when I reach the village I shall give you the cowries.*

448. The position of the predicate modifiers is generally after the verb.

REM. 1. For emphasis, a prepositional phrase may sometimes come first in the sentence, and the adverb clause is regularly first.

Mu nsubu mudl bantu, *in the house there are people.*

Binuikala bitabuxe bualu bus Nzambi, *neanusungile, if you accept God's palaver, he will save you.*

REM. 2. Munyi? *why?*, when used with negative questions, comes first. § 420 (b).

449. The complements of the predicate may be

(a) A predicate noun or adjective or pronoun or prepositional phrase.

REM. The predicate with *n* is the most common construction here.

§ 445.

(b) A direct object which may be

(1) A simple noun.

Wakuxiha nsolo, he killed the fowl.

(2) A pronoun, which may be possessive, demonstrative, relative, interrogative or indefinite.

Wakuxiha winyi (nsolo, fowl), he killed mine.

Ndi nsungula ciacia (cifulu, hat), I choose that one.

Tuakudia bintu biakutuheye, we have eaten the things which he gave us.

Bakutāha nganyi? whom have they killed?

Bakūla bionso, they bought them all (bintu, things).

(3) A pronominal infix.

Nsambi wakutufuka, God created us.

(4) An infinitive.

Nsuasua kuya ku mukelenge, I wish to go to the chief.

(5) A simple adjective or numeral agreeing with the noun understood.

Bakūla biātu, they bought three (bifulu, hats).

(6) A subordinate clause, thus making a complex sentence.

Wakundexa hakadi bana, he showed me where the children were.

(7) A prepositional infinitive phrase. § 239 (b), Rem. 1.

Udi ukēba kua kuteka bintu, he is looking where to put the things.

(8) Compound, in which case we may have

I. Two or more nouns connected by conjunctions.

Nakumona mulumi ne mukūxi'andi, I saw the man and his wife.

II. A noun and the pronominal infix used as objects.

Nakumumona ne mukūxi'andi, I saw him and his wife.

III. A pronoun and the pronominal infix used as objects.

Nakukumona ne eu, I saw you and this (person).

Nsambi wakutufuka ne bobo, God created us and them.

IV. Two pronouns.

Nakumona eu ne wawa, I saw this one and that one (muntu person, understood).

- (c) An indirect object which may be

- (1) A simple noun.

Nakuha Kasongo cifulu, I gave Kasongo a hat.

- (2) A pronoun, which may be possessive, demonstrative, relative, interrogative or indefinite.

Wakuambika winyi (mbua, dog) munyinyi, he gave mine the meat.

Wakuambika eu munyinyi, he gave this one the meat.

Eu mbua wakuha Kasongo munyinyi, this is the dog to which Kasongo gave the meat.

Wakuha nganyi cifulu? to whom did you give the cloth?

- (3) A pronominal infix.

Wakumuha cifulu, he gave him a hat.

- (4) Compound, in which case we may have

- I. Two or more nouns connected by conjunctions.

Nakuha mulumi lueho ne mukuxi'andi, I gave the man and his wife some salt.

- II. A noun and the pronominal infix used as indirect object.

Jisus wakutuha muoyo ne bana bandi bonso, Jesus has given us and all his children life.

- III. A pronoun and the pronominal infix used as indirect object.

Wakumpa bintu ne eu, he gave me and this (person) the things.

- IV. Two demonstrative pronouns.

Wakuha eu bintu ne wawa, he gave this (person) things and that one also.

- (d) An object with an objective (or factitive) predicate noun.

Bakumuldika Kabeya, they named him Kabeya.

Bakuangata Kasongo mukelenge wabo, they made Kasongo their chief, lit. have taken him as their chief.

REM. The idea of appointing to a certain office is generally expressed by *kuha*, to give, followed by the abstract name of the office.

Bakuha Kasongo bukelenge, they appointed Kasongo chief.

- (e) A double object.

Wakulomba mukelenge lueho, he begged the chief for salt; wakumbanda bulbi, he accused me of stealing.

- (f) A direct and an indirect object.

Nakuha Kasongo lueho, I gave Kasongo some salt.

- (g) An internal object (Cognate Accusative), i.e., an object which is of kindred significance to the verb and represents the idea already contained in the verb.

Bakuxa maxa, they danced (a dance).

Wakuonona blono, he snored (snores).

450. The position of direct and indirect objects must be noted.

- (a) When the verb has only one direct object this regularly follows the verb, the only exception being the pronominal infix.

Wakuxiha nsolo, he killed the fowl; wakumuxiha, he killed it (nsolo, fowl).

REM. 1. In the passive voice construction with the 3rd pers. pl. and **kudi**, the object, which is really the subject in English, may sometimes for emphasis be placed first.

Mbuxi bakuxiha kudi Kasongo, the goat was killed by Kasongo.

REM. 2. Sometimes, for emphasis, the object in ordinary constructions may come before the verb, but this is rare. Be cautious about putting anything before the verb other than the subject or the word with which the predicate is to agree in prefix—the tendency of the language is strongly against it.

- (b) When a verb has a direct and an indirect object we must note that

(1) When both objects are nouns they follow the verb, the indirect object coming first.

Nakuha Kasongo cifulu, I gave Kasongo a hat.

NOTE. The same rule holds good when any pronominal word other than pronominal infix or suffix takes the place of either direct or indirect object; as, **nakuha eu cifulu, I gave this (man) a hat; nakuha Kabeya ciacia, I gave Kabeya that one (cifulu).**

(2) When the direct object is a noun or a demonstrative pronoun or a possessive pronoun or an interrogative pronoun, and the indirect object is a personal pronoun, then the direct object comes after the verb and the indirect object takes the pronominal infix form.

Wakumuha cifulu, he gave him a hat.

Wakumuha ciacia, he gave him that one (cifulu).

(3) When the indirect object is a noun or a demonstrative pronoun or a possessive pronoun or an interrogative pronoun, and the direct object is a personal pronoun, then the direct object takes the pronominal infix form:

Wakuciha Kasongo, he gave it (cifulu) to Kasongo.

(4) When both direct and indirect objects are personal pronouns, see § 127.

451. The direct and indirect object may be modified by adjectives, etc., in the same manner as the subject. § 442 (a)-(d).

II. THE COMPOUND SENTENCE.

452. The Compound Sentence is made up of two or more simple sentences which may or may not be connected by a conjunctive word. These simple sentences follow in every particular the principles already laid down for the Simple Sentence. §§ 439-451.

The coördinate conjunction is most frequently omitted. § 432, Rem. 1.

Kacunga wakuya ku Ibanj, Kongola wakualuka kua Ndumba,
Kacunga has gone to Ibanj and Kongola has returned from Ndumba's.

III. THE COMPLEX SENTENCE.

453. The Complex Sentence, being made up of an independent clause and one or more dependent clauses, may be best treated according to the character of the dependent clause, which may have the force of an Adjective or a Substantive or an Adverb.

REM. The same general rules for subject, predicate, objects, etc., which have been considered under the Simple Sentence also hold good for the subordinate clauses in complex sentences.

A THE ADJECTIVE CLAUSE.

454. The Adjective Clause is always introduced by the relative pronoun and always follows the noun or pronoun which it qualifies. For full treatment of the Adjective Clause, see §§ 164, etc.

B. THE SUBSTANTIVE CLAUSE.

455. The Substantive Clauses have the force of nouns in their relation to the verb of the independent clause. The Substantive Clause is generally used as follows:

(a) As subject of the verb in independent clause.

Kasongo, ne uyaya ku Ibanj, ne udi uxála munemu, mbualu buandi, *whether Kasongo goes to Ibanj or remains here is his affair* (for mbualu, see § 445).

(b) As object of the verb in the independent clause.

(1) The whole list of Indirect Questions can be thus used as objects. Of course the greater part of these are nothing more than relative clauses with antecedents omitted.

Clena mumūnye kudiye, *I don't know where he is.*

(2) Here also may be placed the Direct Discourse construction after the verbs of saying, thinking, etc., in which the verb of the independent clause expressed or understood is connected with the following noun clause by the subordinating conjunction *ne* (sometimes *se*).

There does not seem to be any distinctly Indirect Discourse construction, involving such a formidable array of sequence of tenses as we find in Indo-European languages. The exact words of the speaker are usually quoted, in which case the *ne* becomes really equivalent to *thus*, *saying*, or some such expression usually employed before a direct quotation. Of course, when translating into English the usual *that* is generally employed, with the accompanying tense sequence.

Mukūxi wakuamba ne, "Ndi musue lueho," *the woman says that she wants some salt*, lit. *spake saying, "I want some salt."*

Wakamba ne, "Clena ndua lelu," *he said that he would not come to-day.*

Sāli wakukonka Jisus ne, "Udi musue ngenze cinyi?", *Saul asked Jesus what he wished him to do.*

REM. 1. Sometimes the verb of saying, thinking, etc., is not expressed.

Muoyo wandi wakuningala ne, "Munyi ciledi blinyi muana?", *Her heart was sad (and she said), "Why do I not bear a child?"*

REM. 2. It is important to note the mood (purportive) in the following expressions where in English we have an infinitive construction:

Ya wambille bantu badime, go and tell the people to work, lit. *that they may work.*

When the person delivers the above message he says, **udi wamba ne badime**, *he says for them to work*, i.e. *let them work.*

Ya umuambille abāle mibela, *go and tell him to count the cowries.*

The person delivering this message will say. **udi wamba ne abāle mibela.**

Ya umuambille alue, go and tell him to come.

(3) Note here the constructions for *whether* (if) and *whether . . . or*. The subordinating conjunction is *ne* and *ne . . . ne*.

Ya umone bantu ne badi badima, go and see whether the people are working.

Mona ne mudli tulxi, see if there are any insects in it.

Clena mumūnye ne wakuya, I don't know whether he went (or not).

Clena mumūnye ne wakuya ne udiku, I don't know whether he went or stayed (is here).

C. THE ADVERB CLAUSE.

456. The Adverb Clause qualifies the verb or an adverb or an adjective in an independent clause, and may express the various relations of Place, Time, Condition, Purpose, Cause and Manner.

REM. 1. Generally some subordinating word or particle connects the two clauses, and these give to the subject of the dependent clause the Inverted Position when the subject is 3rd pers. §§ 443 (b) and Rems.

REM. 2. Sometimes the dependent clause follows the independent clause, sometimes it precedes it. The English order in such cases is usually a safe guide.

Adverb Clauses of Place.

457. The Adverb Clauses of Place are expressed by means of the Prefixed Locative construction and are to be translated by *where, whence, whither*, etc. § 321.

Udi ulala hakuhoneye, *he is lying where he fell.*

REM. For *where* in indirect questions, see § 472 (c).

Adverb Clauses of Time.

458. It is found better to take the more common English time constructions and group them according to meanings, then give their equivalents in the Buluba-Lulua.

(a) *After, when, as soon as, as*, are expressed by prefixing **ha-** to the verb of the dependent clause.

(1) In past constructions the indicative mood in some appropriate past tense is used.

Hakubika Jisus ku lufu, wakuya kŋlu kua Tatu'andi, *after (when) Jesus had risen from the dead, he went up to his Father's.*

Hanakadi ndua ku musoko, tuakusangakana ne Kasongo mu nŋlla, *as I was coming from the village, Kasongo and I met in the path.*

(2) In future construction the present subjunctive is used in the subordinate clause, while the independent clause may have any tense expressing future idea, such as imperative, future or present progressive indicative, present purposive.

Hawabŋla mibela, uye ku musoko, *after (when, as soon as) you have counted the cowries, you may go to the village.*

(b) *Before* is expressed under various circumstances by **ha-** prefixed to the verb, by **ku mpŋla**, by **ku mpŋla ku-**, by **diambedi**, by the

simple negative, by **ha-** having the same force as **has** has been mentioned under § 458 (a) (1) (2).

(1) **Ha-** in connection with **diambedi** is used mostly with past tenses in the indicative mood.

Munyi kuangaci cikowela diambedi, hawakulua? *why did you not get your coat before you came?*

Hakuyeye ku musoko, wakuela cifufu ne Kabeya diambedi, *before he went to the village he had a consultation with Kabeya.*

REM. Sometimes we hear **hu-** instead of **ha-**.

(2) **Ku mpála**, without a following **ku-** joined to the verb, has more the force of *first*. We have in this case nothing more than two simple sentences, but the order of the clauses is inverted, as will be seen from the following examples. This construction serves for any of the moods and tenses.

The word **diambedi** can be used in place of the phrase **ku mpála**.

Ku mpála (or **diambedi**), **ubāle mibela, uye ku musoko,** *first count the cowries, then go to the village; or before going to the village, count the cowries.*

Ku mpála (or **diambedi**), **wakuela cifufu ne Kabeya, wakuya ku musoko,** *first he had a consultation with Kabeya, then he went to the village.*

REM. Sometimes the sentence with **ku mpála** or **diambedi** is thrown into the negative, in which case the clauses are in the same order as when *before* is used. The Negative I (§ 225) followed by a participle is the most common construction here.

Ku mpála (or **diambedi**) **kai muye, wakubāla mibela,** *before he went he counted the cowries, i.e., first, he had not gone yet, he counted the cowries.*

Ku mpála (or **diambedi**) **Kasongo kai muye ku musoko, wakuela cifufu ne Kabeya,** *before Kasongo went to the village he had a consultation with Kabeya.*

(3) **Ku mpála ku-** and **diambedi ha-** are used exactly as *before* in English and the clauses have the same order as in English.

REM. 1. The **ku-** becomes a prefix to the verb, causing the subject to take the Inverted Position when it is 3rd pers.

REM. 2. In past tenses use the ordinary past tenses of the indicative mood in both clauses.

REM. 3. In future or present general constructions use the present subjunctive mood in the dependent clause and any present or future tense of the indicative, imperative or purportive moods in the independent clause.

REM. 4. Sometimes the **ha-** following **diambedi** is omitted.

Examples:

Ku mpála kuwakuya (or **diambedi hawakuya**), **wakubála mibela**, *before you went, you counted the cowries.*

Ku mpála (or **diambedi kui uya**) **kuwaya**, **ubále mibela**, *before you go, count the cowries.*

Ku mpála kuayeye, **abále mibela**, *before he goes, let him count the cowries.*

Ku mpála kuwaya, **nenkuhe mibela**, *before you go, I shall give you the cowries.*

(4) The simple negative is used in the subordinate clause with no real subordinating word to express the idea of *before*. This construction is nothing more than two simple sentences. Some form of the Negative I (§ 225) is most often found here, having with the following past participle a past idea, though the verb in the independent clause may be either past, present or future in its significance.

Nakubála mibela, **ci muanse kulua**, *I counted the cowries before I came, i.e., I had not yet come.*

Kui muanse kuya, **ubále mibela**, *before you go count the cowries, i.e., you have not yet gone, count the cowries.*

REM. Note also the neg. form with **ku mpála** and **diambedi ha-**, which is the most common construction. § 458 (b) (2), Rem.

(5) We may also express *before* by transposing the clauses and using **ha-** with the same constructions as are employed for *after*. § 458 (a) (1) and (2).

Hawabála mibela, **uye ku musoko**, *after you have counted the cowries go to the village, i.e., before you go to the village, count the cowries.*

(c) *Till, until*, seem best expressed by **ha-** joined to the verb exactly as in the rendering of *after*, with this in turn followed by a verb expressing what is done after the preceding temporal clause. § 458 (a) (1) and (2).

Ya udlime, **hela ngōnga**, **ulekele**, *go and work till the bell rings, i.e., go and work; when the bell rings, stop.*

REM. The idea of *till* and *until* may often be expressed by two simple sentences; as, **imūna**, **nduadua**, *wait until I come, i.e., wait, I am coming.*

(d) For *when* we may have the following constructions:

(1) In the sense of *after*, see § 458 (a) (1) and (2).

(2) In the sense of *while* it is perhaps best expressed by **ha-** joined with any of the tenses of the indicative mood; as, **Jlusu**, **hakadiye ku bulobo**, **kai muanse kuya kulu**, **wakatuxila di diandi**, *Jesus, while he was on the earth, before he ascended, left for us his word.*

(3) In indirect questions, see § 472 (b).

Adverb Clauses of Condition.

459. Conditional clauses are introduced by the subordinating particles **bi-** (inseparable) and **bu** (separable), *if*.

Note the extensive use of the auxiliary **ikála** (§ 227) in these conditional constructions, owing to the usual auxiliaries being defective in the subjunctive mood.

(a) Present General Conditions are formed by using in the protasis **bi-** with the present subjunctive, and in the apodosis the present progressive indicative or imperative or any other present construction.

Biwikála muana wa Nzambi, kuena mulvi, if you are a child of God, you are not a thief.

Bituikála benze bimpe, bantu bakuabo badi batusue, if we do well, other people love us.

(b) Future Conditions form the protasis by prefixing **bi-** to the present subjunctive, while the apodosis employs the future indicative or any other future construction.

Biwadima bimpe, nenkuhe mibela, if you work well, I shall give you some cowries.

Bituadima bimpe, neatuhe mibela, if we work well, he will give us some cowries.

Biadimeye bimpe, nemuhe mibela, if he works well, I shall give him some cowries.

REM. Note the frequent use of the present subjunctive of **ikála** with the past active participle in the protasis.

Bituikála badime bimpe, neatuhe mibela, if we work well, he will give us some cowries.

Bikálabo badime bimpe, nembahé mibela, if they work well, I shall give them some cowries.

(c) Past or Impossible Conditions form the protasis with **bu** followed by the past active participle agreeing with the subject, while the apodosis takes the past subjunctive.

Bu wewe mulue lukúsa, Lazalus kakadi kufua, if you had come quickly, Lazarus would not have died.

Bu bobo badime bimpe, nakadi kubafuta, if they had worked well, I would have paid them.

REM. The subject always seems to be necessary before the participle in the protasis.

460. When the protasis is negative and is to be translated by *if not, unless, except*, we have the following constructions for the three classes

of conditions, the apodosis remaining unchanged, that is, the same as affirmative protasis:

(a) For Present General Conditions we have present subjunctive affirmative of *ikála* preceded by *bi-*, followed by the present tense of the Negative I. This may in turn be followed by the past active participle when it is required. This is the negative present subjunctive. § 305.

Biwikála kul muana wa Nzambi, udi muana wa Satana, if you are not a child of God, you are a child of the devil.

(b) For Future Conditions use the construction as indicated in § 305 for the neg. present subjunctive.

Biwikála kul mudime bimpe, elena nkuha mibela, if you don't work well, I shall not give you any cowries.

Bikálabo kabai badime bimpe, elena mbaha mibela, if they don't work well, I shall not give them the cowries.

REM. We can also have here simply the present tense of the Negative I, followed by the past active participle with the forms of *ikála* omitted; the *bi-* in this case is also omitted.

Kul mudime bimpe, elena nkuha mibela, (if) you don't work well, I shall not give you the cowries.

(c) In Past Conditions with neg. protasis, use *bu* followed always by the subject expressed, with this followed by the Negative I, and this in turn by the past active participle.

Bu nuenu kanul badime bibi, nakadi kunuha mibela, if you had not worked badly, I would have given you the cowries.

Adverb Clauses of Purpose.

461. These Dependent Clauses of Purpose are in English introduced by *that, so that, in order to, in order that, to*; in Buluba-Lulua they are expressed for the most part by the purposive mood without any subordinating conjunctive word.

Ya udimine Kabata, alue blandi kunoku, go and work for Kabata, that he may come here.

Lua ne bia kudla, mulunda winyi adle, bring something to eat, that my friend may eat.

Muha mi, anue, give him some water that he may drink.

Ndi nkéba muntu, aye ku musoko, I am looking for a man to go to the village.

Ndi mbatuma, baye kudima, I am sending them to work, i.e., in order that they may work.

Ya wambille bantu, badime, go and tell the people to work. § 455
(b) (2), Rem. 2.

REM. The negative *so that not, in order that not, lest, etc.*, is expressed by the simple purposive negative.

Sulka mukoko blkäle, kautuke, tie the sheep tightly, lest it get loose.

Tula cukuku, kacitåhe bantu ku makûsa, pull up the root in order that it may not strike people on the feet.

Ndi ngela malobo mu dina, cilue kudixindamu, I am putting dirt in the hole that I may not come and fall in it.

462. The infinitive mood in several constructions expresses the purpose idea.

(a) The infinitive in an adjective phrase is often thus used. § 239 (b).

Muha mi a kunua, give him some water to drink.

Lua ne cintu cia kucibula n'aci luhanza, bring the thing for opening the box.

REM. It is important to distinguish here between the infinitive and the purposive mood constructions. In the former the adjective idea prevails, in the latter the purpose idea prevails to such an extent that a new clause is introduced. Hence *muha mi a kunua* means *give him some drinking-water*; while *muha mi, anue* means *give him some water that he may drink*.

(b) The infinitive as an adverb is used in the purpose sense.

Bakuya kuluangana, they are going to fight.

REM. Here, too, it is necessary to distinguish between infinitive and purposive construction. § 240 and Rem.

Adverb Clauses of Result.

463. This construction, which in English furnishes a subordinate clause introduced by *that* following upon *so* in the independent clause, is perhaps best expressed in Buluba-Lulua by two independent clauses, and is consequently not a complex sentence.

Wakuya to lubilu, wakudixinda, he ran so quickly that he fell down.

Adverb Clauses of Degree or Comparison.

464. In English these clauses are introduced by *than, as . . . as, not so . . . as, etc.*, following upon a comparative adjective or adverb in the independent clause. In Buluba-Lulua we find here again the simple rather than the complex sentence construction.

(a) For comparison of adjectives, see §§ 88, 89.

(b) For comparison of adverbs, see § 403.

(c) For the construction with *as . . . as*, see §§ 90 (d).

(d) For the construction with *not so . . . as*, see § 90 (e).

Adverb Clauses of Manner.

465. In English these clauses are introduced by *as, just as, like*, while in Buluba-Lulua they are introduced by the inseparable prefix *mu-*, derived no doubt from *munyi? how?*, in answer to the question, *How shall I do it?*

Ensa mundi ngensa, do as I am doing.

Nealus blandi muakuyeye, he will come again (in the same manner) as he went.

REM. Very often we have *nunku*, *thus*, in the independent clause.

Adverb Clauses of Cause.

466. These clauses are introduced in English by *because, for, since*; in Buluba-Lulua they are introduced by *bua*. This *bua* is for *bu + a* with *buatu, palaver*, understood; and it is separable, consequently the Natural Position prevails in the dependent clause.

Wakuya ku Ibanj, bua mulunda wandi udi ubela, he has gone to Ibanj, because his friend is sick.

Bua mulunda winyi udi ubela, bunakululla ku Ibanj, because my friend is sick, therefore I have come to Ibanj. See § 419.

INTERROGATIVE CONSTRUCTIONS.

467. Interrogative sentences may, for convenience of treatment, be divided into Direct and Indirect.

I. DIRECT INTERROGATIVE SENTENCES.

468. These ask a direct question to which an answer is expected, and they follow the general construction of the Simple Sentence throughout, save that the interrogative word, when one is used, generally comes last in the sentence whether this interrogative word be subject, direct object, indirect object, adverb or prepositional phrase. For full treatment of direct interrogatives with interrogative pronouns, see §§ 173, etc.; for their treatment with interrogative adverbs, see §§ 381, 400, 411, 420.

Wakuya nganyi? who has gone?

Bakutaha nganyi? whom did they strike?

Uyaya kudi kunyi? where are you going?

Bakulba cifulu cfinyi kudi nganyi? who stole my hat?

Clakuhona cinyi? what (thing) fell?

REM. 1. When the interrogative word is an indirect object it takes

its place immediately after the verb, if the direct object is a noun or a demonstrative pronoun. Cf. § 450 (b) (1), Note.

Udi ukuaella nganyi cifulu? *for whom are you holding the hat?*

Wakuha nganyi elaela? *to whom has he given that one (cifulu)?*

REM. 2. When the subject of the interrogative sentence is expressed and is not the interrogative word, it takes its regular place at the beginning of the sentence.

Kasongo wakuha nganyi cifulu? *to whom did Kasongo give the hat?*

REM. 3. **Munyi?** *why?* in negative sentences comes first. § 420 (b).

469. In sentences where simple *yes* or *no* is expected there is generally no interrogative word. The interrogation in this case is indicated by raising the tone of the last vowel of the sentence. This corresponds to the English, but where the English makes the subject postpositive in such sentences, the Buluba-Lulua retains the subject in its normal place at the beginning of the sentence.

Wakuya? *has he gone?*

Mbua wakadia munyinyi? *did the dog eat the meat?*

REM. 1. Often the word **inyi**, or *not*, asks the question in such constructions; as, **wakuya inyi?** *has he gone or not?* § 434, Rem.

REM. 2. Note the peculiar idiom when the question is negative form. § 414, Rem. 2.

II. INDIRECT INTERROGATIVE SENTENCES.

470. In Indirect Interrogative Sentences we have not the question but the answer to the direct question.

471. These sentences are generally complex, and the subordinate clause has the equivalent of a substantive. § 455 (b) (1).

472. The dependent clauses in such sentences are usually nothing more than relative clauses with the antecedents omitted. The more common English words introducing these indirect question clauses are *who*, *whom*, *what*, *which*, *when*, *where*, *whither*, *whence*, *how* and *why*, depending upon the word used in the direct question.

(a) *Who, whom, to whom, what, which.*

Ciena mumūnye badl badila, *I don't know who are crying.*

Ciena mumūnye wakutāhabo, *I don't know whom they struck.*

Ciena mumūnye wakuheye cifulu, *I don't know to whom he gave the hat.*

Ciena mumūnye cidiye umēma, *I don't know what he is lifting (cintu, thing, understood).*

Clena mumūnye ciakuangateye, I don't know which one (cifulu) he got.

Ndi ngensa muakuambeye, I am doing what he said. § 177.

REM. 1. The possessive *whose*, which is expressed in the direct form by an adjective phrase with *-a*, usually takes in the indirect form the word *muena*, *owner*. § 84 (b).

Clena mumūnye muen'aci, I don't know whose it is, i.e., I don't know the owner of it.

REM. 2. When the interrogative word would be the subject of one of the verbs meaning *to be*, this latter is omitted in the indirect question construction, and the interrogative word is simply incorporated as a pronominal infix.

Wawa nganyi? clena mumumūnye, who is that? I don't know who it is, lit. I don't know him.

Clena mucimūnye, I don't know what it is.

REM. 3. It will be noted in the above examples that when the direct question form has *cinyl?* or *cinganyi?*, then the indirect form is *ci*; when the direct form is *nganyi?*, the indirect form is *mu*; when the direct form is *munyi?*, the indirect form is *mu*. §§ 174, 175, 177.

(b) The construction used for expressing *when* is determined by the word used in the direct question. § 400.

Clena mumūnye dialueye, I don't know when (dituku, day, understood) he will come.

Clena mumūnye (ngondo) walueye, I don't know when (what moon) he will come.

(c) *Where, whence, whither*. Here the indirect question clause is introduced by the locatives *mu*, *ku* or *ha*, and assumes the form of the Locatives Prefixed. § 321.

Ndi mumūnye kuakudixindeye, I know where he fell.

Ndi mumūnye kuyayeye, I know where he is going.

Clena mumūnye kulualueye, I don't know whence he is coming, i.e., where he is coming from.

(d) In rendering the word *how* we need to note the following constructions (§ 465):

(1) When the direct question is asked with *munyi?* (§ 411) following the verb, the subordinate clause in the indirect question takes *mua* followed by the infinitive when the subject of the infinitive is also the subject of the independent clause [§ 239 (b), Rem. 2]; but the subordinate clause takes *mu-* prefixed to the verb when the subject of the subordinate is different from that of the independent clause. Compare a somewhat similar construction under § 240.

Clena mumūnye mua kucibula muxôte, I don't know how to open the box.

Clena mumūnye mudiye ucibula muxôte, I don't know how he opens the box.

(2) When **munyi?** in the direct question modifies an adjectival substantive (§ 411, Note 1) we have either one of two constructions:

I. We may have the substantive form of the adjective followed immediately by the possessive pronoun, which refers back to the noun modified in the direct question.

Clena mumūnye bunine buau (muel, stick, understood), I don't know how large it is, lit. I don't know the bigness of it.

Clena mumūnye bungl buabo, I don't know how many there are (bantu, people, understood), lit. I don't know the number of them.

II. Or we may have the substantive form of the adjective furnishing its prefix to the verb, and the prefix of the noun modified in the direct question furnishing the pronominal suffix.

Clena mumūnye bunine budlwo, I don't know how large it is (muel, stick, understood).

Clena mumūnye bungl buyayabo, I don't know how many (bantu, people, understood) are going.

(e) In rendering the word *why* we note the following constructions:

(1) When the direct question is asked in the affirmative by means of **cinyi?** or **cinganyi?** or **bixi?** and the Applied Forms of the verb, the subordinate clause in the indirect question takes **cl-** prefixed to the Applied Form, though sometimes the simple form of the verb is used.

Udi udidila cinyi? clena mumūnye cidiye udidila (or cidiye udlla), why is he crying? I don't know why he is crying.

Udi uyila ku musoko cinyi? ndi mumūnye eludi uya (or eludi uyila), why are you going to the village? I know why you are going.

(2) When the direct question is asked with **munyi?**, the subordinate clause takes **mu-** prefixed to the verb, with the pronominal suffix for subject if the subject is 3rd pers. § 120.

Munyi kadimi bimpe? clena mumūnye mudiye kai mudime bimpe, why does he not work well? I don't know why he does not work well.

(3) When the direct question is asked with **bualu ki?**, the subordinate clause takes **bu-** prefixed to the verb. § 420.

Kuena mumūnye bunakululla, you don't know why I have come.

(f) *Whether . . . or.* For this construction, see § 455 (b) (3).

DICTIONARY.

I. ENGLISH-BULUBA-LULUA.

NOTES ON THE USE OF THE DICTIONARY.

1. Figures immediately after the nouns, either in parentheses or separated by commas, show the class to which the nouns belong.
2. Only the root forms of verbs and adjectives are given.
3. The words in the Buluba-Lulua-English section are arranged according to the English alphabet, regardless of the diacritical marks.
4. In the Buluba-Lulua-English section, when the word being defined is repeated, it is represented by using only the first letter of the word.
5. A native word or letter in parentheses indicates another way of spelling or pronouncing. The form in parentheses may or may not be found in the Dictionary.
6. The following abbreviations are used:

<i>act.</i> , active.	<i>neg.</i> , negative.
<i>adj.</i> , adjective.	<i>nph.</i> , noun phrase.
<i>adv.</i> , adverb.	<i>num.</i> , numeral.
<i>B.L.-Eng.</i> , Buluba-Lulua-English section of Dictionary.	<i>ord.</i> , ordinal (numeral).
<i>Buk.</i> , dialect of the Bakete.	<i>part.</i> , participle.
<i>card.</i> , cardinal (numeral).	<i>pass.</i> , passive.
<i>cf.</i> , compare.	<i>pers.</i> , personal.
<i>colloq.</i> , colloquial.	<i>ph.</i> , phrase.
<i>conj.</i> , conjunction.	<i>pl.</i> , plural.
<i>demon.</i> , demonstrative.	<i>poss.</i> , possessive.
<i>dim.</i> or <i>dimin.</i> , diminutive.	<i>p.p.</i> , past participle.
<i>Eng.</i> , English.	<i>prep.</i> , preposition.
<i>Eng.-B.L.</i> , English-Buluba-Lulua section of Dictionary.	<i>pro.</i> , pronoun.
<i>infin.</i> , infinitive.	<i>reflex.</i> , reflexive.
<i>insep.</i> , inseparable.	<i>rel.</i> , relative.
<i>interjec.</i> , interjection.	<i>sing.</i> , singular.
<i>interrog.</i> , interrogative.	<i>sub.</i> , subordinate.
<i>intr.</i> , intransitive.	<i>subj.</i> , subject.
<i>lit.</i> , literally.	<i>trans.</i> , transitive.
<i>loc.</i> , locative.	<i>v.</i> , verb.
<i>n.</i> , noun.	<i>vi.</i> , intransitive verb.
	<i>vph.</i> , verb phrase.
	<i>vt.</i> , transitive verb.

ENGLISH-BULUBA-LULUA DICTIONARY.

A.

ABANDON, *vt.* (leave), **xia**, **lekela**.

(refuse), **hidia**, **benga**.

ABASE, *vt.*, see **HUMILIATE**.

ABATE, *vi.* (as water), **uma**, **kama**.
(as stream in dry weather), **huekela**.

ABBREVIATE, *vt.*, **ihihixa**, **kehexa**,
nyanyixa.

ABDOMEN, *n.*, **difu**, 5; **munda**
[insep. prep. word, § 423 (2)
(b)].

ABHOR, *vt.*, use the ph. **di ne lukuna** (4). This expression is
used of persons.

(loathe food), **tonda**, **tua**. The
person loathing becomes the
object of the verb; as, **bidia**
bidi bintonda, *I loathe the*
bread.

ABHORRENCE, *n.* (toward persons),
lukuna, 4.

ABIDE, *vi.* (dwell, live), **ikāla**.

ABILITY, *n.* (mental), **lungenyi**, 4;
mexi, pl. of 5; **lukanyi** (Buk.)
4.

(physical), **bukāle**, 6; **ngulu**, or
ngudu, pl. of 3; **dikanda**, 5.

ABLE, **BE**, *vi.*, **mūnya** or **di** or
mona followed in each case
by **mua** and infinitive.

ABORT, *v.* (miscarry), **tula difu**,
tula muana, **lela kabixe**.

ABOUND, *vi.*, use any verb meaning
to be followed by -a bungl or
ngia-ngi or **ngi**; as, **nyūma**
ya bungl idi multu, *animals*
abound in the forest.

ABOUT, *adv.*, to do, use Future Im-
minent tense of verb or **amba**
followed by infinitive; as,
ndi ngamba kuya, *I am about*
to go.

walk, **endakana**.

prep. (concerning), **bualu bua**.

(at, near, around), **ku**.

Sometimes the idea is contained
in the verb; as, **ndi ngamba**
cifulu, *I am talking about the*
hat.

ABOVE, *adv.*, use the insep. root
-ulu with **mu**, **ku** or **ha** as
prefixes, according to sense.
We then have **mūlu**, **kūlu** and
heulu.

prep., use the ph. **kūlu ha mutu**
ha.

ABRIDGE, *vt.*, **kehexa**, **ihihixa**,
nyanyixa.

ABSCISS, *n.* (sore), **mputa**, 3.

(boil, bubo), **ciuxa**, 7; **disungu**,
5.

ABSENT, **BE**, *vi.*, use the negative
verb **ena** with Locatives Suf-
fixed construction; as, **kena-**
ku, *he is not present*, i.e., *is*
absent. § 320.

ABSOLUTELY, *adv.*(very), mene.
(truly), *bulitela*, *bulinabuina*,
buxua, *bulukūa*, *bualabuala*.
The word *bualu*(5) is under-
stood in each case.
ABSOLVE, *vt.*, see **PARDON**.
ABSORB, *vt.*(dry up), *kamixa*,
umixa.
ABSTAIN from, *vt.*, *hidia*, *le-*
kela, *benga*.
(as food), *jilu*.
ABUNDANCE, *n.*, *bungi*, 6.
ABUNDANT, *adj.*, -a *bungi*, *ngi*,
ngia-ngi.
ABUSE, *vt.*(speak evil of, offend),
henda, *tuka*.
(abuse each other, quarrel),
tanda, *tandangana*.
(treat or use badly), *nyanga*, *ona*.
(with a click of the throat), *sodia*.
n., *cihendo*, 7; *matandu*, pl. of
5 or 6; *cinnyangu*, 7.
ACCEDE to, *v.*, *itabuxa*.
ACCEPT, *vt.*, *itabuxa*.
ACCIDENT, *n.*(by slipping), *bufinu*,
6.
ACCIDENTALLY, *adv.*, there being no
distinct word, the idea is ex-
pressed in the verb. For the
accidental firing of a gun, or
the slipping of an arrow before
aim is taken, or the cutting of
a finger, or the slipping of
something from the hand un-
intentionally, use the verbs
finuka, *finukila*, *halamuka*,
sohoka, *disohokela*.
ACCOMPANY, *vt.*, *fila*, *ya* followed
by *ne*, *xindikixa*.
ACCOMPLISH, *vt.*, *ensa*, *osa*, *kixa*
(Buk.).
ACCOUCHEUSE, *n.*, *mulelexi*; (act
as), *vt.*, *lelexa*.
ACCOUNT, *n.*(affair), *bualu*, 6;
muanda, 2.
(debt), *dibansa*, 5.
no, see **WORTHLESS**.
(on account of), *bualu bua*,
muanda wa.
(to do on one's own account),

ACCOUNT (*continued*).
use the reflexive form of verb
with -di-. § 118.
ACCUSE falsely, *vt.*, *dingila*, *ximin-*
yina, *dimbila*, *banda*.
(accuse one behind one's back),
songuela.
(accuse one of theft), *banda*
bulbi.
ACCUSTOM to, *vt.*, *ibidixa*.
ACCUSTOMED, *BE*, *vi.*, *ibidila*, *lobo-*
kela.
ACHE, *v.*, *sama*, *bela*. Generally
the part which aches is said
to make sick the person; as,
mutu udi unsama, my head
aches. Often the person is
spoken of as aching in the part
affected; as, *ndi mbela mutu*,
I am sick as to my head.
head-, *mutu* followed by the p.p.
mubele or *musame*.
(smart, burn), *oxa*, *hiakana*.
(stomach), *nyenga*.
ACID, *BE*, *v.*, *di ne buanjil*, 6;
sasa; *aya*.
ACIDITY, *n.*, *buanjil*, 6.
ACKNOWLEDGE, *v.*(confess), *soko-*
la, *sokolola*, *tonda*, *dison-*
guela.
ACQUIESCE, *v.*(consent), *itabuxa*.
ACQUIRE, *v.*, *angata*.
ACQUIT, *vt.*, *bingixa*.
(be acquitted), *vi.*, *binga*.
ACROSS, *prep.* or *adv.*, *dixia dia*,
ku nyima kua, *dia muamua*
dia. The words *dixia* and
nyima are nouns belonging to
classes V and III, respectively.
(go across water), *vi.*, *sabuka*;
vt.(put across), *sabula*.
(go across a path, etc.), *vi.*,
sambuka; *vt.*(put across),
sambula.
ACT, *v.*(do), *ensa*, *osa*, *kixa*(Buk.).
ACTION, have, *v.*(of bowels), *nyina*.
ACTUALLY, *adv.*(very, exactly),
mene.
ADAPT, *v.*, see **FIT**.

ADD, *vt.* (lengthen, widen), *lunga-kūxa, lungakanya, lunga, lunganya, diundixa, lundixa, lehexa.*

a little more to conclude the trade, *sekidilla, tentekela.*
(pile one on top of the other), *ambakūxa, ambakanya.*
up, *sangixa.*

ADEQUATE, BE, *vi.*, *fuanangana, akanangana, dieleka, vula, kumbana, di -a bungl, xika.*

ADHERE, *vi.*, *lāmāta, kuatakana.*
cause to, *vt.*, *lāmika, kuata-kūxa, kuatakanya.*
(come apart after adhering), *lāmuka.*

(pull apart things adhering), *lāmuna.*

ADHERENT, *n.*, *mulāmāci, i.*

ADIEU, *n.*, *muoyo, 2.*

(to tell one adieu), *vt.*, *laya; ha*
or *ela* or *ebexa* with *muoyo.*

See SALUTATION.

ADJACENT, BE, *vi.*, *kuatakana, tuangana.*

ADJUST, *vt.* (arrange), *longolola.*

ADMONISH, *vt.* (reprove), *bēla, samina, nanga, bulukila.*
(warn), *dimuxa.*

ADOLESCENCE, *n.*, *bunsongalumi, 6; buhiankunde, 6.*

ADORE, *vt.*, *nemekela, tendelela, tumbixa, inyixa, nemeka, menekela, meneka.*

ADORN, *vt.* (dress up), *vuadika* or *luacika* or *luacixa* followed by *bilenga.*

(be adorned), use the participles *vuale* and *luate* combined with the auxiliary *di*; as, *ndi muvuale, I am dressed up.*
There may also be used the passive voice forms, see § 202 (b).

ADORNMENT, *n.*, *cilenga, 7.*

ADULT, *n.*, *muntu(i) mukāle.*

ADULTERER, *n.*, *muena(i) masan-di* (pl. of 5 or 6).

ADULTEROUS, *adj.*, *-a masandi*, pl. of 5 or 6.

ADULTERY, *n.*, *masandi*, pl. of 5 or 6.

to commit, *v.*, *enda masandi, sanda.* This is used of both sexes.

ADVANCE, *vi.* (go), *ya, enda.*

in, *ku mpāla, diambedi, kumudilu* [see § 423 (2) (b)].

price, *vt.*, *bandixa muxinga(2); vt.*, *muxinga udi ubanda.*

(to be or do in advance), *dianjila.*

wages, *vt.*, *bandixa difutu(5).*

ADVERSARY, *n.*, *muena(i) lukuna(4).*

ADVICE, *n.*, *lungenyi, 4; mexi*, pl. of 5; *lukanyi* (Buk.), 4.
give, see ADVISE.

ADVISE, *vt.*, *ambila, ha* with *lungenyi* or *mexi.*
(warn), *dimuxa.*

ADVOCATE, *vt.* (speak for), *akuulla, ambidilla, lumbululla.*

n., *muakuldi, i; muambididi, i; mulumbuludi, i.*

AFFAIR, *n.*, *bualu, 6; muanda, 2.*

AFFECT, *vt.* (cause), use Causative Form of verb.

AFFECTION, *n.*, *dinanga, 5; disua, 5.* Use also the infinitives *kunanga* and *kusua.*

(pity), *luse, 4.*

AFFLICT, *vt.*, *nyanga, tacixa, ona.*

AFFLICTION, *n.* (disease), *disama, 5; diledi, 5; bubedi, 6.*

(misfortune), *bualu* or *bualu bubl.*

(oppression), *cinyangu, 7.*

AFIRE, BE, *vi.*, *hla.*

AFRAID, BE, *vi.*, *cina, di ne buowa(6).*

(as wild animal), *bāxa.*

make, *cinyixa.*

See TIMID.

AFTER, *prep.*, *ku nyima* or *ku nyima kua, haxixe.*

Note that *after* in such phrases as *after death*, etc., must be

AFTER (*continued*).

expressed by *ku mpāla* or *kumudilu*.

For *after* as sub. conj., see § 458(a)

AFTERBIRTH, *n.*, *nkixlabendl*, 3.

AFTERNOON, *n.*, *dilolo*, 5; *dlba(5)* *diakohuka*.

AGAIN, *adv.*, the general word is *kabidi*, lit. *second time*; but for special reference to the number of times, see § 95(b), Rem. 1.

The Present and Past Repetitive Tenses express the idea of *again and again*.

(never again), neg. verb with *cendelele* or *lāhalāha* or *matuku onso* or *kaxidi*.

AGAINST, *prep.*, *ku*.

AGE, *n.* There is no distinct word for *age*. In asking the age of a person, use, according to circumstances, such expressions as *bidimu bidi bungl munyi?* or *ngondo idi bungl munyi?* or *matuku adi bungl munyi?*

of same, *mulongo(2) umue*.

old, *bununu*, 6; *bukulukūxe*, 6; *bukulumpe*, 6; *bukulu*, 6; *bukulukulu*, 6.

AGED, *adj.*, *nunu*, *kulukūxe*, *kulu*, *kulukulu*, -a *kale*.

become, *vi*, *kulukūxa*, *kulumpa*.

AGGRAVATE, *vt.* (annoy), *kuacixa* or *ufulxa* with the word *cixl(7)*; *tacixa*; *fikixa munda*; *kengexa*; *lambakana*; *hotela*; *lobola*.

(be aggravated), *vi.*, *kuata* or *ufua* or *unva* followed by *cixl(7)*; *tata*; *dl ne munda mufike*; *dl ne cixl(7)*.

AGO, *adv.*, long, *kale*, *banga-banga*, *dlambedi*.

(near, as compared with *kale*), *musangu(2) mule*.

AGONY, *n.* (mental), *kanyingan-yinga*, 8.

AGREE, *v.* (be same or alike), *akanangana*, *fuanangana*, *kelemene*, *dl* with *muomumue* or -o-umue.

(come to same conclusion), use such expressions as *dl(5)* *diakuakanangana* *dlmuc*, *dl(5)* *diakuhungakana*, *hungaluxa dl*.

(consent), *itabuxa*.

(fit, match), *vi.*, *akanangana*, *akana*, *dieleka*; *vt.*, *akūxan-gana*, *fuanikixa*, *kelemexa*, *akūxa*.

AGREEABLE, BE, *v.*, to taste, *xemakana*, *dl ne nse* (pl. of 3 or 4).

AGREEMENT, *n.*, *cifufu*, 7.

make, *hunga dl(5)*.

AHEAD, *adv.*, *ku mpāla*, *kumudilu*.

of, *ku mpāla kua*, *kumudilu kua*.

(pass on ahead), *v.*, *hita*, *tamba*, *dika*.

AID, *vt.*, see HELP.

AIM, *v.*, *dingila*, *lāma*, *ludikila*, *ldikixa*, *elekexa*.

miss, *hanga*, *ela hanxi*.

n., good, *ndudi*, 3.

bad, *buelāfi*, 6.

AIR, *n.* (movement of air by fanning, wind), *luhehele*, 4.

AJAR, BE, *vi.*, *unsuluka*.

set, *vt.*, *unsulula*.

ALARM, *vt.* (frighten), *cinyixa*, *handixa* or *sakūxa* followed by *mucima(2)*.

give, *v.*, *kobola(kubola)*, *ela bila* (pl. of *cila*), *bingila*.

(startle), *tabuluxa*; *vi.*, *tabuluka*.

ALARUM, *n.*, *cila*, 7.

give, *ela bila*, *bingila*, *kubola*.

ALBINO, *n.*, *sēka-muabi* (pl. *sēka-miabi*, 2), *citokatoka*, 7.

ALERT, BE, *vi.*, *dimuka*.

ALIKE, BE, *vi.*, *fuanangana*, *kelemena*, *dieleka*.

(identical), *muomume*, *o-umue*.
make, *fuanikixa*, *kelemexa*.

ALIVE, BE, *vi.*, **di ne muoyo(2)**.

ALL, *adj.*, **onso**. This word takes Secondary Prefixes.

(all of them), **buonso(6)** followed by possessive pronoun. § 182, Rem.

(all day long), **dinda to ne dilolo**.

(all night long), **butuku to ne** with **lunkelu** or **dinda**.

(entire), **xima**.

ALLOW, *vt.* (consent), **itabuxa**.

See PERMISSION.

ALLURE, *vt.*, **ibidixa**, **teya**, **mūnyixa** or **iyixa** followed by **bualu bubi**.

ALLUREMENT, *n.*, **buteyi**, 6.

ALMANAC, *n.*, **alamanaka** (Eng.), 3. § 55, Rem. 2.

ALMOST, *adv.*, use ph. **kaba** (dimin. of **muaba**, *place*), **kabāle** or **kaba kakise** with the verb **amba**, *to be about to*; as, **nakuamba kuhona kaba kabāle**, *I almost fell*.

The verb **amba** with infinitives alone often has this idea.

ALONE, *adv.* or *adj.*, **ne -ine**, see § 80; the indeclinable **mene**; compound pronominal form **nkityinyi**, etc., see § 109.

(in a place alone), **ha bu-** joined with poss. pro. forms, see § 141, Rem. 2.

let, *vt.*, **lekela**.

ALONG, *prep.*, in the path, **mu nxila(3)**.

(go along with), *vt.*, **fila**.

with, *ne* (*conj.*).

ALREADY, *adv.*, most often expressed by past tense of the verb.

ALSO, *adv.*, **kabidi**, *ne* (*conj.*).

ALTERNATE, *vi.*, **tompakana**, **xintakana**; *vt.*, **tompakūxa**, **tompakanya**, **xintakūxa**.

ALTITUDE, *n.*, **bule**, 6.

ALTOGETHER, *adv.*, use the substantive **buonso**, 6.

ALWAYS, *adv.*, see CEASELESSLY.

AMAZE, *vt.*, **kēmexa**.

(be amazed), *vi.*, **kēma**, **bingila**, **ela blla** (pl. of 7), **tua cikēma(8)**.

AMAZEMENT, *n.*, **cikēma**, 7.

cry of, **cila**, 7.

AMBASSADOR, *n.*, **muena(1)** **mukenji(2)**; **muloho**, 2.

AMEND, *vi.*, in health, **sangāla**, **kūsa mubidi(2)**, **sanguluka**.

AMERICA, *n.*, **Ameleka**.

AMERICAN, *n.*, **muena(1)** **Ameleka**.

AMIABILITY, *n.*, **kalolo**, 8.

AMIALE, *adj.*, **-a kalolo(8)**.

AMONG, *prep.*, **mu**.

(into midst of, in among), **hankūci ha**, **munkūci mua**, **mu bunine(6)** **bua**.

AMOUNT, *n.*, full, **buonso**, 6.

(be full amount), *vi.*, **kumbana**, **vula**; *vt.*, **kumbāxa**, **vudixa**.

AMPUTATE, *vt.*, **kala**, **kosa**.

AMUSE, *vt.* (make to laugh), **sēkexa**. (be amused), *vi.*, **sēka**.

(play with), **sābixa**, **sāba ne**, **sābilla**, **nayixa**, **naya ne**.

AMUSING, BE, *v.* (producing laughter), **sēkexa**.

ANÆSTHETIZE, *vt.*, **leula**.

ANATHEMA, *n.*, **mulau**, 2.

ANATHEMATIZE, *vt.*, **ela mulau(2)**.

ANCESTOR, *n.* (grandparent), **kaku**, 1; **nyinka**, 1.

ANCIENT, *adj.*, **-a kale**, **kulu**, **nunu**, **kulukūxe**, **kulukulu**.

AND, *conj.*, **ne**.

both . . . and, **ne . . . ne**.

ANGEL, *n.*, **muanjelo(1)**, pl. **banjelo**. From Greek.

ANGER, *n.*, **cixi**, 7.

vt., see ANNOY.

ANGLE, *n.* (corner of house), **ditumba**, 5.

ANGRY, BE, *vi.*, **di ne cixi(7)**, **cixi cidi cikwata**, **unva** or **ufua** with **cixi**, **di ne munda mufike**.

make, *vt.*, **kuacixa cixi**, **ufulxa cixi**, **fikixa munda**.

ANGUISH, *n.*, **kanyinganyinga**, 8.

ANIMAL, *n.*, *nyūma*, 3.
tame, *cimuna*, 7.
ANIMOSITY, *n.*, *lukuna*, 4.
ANKLE, *n.*(ankle bone), *kahombo*,
8; *dikoyabolo*, 5.
ANKLET, *n.*, *lukanu*, 4.
ANNOUNCE, *v.*, *amba*.
ANNOY, *vt.*, *kuacixa* or *ufulxa* with
cixi(7), *tacixa*, *fikixa munda*,
kengexa, *lambakana*, *hotela*,
lobola.
(be annoyed), *kuata cixi*(7),
ufua or *unva* with *cixi*, *tata*,
di ne munda mufike, *di ne*
cixi.
(provoke anything to bite), *kēba*
luoxi(4).
ANOINT, *v.*, *ela mīnyi* (pl. of 5).
ANOTHER, *adj.*, *kuabo*, *nga*.
(of one kind . . . of another
kind), *ha bu- . . . ha bu-*.
§ 186.
(one another, reciprocal), use
verbal suffix *-angana*. § 340.
Sometimes a ph. with the inde-
clinable *bende* is used.
ANSWER, *v.*(when called), *itaba*.
ANT, *n.*(driver), *luhumbe*, 4.
(large black), *dixindi*, 5.
(making large hill), *cintunte*, 7.
(making low hill), *lusua*, 4.
(small red), *kangenene*, 8.
(white), *musuasua*, 2.
(winged), *mulonga*, 2.
The *mulonga*, *cintunte* and
lusua are edible.
ANT-EATER, *n.*(scaly manis), *nka-*
ka, 3.
ANTELOPE, *n.* There are many
different species, the more
common of which are *ngu-*
lungu, 3; *lusumbi*, 4; *kabu-*
luku, 8; *cintumbindi*, 7;
ntundu, 3; *muhala*, 2.
ANT-HILL, *n.*(made by the *bin-*
tunte), *mutunda*, 2.
(small black), *ditua*, 5.
ANTICIPATE, *v.*(to do first), *dian-*
jila followed by *infin.*, when
necessary.

ANTIPATHY, *n.*(enmity), *lukuna*, 4.
ANXIETY, *n.*, *kanyinganyinga*, 8.
ANXIOUS, BE, *vt.*, *handika* or
nyingala with *mucima*(2) as
subject.
ANY, *adj.*, *onso*. Generally use *pl.*
The word *any* is often not ex-
pressed; as, *muntu uyaya ku*
musoko? *is any person going*
to town.
ANYBODY, *n.*, *bantu bonso*. Some-
times we find the sing.
ANYTHING, *n.*, *bintu blonso*. Some-
times we find the sing.
ANYWHERE, *adv.*, *kuonso*, *honso*,
muonso. § 363. Locatives
with *onso*.
(anywhere you choose), this is
generally expressed by the Pre-
fixed Locative and Subjunctive
Mood; as, *teka cintu hawa-*
teka, *put the thing anywhere*
(you choose).
APART, *adv.*, use generally the Ex-
pansive Form of the verb.
§ 345.
APOLOGIZE, *v.*, there is no satisfac-
tory word, try *tokexa munda*,
bomba.
APOLOGY, *n.*, *lubombo*(4), from
bomba, *to apologize*.
APOSTLE, *n.*, *mulohe*, 2; *mutan-*
gadiki, 1.
APPAREL, *n.* *pl.*, *bilulu* (sing.
cilulu); *bilamba* (sing. *ci-*
lamba).
APPARITION, *n.*, *muklxi*, 2; *mu-*
xangl, 2.
APPEAR, *vi.*(be seen), *mueneka*,
mueka.
(appear different from reality),
use ph. *ku mesu*; as, *cilulu*
cidi cimpe ku mesu, *lit. the*
cloth is good to the eyes.
(as moon), *bāla*.
APPEASE, *vt.*(as thirst), *mūna* or
hulxa with *mlota*(*nyota*);
talūxa or *holexa* with *ha*
diminu(5) or *ha muminu*(2).

APPEASE (*continued*).

(be appeased of hunger), *difu* as subject of verb *ukuta*.

APPETITE, *n.*, *nsāla*, pl. of 3.

have an, be hungry, *di ne* or *ufua* or *unva* with *nsāla*, *suma* or *sama* with *nsāla* as subject and the person as object.

APPOINT, *vt.* (to an office), *ha* or *buexa mu* or *dixa* followed by the abstract name of the office.

a day, *amba dituku*(5).

APPORTION to, *v.*, *abanya*, *abanyina*, *abuluxa*.

APPREHEND, *vt.* (catch), *kuata*, *angata*.

(know), *mūnya*.

APPROACH, *v.*, *ya* or *lua* or *fika* with *ha buhi*(6) or *hehi*.

APPROVE, *vt.*, *itabuxa*.

APRIL, *n.*, *Apila* (Eng.).

ARBITRATE, *v.*, *lumbulula*.

ARBITRATOR, *n.*, *mulumbuludi*, 1.

ARDUOUS, *adj.*, *kāle*, from *v. kāla*, *to be arduous*.

ARGUE, *v.*, *ela* or *elangana* or *di ne* with *mpāta* (sing. *luhāta*, 4).

(quarrel), *tanda*, *tandangana*.

ARGUMENT, *n.*, *luhāta*, 4.

settle an, *vt.*, *tulxa*.

ARISE, *v.*, from sitting position, *bika*, *juka*.

(ascend), *banda*.

(as sun), *banda*, *hātuka*, *luhuka*.

from the dead, *bika ku lufu*(4), *fululuka*.

to the surface, *tunduka*.

ARM, *n.* (of the body), *diboko*, 5.

(left), *diboko dīa bakūxi* (pl. of 1).

(of tree), *dītamba*, 5.

(right), *diboko dīa balumi* (pl. of 1).

ARMY, *n. pl.*, *bena* (sing. *muena*) *nvita*(3), *masoladi* (sing. *disoladi*, 5).

AROMA, *n.*, *mubuya*(2) *mutimpe*.

AROUND, *prep.*, *ku*, *ku nyima kua*.
go, *cimbakana*, *nyunguluka*,
lulla, *yila*.

AROUSE, *vt.* (as from sleep), *bixa*.

ARRANGE, *vt.*, *longolola*.

(separate and arrange), *tāhulula*.

ARREST, *vt.*, *kuata*.

ARRIVE, *vi.*, *fika*.

ARROGANCE, *n.*, *cikama*, 7; *dika-makama*, 5; *dintanta*, 5.

ARROGANT, *BE*, *vi.*, *ena ne bundu* (6), *di ne cikama*(7), *di ne dikamakama*(5), *di ne dintanta*(5), *disua*, *ibidila*.

ARROW, *n.* (with iron point), *mu-kēte* 2.

(without iron point), *lubāle*, 4.

(with blunt end for killing birds), *nkoyi*, 3.

(poison used on arrows), *lulengu*, 4.

ARTERY, *n.*, *mujilu*, 2.

ARTFUL, *adj.* (cunning), *-a budi-mu*(6); *dīmuke*, from *v. dīmuka*, *to be artful*.

ARTICLE, *n.* (thing), *cintu*, 7.

AS, *a lv.* and *conj.*

as . . . as, see § 90(d).

as far as, *to*, *ku*.

(like), see § 465.

as soon as, see § 458 (a).

not so . . . as, see § 90 (e).

ASCEND, *vi.* (go up), *banda*.

ASHAMED, *BE*, *v.*, *di ne* or *ufua* or *unva* with *bundu*(6) or *bunvu*(6); *bundu* or *bunvu* as subject of the verb *kuata* with the person as the object.

(be not ashamed), use neg. of above expression or *ume* (p.p. of *uma*, *to be dry*) *mu mesu*.
make, *vt.*, *kuacixa* or *ufuixa* with *bundu* or *bunvu*.

ASHES, *n.*, *butue*, 6.

ASIDE, turn, *vi.*, *sesuka*, *ehuka* (*ahuka*).

ASK, *v.* (beg), *lomba*.

(ask one to pay a debt), *nana*.

(inquire about), *ebexa*, *konka*.

permission, see PERMISSION.

ASLEEP, BE, *vi.*, lala, lala tulu (pl. or 8).

ASS, *n.*, kabálu, 8.

ASSEMBLE, *vi.*, sangakana, tuta-kana, lua cisumbu(7), di-sanga, diunguluxa, kungakana, sambakana, dikunga; *vt.*, sangixa, tutakûxa, tuta-kanya, kungixa, sangila, sanga, sangakanya, sanga-kûxa, sambakanya, samba-kûxa.

ASSEMBLY, *n.*(crowd), cisumbu, 7.

ASSENT, *n.*, nod, xukula mutu(2).
give, *v.*, itabuxa followed by verbal noun in lu-. See PERMISSION.

ASSERT, *v.*, amba.

ASSERTION, *n.*, di, 5.

ASSIST, *vt.*, enzexa. This idea is most often expressed by the Causative Form of the verb.

ASSORT, *vt.*, tâhulula, sungulula (arrange), longolola.

ASTONISHED, *vt.*, tabuluxa, kêmexa. (be astonished), *vi.*, tabuluka, kéma, tua cikéma(7).

ASTONISHMENT, *n.*, cikéma, 7. Expressed by a grunt.
cry of, eila, 7.

ASTRAY, *adv.*, go, be lost, *vi.*, hambuka.

(lead away, entice), *vt.*, mûnyixa or lyixa or ibidixa with the ph. bulau bubi.

(show wrong path), *vt.*, hambuxa.

AT, *prep.*, ku.

bottom of, hanxi ha.

once, see NOW.

the village or home of, kua, mua, ha. § 87 (d), Rem.

It most often happens that *at* is expressed in the verb; as, mona, look at; ela mbuxi mucl, throw a stick at the goat.

ATONE, *vt.*(pay a debt for), fucilla. (die for), fulla.

ATONEMENT, make for, *vph.*, fuella dibanza(5).

ATTEMPT, *v.*, labila, teta, idikixa, elekexa.

and fail, hanga.

ATTEND, *vt.*(accompany), fila, xindikixa.

(as slave his master), lâmäta.

(listen), unva, telexa macu (sing. dicu, 5).

(look after, tend), lâma.

ATTENDANT, *n.*, mulâmâci, 1; muana, 1.

(for the foreigner), mbol(Eng.), 1. (slave), muhika, 1.

ATTENTION, pay, *v.*, telexa.

ATTORNEY, *n.*, muambididi, 1; muakuidi, 1; mulumbuluidi, 1.

ATTRACTIVE, *adj.*, -a kalolo(8).

ATTRACTIVENESS, *n.*, kalolo, 8.

ATTUNE, *vt.*, sükila hamue, akûxa, sûka.

AUBERGINE, *n.*, luflilu, 4.

AUDACIOUS, BE, *vi.*, ena ne bundu(6), di ne with cikama(7) or dikamakama(5) or dintanta(5), disua, ibidila.

AUDACITY, *n.*, cikama, 7; dikamakama, 5; dintanta, 5.

AUGUST, *n.*, Agusite(Eng.).

AUNT, *n.*(on the mother's side), an elder sister of the mother is mamu(1) mukulu, a younger sister of the mother is mamu(1) muakunyi.

(on the father's side), tatu(1) mukûxi(1), mankûxi(1).

AUTHORITY, *n.*(chiefship), bukelenge, 6; bunfumu, 6.

AWAIT, *vt.*, indila, kuba.

AWAKE, *vt.*, bixa ku tulu (pl. 8), katamuxa.

be, *vi.*, bika, tabâla, katamuka. (keep awake all night), lala citabâla(7).

AWARE, BE of, *vt.*(know), mûnya. make, dimuxa, mûnyixa.

AWAY, BE, *vi.*, use neg. ena with Locative Suffixed construction. § 320.

far, kule.

go, ya, umuka.

AWE, *n.*, **buowa**, 6.

AXE, *n.* **cisul**, 7; **cikenge**, 7.
(battle-axe of Zappo Zapps),
cilonda, 7.

B.

BABBLE, *v.*, **akula biakulakula**
[§ 356 (g)]. pl. of 7; **labakana**.

BABY, *n.*, **muana**(1), or the dim.
kana (8).

new-born, **katoto**, 8.

BACHELOR, *n.*, **mujike**, 7.

BACHELORSHIP, *n.* (state of being
unmarried), **bujike**, 6.

BACK, *n.*, **nyima**, 3.

come, *vi.*, **aluka**, **alukila**, **hinga-**
gana, **tuta**, **tucila**, **hingu-**
luka.

(go back and forth), **tambakana**.
of knife, **muongo**, 2.

send or bring, *vt.*, **alukixa**,
hingixa, **tucila**.

BACKBITE, *vt.*, **songuela**.

BACKBITER, *n.*, **muena**(1) **bun-**
songe(6), **muena**(1) **muko-**
sa(2), **musonguedi**(1).

BACKBITING, *n.*, **bunsonge**, 6; **mu-**
kosa, 2.

BACKBONE, *n.*, **muongo**, 2.

BACKWARDS, *adv.*, **cianyima**.

fall, *vi.*, **dixinda bualama** (adv.)
(go backwards and forwards), *vi.*,
tambakana.

BACON, *n.*, **muniynyil**(2) **wa ngu-**
lube(3).

BAD, *adj.*, **bi**.

(go bad, become useless), *vi.*,
onoka, **nyanguka**.

(make to go bad), *vt.*, **ona**,
nyanga.

(rot), *vi.*, **bola**.

(smell bad), *v.*, **nunka muhu-**
ya(2) **mubi**.

BADGE, *n.*, **cimonyinu**, 7.

BADLY, *adv.*, **bibi**.

BADNESS, *n.*, **bubi**, 6.

BAG, *n.*, **cibombo**, 7; **luhlya**, 4.
(large open scrip), **nsáho**, 3.

BAKE, *vt.*, **oxa mu uvuma**(Eng.).

As a fact the native never
bakes.

BALD HEAD, *n.*, **dibála**, 5.

BALE, *n.*, **dikutu**, 5.

v., **kuta**.

out water, *vt.*, **tua**.

BALL, *n.*, **cibulunge**, 7; **dibulunge**,
5.

(bullet), **mutelenge**, (2) **wa lu-**
tende(4).

make into a, *vt.*, **bulunguxa**.

of rubber, **dibulu**, 5.

of twine, **cikata**, 7.

BAMBOO, *n.* The midrib (**mukuo-**
lo, 2) of the palm is sometimes
thus improperly called. The
hard outside part of the mid-
rib is called **lusele**(4) or
lubále(4) or **lubáxe**(4). The
last word is Buk.

(found in forest and used for
making fence), **clinkete**, 7.

BANANA, *n.*, **dibote**(5), used either
of the bunch or the single
fruit.

hand of, **cisangi**, 7.

stalk of, **cikuondekuonde**, 7.

BAND, *n.* (crowd), **cisumbu**, 7.

(strip), **luhola**, 4.

(stripe), **muhola**, 2.

BANK, *n.* (beach), **muelelu**(2) or
musala(2) or **kukala** or **bu-**
cika(7) or **kusula** or **kunfu-**
dilu or **kusala** followed by the
adjective phrase **-a ml**. See
§ 423 (2) (b).

high, **cibungubungu**(7), **mu-**
bangu(2).

of earth piled up, **mukixi**, 2.

sand-, **lusenga**, 4.

BAPTIZE, *v.*, **batiza** (from Greek),
miamina ml.

BARBARIAN, *n.*, **musenxi**, 1. This
is an imported word.

BARBER, *n.*, **mubeyi**, 1.

BARE, *adj.*, -headed, **ku mutu**(2)
kutuhu.

(to shave the head bare), *vt.*,
kungula.

BARGAIN, *n.*, *muxinga*, 2.
drive a, *tua muxinga*.
BARK, *v.* (as dog), *buluka*.
(strip off), *ubula*.
n., of a tree, *cihusu*, 7; *cizubu*, 7.
BARREL, *n.*, of gun, *mulonda*, 2;
muxiba, 2.
BARREN, person or animal, *n.*
nkumba, 3.
BARTER, *v.* (buy and sell), *enda or*
endulula with *muxinga* (2).
(buy), *ula*, *sumba*.
(sell), *hana*.
BASE, *n.* (at the base of), *kumanda*,
kunxi. See § 423 (2) (b).
(bottom), *citaku*, 7.
(bad), *adj.*, *bi*.
BASHFUL, *BE*, *vi.*, *di ne bundu* (6).
BASHFULNESS, *n.*, *bundu*, 6; *bun-*
vu, 6.
BASIN, *n.*, *dilonga*, 5.
BASK, *v.*, *ota munya* (2).
BASKET, *n.* (fish-trap), *mukinda*, 2.
(for carrying fowls), *musasa*, 2.
(large with top), *dikumbu*, 5.
(long for carrying on head),
cisuka, 7.
(small with top), *nkobo*, 3.
BASS, voice, *nph.*, *di* (5) *dinine*.
BASTARD, *nph.*, *muana* (3) *wa*
masandi (pl. of 5 or 6).
BAT (rodent), *n.* (large), *mudima*, 2.
(small), *kahulukusu*, 8; *kaku-*
lukuku, 8.
BATHE, *vi.*, *owa*; *vt.*, *owexa*.
BATTEN, *n.*, *lubambalu*, 4. These
are tied crosswise on the rafters.
BATTLE, *n.*, *nvita* (*nfitu*), 3.
BATTLE-AXE, *n.*, *clionda*, 7. Made
by the Zappo Zapps.
BAWL, *v.* (as cow), *dila*.
BE, *vi.*, *di*, *cidi*, *tadi* (*kadi*), *tu*,
ikala; also the negatives *ena*
and *lana* *cena*. §§ 205, etc.
Sometimes the verb *to be* is
omitted, then we have *n* pre-
fixed to predicate word. § 445.
BEACH, *n.*, *muelelu* (2) or *musa-*
la (2) or *kukala* or *kusula*
or *kunfudilu* or *kusala* or

BEACH (*continued*).

bucika (6) followed by the ad-
jective ph. *-aml.* § 423 (2) (b).
on the, *mpata*, 3.
BEAD, *n.*, *dibue*, 5.
Each variety has a distinct name;
as, *kahaha* (8), *lumbidi* (4),
luhote (4), *kaluaci* (8).
BEAK, *n.*, *mulnu*, 2.
BEAM, *n.* (stick), *mucl*, 2.
BEAN, *n.* (black-eyed pea), *lu-*
kunde, 4.
a large, *cikundekunde*, 7.
BEAR, *v.* (as cassava, potatoes, etc),
ika.
(as tree), *kuama*.
(bring forth, give birth), *lela*.
(carry), *tuala*.
BEARD, *n.*, *muevu*, 2; *muedi*, 2.
a hair of, *lusuki*, 4; *lunyonyi*, 4.
BEAST, *n.*, *nyuma*, 3.
BEAT, *v.* (strike), *kuma*, *tuta*.
down, as grass, *xindika*.
down, as loose dirt, *beta*.
down the price, *hekexa* or
tekexa with *muxinga* (2).
(drive away), *ihata*.
drum, *imba*.
(excel), *tamba*, *hita*.
fine, as powder, *botexa*.
(heart), *vph.*, *kuma munda*.
in a mortar, *tua*.
out, as dust from a mat, *tutula*.
out iron, forge, *tula*, *fula*.
(overcome), use verb *tamba* or
hita followed by one of the
nouns *bukale* (6) or *ngulu* (3)
or *dikanda* (5); *cimuna*.
(punish), *kengexa*, *nyanga*, *ona*
with fist, *kuma* or *tuta* or *tua*
with *cisusu* (7).
with knuckle, *tua lukonyi* (4).
with open hand, *kuma* with
luhi (4) or *dihhi* (5).
up, as eggs, *vundula*.
BEAUTIFUL, *adj.*, *impe*, *akane*,
lengele, *-a mpoel* (slang).
BEAUTIFY, *vt.* (make good), *len-*
gexa.

BEAUTY, *n.*, buimpe, 6; buakane, 6; bulengele, 6; mpoci (slang), 3.

BECAUSE, *sub. conj.*, bua. See § 466.

(on account of), bualu(6) bua, muanda(2) wa.

BECKON, *v.*, with hand, loba.

BECOME, *vi.* This idea may be expressed in four ways:

(1) With the verbs kudimuka, andamuka, lua.

(2) Pres. Imminent tense of amba followed by infin.; *elulu cikadi clamba kufika*, the cloth is becoming black.

(3) Pres. or Past Progressive tense of the verb; as, *udi utoka*, he is becoming white.

(4) Pres. Imminent tense of lua followed by adj.; as, *ukadi ulua mubi*, he is becoming bad. chief, etc., *dla bukelenge*(6).

BED, *n.*, bulalu, 6; ciladilu, 7.

BEE, *n.*(honey-), lubulubulu, 4; lunyeke, 4.

(sweat-), kambuinkidi, 8.

(insect), cxi, 7.

BEEF, *nph.*, munyinyi(2) wa ngombe(3).

BEER, *n.*(made from maize or millet), malua, pl. of 5; maluvu, pl. of 5.

to brew, *vt.*, enga.

BEESEWAX, *n.*, dikaci, 5; dihula, 5.

BEEBLE, *n.*(goliath-), kababu, 8.

(very large), ntambangoma, 3; dingonge, 5.

BEFORE, *sub. conj.*, see § 458 (b).

adv.(do before), anticipate, *v.*, dianjila.

(go before), hita or tamba or ya followed by ku mpala or kumudilu or diambedi.

prep.(in front of, ahead of), ku mpala kua, kumudilu kua.

BEFOREHAND, *adv.*, diambedi.

BEG, *v.*, lombu.

BEGET, *v.*(male), imicixa; lela may sometimes be used figuratively.

BEGGAR, *n.*, mulombi, 1; muenana(1) lulombo(4).

BEGGARY, *n.*, lulombo, 4.

BEGIN, *v.*(start at the beginning), tuadixa, bangila, angacila kabidi.

to do, banga.

BECHILE, *vt.*, dimba, xima, dinga.

BEHEAD, *vt.*, kosa mutu(2).

BEHIND, *adv.*, ku nyima(3), haxixe.

prep., ku nyima kua.

(the one behind), -a kunxiki-dilu, -a haxixe. § 423 (2) (b).

(be behind or last in doing), *v.*, xixa.

BEHINDHAND, BE, OR DO, *v.*, xixa followed by infin., when necessary.

BEHOLD, *v.*(look at), mona, tangila, xoxa

(look steadfastly at without speaking), mona talala.

BELCH, *v.*, biola, beula.

BELIEF, *n.*, use infin. of itabuxa.

BELIEVE, *v.*, itabuxa.

BELITTLE, *vt.*, kehexa.

BELL, *n.*(large European, as church bell), ngonga(3). This word doubtless comes from the Lower Congo.

(native manufacture, made of iron), lumembo, 4.

ring a, *vt.*, ela, imba.

(small European with rattles), kadibu, 8.

(small, for wearing), ludibu, 4.

(wooden, tied around dogs in hunting), eldibu, 7.

BELLOW, *v.*, dila.

BELLOWS, *n.*, mubanse, 2; mudua, 2.

blow, *vt.*, imba.

BELLY, *n.*, difu, 5; munda [§ 423 (2) (b)].

BELONG to, *v.* This idea is generally expressed by some one of the words meaning *to be* followed by the adjective *ph.* with -a.

BELOW, *adv.* and *prep.*, *munxi* or *munxi mua*.

BELT, *n.*, *mukūba*, 2.

BEMOAN, *vt.*, *dila*, *jinga*.

BENCH, *n.*, *ditanda*, 5.

BEND, *vt.* (as a stick, wire, etc.), *tonya*, *tonta*, *kobeka*, *konya*, *henguluxa*, *nyongoboxa*.

(fold), *bunya*.

(stoop), *inūma*.

straight, *olola*, *ludika*.

the edge of anything, *benda-mixa*; *vi.*, *bendama*.

(be bent, crooked), *vi.*, *konyan-gala*, *tonyūma*, *kobama*, *henguluka*, *nyongoboka*.

n., *dintonya*, 5.

BENDABLE, BE, *vi.*, *xoboka*, *nyen-gabala*, *di ne muxobo*(2).

BENEATH, *adv.* and *prep.*, *munxi* or *munxi mua*.

BENEVOLENCE, *n.*, *diha*, 5.

BENEVOLENT, *adj.*, *-a diha*(5).

person, *cihahl*, 7.

BEQUEATH, *vt.*, *ha buhlanyi*(6).

RESEECH, *vt.* (plead with), *sengela*, *sengelela*.

BESIDE, *prep.*, *ku*, *kunxi kua*, *ha buhli ha (ne)*, *hehl ne*.

conj. (also), *ne*, *kabidi*.

BESTOW, *vt.*, *ha*, *ambika*(Buk.).

BET, *vph.*, *dia luhiku*(4).

n., *luhiku*, 4.

gain a, *binga*.

lose a, *hila*, *luhiku* as subject of the *v. kuata*.

(put up anything for a bet), *vt.*, *hikila*.

See CAMBLE.

BETRAY, *v.*, a secret, *sokolola*.

(accuse behind the back), *son-guela*.

BETROTHED, BE, *v.* (the man), *bangā*.

(the woman), use passive of *bangā*.

BETTER, BE, *vi.* (comparative degree of good), *tamba* or *hita* with *bulmpe*(6).

BETTER, BE (*continued*).

(convalescent), *sangāla*, *kūsa mubidi*(2), *sanguluka*.

BETWEEN, *prep.*, use *mu*, *ku* or *ha* with the inseparable *-nkūci*.

§ 423 (2) (b).

BEWAIL, *vt.*, *dila*, *jinga*.

BEWARE, *v.* (be warned), *dimuka*.

BEWILDER, *vt.*, *tuhakūxa*, *tuhakanya*, *buandakūxa*, *buandakanya*; *vi.*, *tuhakana*, *buandakana*.

(be lost in way), *hambuka*.

BEWITCH, *vt.*, *lowa*.

BEYOND, *adv.*, *ku nyima*(3); *mua-mua* or *kuakua* or *haha*, depending upon the sense.

prep., *ku nyima kua*.

be, vi., *tamba*, *hita*.

BIBLE, *nph.*, *mukanda*(2) *wa Nzambi*.

BICKER, *v.*, *tanda*, *tandangana*.

BID, *v.* (command), *amba*, *ambila*.

BIG, *adj.*, *nine*.

BILL, *n.* (beak), *mulnu*, 2.

BILLOW, *n.*, *divuala*, 5.

BIND, *vt.* (tie), *sulika*, *xika*, *inya*.

(wrap around), *jinga*, *jingila*, *vunga*, *vungila*, *nyengela*.

BIRD, *n.*, *nyunyu*, 3.

BIRTH, to give, *v.*, *lela*.

cause to give, act as midwife, *vt.*, *lelexa*.

power to give, *n.*, *bulcdi*, 6; *lulelu*, 4.

BIRTHRIGHT, *nph.*, *bintu bia muan'a bute*(6).

BISCUIT, *n.*, *ciaklit*(Eng.), 7. § 55, Rem. 2, Note 2.

BISHOP, *n.*, the ph. *mulāmi*(1) *wa bantu ba Nzambi*.

BIT, *n.* (small piece cut off), *cihuha*, 7.

(small piece split off), *cihēsu*, 7.

A small quantity is generally expressed by the diminutive prefixes of class VIII.

BITCH, *nph.*, *mukūxi'a mbua*(3).

BITE, *vt.*, *suma*.

excite to, *kēba luoxi*(4).

BITE (*continued*).

off with front teeth, to gnaw,
kunya.

(a biting animal), **di ne luoxi**.

BITTER, **BE**, *vi.*, **lula**. Often the substantive form **bululu**(6) is used; as, **ciombi cidi bululu**, *the a ioc is bitter*.

BITTERNESS, *n.*, **bululu**, 6.

BLACK, *a j.*, **fike** (p.p. of **fika**, *to be black*).

BLACKEN, *vt.*, **fikixa**.

BLACK-EYED pea, *n.*, **lukunde**, 4.

BLACKNESS, *n.*, **bufike**, 6. Sometimes the infin. **kufika**, *to be black*, is used in comparative constructions. § 90 (g).

BLACKSMITH, *n.*, **mutudi**, 1; **nsenda**, 3; **mufudi**, 1.

shop, **citudlu**, 7.

BLADDER, *n.*, **cinyu**, 7.

BLADE, *n.*, of grass, **dixinde**, 5; **dibexi**, 5; **dilnyi**, 5.

of knife, **muele**, 2.

back of, **muongo**, 2.

(shoulder-), **cikiyakiya**, 7; **dikeha**, 5.

BLAME, *vt.*, falsely, **banda**.

BLANK, *adj.* (empty), **cina** (indeclinable), **tuhu**.

BLANKET, *n.*, **mbulankete**(Eng.), 3.

BLASPHEME, *vph.*, **tela dina dia Nzambi**.

BLAZE, *nph.*, **ludimi**(4) **lua kahla**(8).

BLEACH, *vt.*, **tokexa**.

BLEAT, *v.*, **dila**.

BLEED, *vi.*(nose), **miluluba** (pl. of 2) **idi ituka**.

vt., **sumika**.

(small gourd used for bleeding or cupping), **lusumu**, 4.

BLESS, *vt.*(make happy), **sankixa**; *vi.*, **sanka**.

(praise, as God), **tendelela**, **tumbixa**, **inyixa**.

BLIND, **BE** or **BECOME**, *vi.*, **fofa**, **xibala mesu**.

(white spot in pupil), **lusongo**, 4.

BLINDNESS, *n.*, **bufofo**, 6.

BLISTER, *n.*(made by fire, hot water, etc.), **dibuba**, 5.

BLOOD, *n.*, **maxi**, pl. of 5 or 6. from (the nose), **miluluba**, pl. of 2.

BLOOM, **BLOSSOM**, *n.*, **cilongo**, 7; **cisu**, 7.

v., **vunguluka**, **baluluka**.

BLOT out, *vt.*, **jimixa**, **jima**.

BLOW, *n.*, **mukumu**, 2; **mututu**, 2. away by wind, *vt.*, **hehula**; *vi.*, **hehuka**.

bellows, *vt.*, **imba** with **mudua**(2) or **mubanze** (2).

breath, *vt.*, **ela muhuya**(2).

down, as tree, *vt.*, **ximbula**; *vi.*, **ximbuka**.

fire, *vt.*, **temexa**, **huxa**, **huhixa**. (hit with fist), *vt.*, **kuma** or **tuta** or **tua** with **cisusu**(7) or **disundu**(5).

(hit with knuckles), *vt.*, **tua lukonyi**(4).

(hit with open hand), *vt.*, **kuma** or **tuta** with **dihl**(5) or **luhl**(4). horn, whistle, *vt.*, **ela**.

meat, as by flies, *v.*, **ela cikusu**(7).

nose, **hemba** with **lusole**(4) or **tumina** pl. of 8).

out, extinguish, *vt.*, **jima**.

(pant), *v.*, **huyakana**.

violently, as storm, *v.*, **huha**.

BLUE, *adj.*, **fike** (black), **fikuluke**. These words are p.p. of **fika** and **fikuluka**.

BLUNDER, *v.*, **tuhakana**.

BOAR, *n.*, **ngulube**, 3.

(male), **mulumi**(1) **wa ngulube**(3).

BOARD, *n.*, **dibiya**, 5.

(piece of board for bottom of basket), **cibasa**, 7.

BOAST, *v.*(be proud), **disua**.

BOAT, *n.*(canoe), **buatu**, 6.

(steamer), **dikumbi**(5) **dia mi**; **maxua**, pl. of 5 or 6.

BODY, *n.*, **mubidi**, 2.

(corpse), **citalu**, 7; **muxangi** (Buk.), 2.

- BOGIE**, *n.*, mukixi, 2; muxangi(Buk.), 2.
- BOIL**, *n.*, eluxa, 7; disungu, 5.
(sore), mputa, 3.
(very small), luhusu, 4.
vi.(as water), sába, bila.
vt., tumpa, sábulu.
(render oil or evaporate for salt), engu.
- BOLD**, *adj.*, see BRAVE.
- BOLDNESS**, *n.*, see BRAVERY.
- BONDAGE**, *n.*, buhika, 6.
- BONDS**, *n.*, lukanu, 4.
put in, *vph.*, ela mu lukanu.
- BONE**, *n.*, mufufa, 2; mufuba, 2; mukuha, 2.
of fish, dieba, 5. Pl. meba.
- BOOK**, *n.*, mukanda, 2.
leaf of, difnyi, 5; dibexi, 5.
- BOOT**, *n.*(shoe), elisabatu, 7.
- BORDER**, *n.*, of path, field, cloth, etc., muelelu, 2; musala, 2; buciika, 6; also the Locative words kusula, kunfudilu, kusala. § 423 (2) (b).
(dividing line), mukalu, 2.
vi., tuangana.
- BORE**, *vph.*, tubula disoso(5).
- BORER**, *n.*(an insect), mbumbu, 3.
- BORN**, *BE*, *vi.*, use any auxiliary verb meaning *to be* followed by pass. past part. of lela.
first-, muan'a bute(6).
last, muan'a mukala(2).
new-born child, katoto, 8.
(still-born child), kana(8) kabixe.
(be born again, metempsychosis), *vi.*, sanguka, tanda, lenguluka.
- BORROW**, *vt.*(with the idea of returning the exact article), hanza.
(with the idea of not returning the exact article borrowed, but its equivalent in kind), somba.
- BOSOM**, *n.*, eladi, 7.
- BOTH**, *conj.*(both . . . and), ne . . . ne.
n.(in sense of all two), bu-bidi, 6. § 95 (a).
- BOTHER**, *vt.*(annoy), tacixa, lam-bakana, hotela, lobola.
(be bothered), *vi.*, humba, tata.
(interrupt), *vt.*, humbixa, kose-xa, humbakuxa.
- BOTTLE**, *n.*, mulondo, 2.
- BOTTOM**, *n.*(base), citaku, 7; also the Locative words kumanda, mumanda.
(bottom on the inside), hanxi ha.
- BOUGH**, *n.*, ditamba, 5.
- BOUNCE**, *vi.* lundumuka.
- BOUND**, *vi.*(jump), tuhika.
(rebound), lundumuka.
n.(limit), see BOUNDARY.
- BOUNDARY**, *n.*(edge of field, path, etc.), muelelu, 2; musala, 2; buciika, 6; also the Locative words kusula, kunfudilu, kusala, kukala.
line, mukalu, 2.
- BOW**, *n.*(rain-), muazankongolo, 2.
(-string), mulému, 2.
(to put on bowstring), léma buta(6).
(weapon), buta, 6.
See KNOT.
- v.*, inúma, inyika mutu(2).
- BOWELS**, *n.*(intestine), dila, 5.
action of, *v.*, nyina.
(peristaltic movement with noise), *v.*, nyenga.
running off of, *vph.*, huya or ela or uha with munda.
- BOWL**, *n.*, dlonga, 5.
- BOWSTRING**, *n.*, mulému, 2.
put on, *vt.*, léma.
- BOX**, *n.*, muxéte, 2.
- BOY**, *n.*, muana(1) mulumi(1).
(lad), songalumi, 1; muhian-kunde, 2.
(the foreigner's personal attendant), mbol(Eng.), 1. This term is also applied to a female attendant.
- BOYHOOD**, *n.*, bunsongalumi, 6; buhiankunde, 6.
- BRACELET**, *n.*, lukanu, 4.
- BRACES**, *n.*(suspenders), mikúba
(pl. of 2) ya mihánu (pl. of 2).

- BRAG, *v.*, *disua*.
 BRAID, *vt.* (plait), *luka ethia*(7).
 BRAIN, *n.*, *buongo*, 6.
 BRANCH, *n.*, of a tree, *ditamba*, 5.
vi. (as a stream or path), *handu-luka*, *abuluka*, *tähuluka*.
 BRAND, *n.* (sign), *cimonyinu*, 7;
cilexilu, 7.
 (fire-), *cimunyi*, 7.
 BRASS, *n.*, there is no distinct word,
 use *clama*(7) *cikunze* or *lu-kanu*(4) *lutoke*.
 rod, used in some places as cur-
 rency, *mutaku*, 2.
 BRAVE, *adj.*, -a *dikima*(5), -a
bukitu(6), -a *mucima*(2) *mukäle*.
be, vi., *teka dikima*(5).
 BRAVERY, *n.*, *dikima*, 5; *bukitu*, 6;
mucima(2) *mukäle*.
 BRAY, *v.*, *dila*.
 BREAD, *n.*, *bidia*, pl. of 7; *nxima*,
 pl. of 3 or 4.
 (European bread made from
 wheat flour), *bidia bla mampa*
 (this word from Lower Congo).
 BREADTH, *n.*, the Locatives *mu* or
ku followed by *buihi*(6) or
bukise(6); *ntanta*(3) *muhi*;
bunine is used often when
 there is no comparison between
 length and breadth.
 BREAK, *vt.*, *cibula*; *vi.*, *cibuka*.
 (as day), *butuku*(6) as subj. of
 verb *cia*.
 (as dish), *vi.*, *fua*, *handika*; *vt.*,
xiha.
 (as fire-wood), *vt.*, *caba*.
 (as friendship), *xiha* with *bu-*
lunda(6) or *bunyana*(6).
 down, be exhausted, *vi.*, *hanga*;
vt., *hangixa*.
 in, as thief, *vt.*, *handa*.
 loose, *vi.*, *tuka*; *vt.*, *tula*.
 wind, *ela muxa*(2).
 BREAKFAST, *n.*, *bidia* (pl. of 7) *bla*
dinda(5).
 BREAST, *n.* (chest), *ciadi*, 7.
 (heart, conscience), *muoyo*, 2;
mucima, 2.
- BREAST (*continued*).
 (teat), *dibeke*, 5.
 BREATH, *n.*, *muhuya*, 2.
 blow the, *ela muhuya*.
 draw the, *eyela* or *koka* or *hu'a*
 with *muhuya*.
 BREATHE, *vi.*, *eyela*.
 (pant), *huyakana*, *eyakana*.
 BREECHES, *n.*, *muhänu*, 2; *mu-*
kitya, 2. The pl. is generally
 used in each case.
 BREED, *vt.*, *imicixa*.
 BREW, *vt.*, *enga*.
 BRIBE, *vt.*, *futa*.
n., *difutu*, 5.
 BRICK, *n.*, *kaxola*, 8.
 BRIDE, *n.*, *mubükibui*, 1. From
 pass. *bükibua*, to be married.
 BRIDEGROOM, *n.*, *mubüki*, 1. This
 word is generally followed by
 the ph. *wa muküxi*.
 BRIDGE, *n.*, *cilamba*, 7; *cilanda*, 7;
disäke, 5.
 BRIEFLY, *adv.* (to speak briefly), use
 neg. of *lunguluka*.
 BRIGAND, *n.*, *munyengi*, 1.
 BRIGHT, *adj.* (smart), -a *lungen-*
yi(4); -a *mexi* (pl. of 5); -a
lukanyi(Buk.), 4.
be, vi. (to glisten, shine), *enge-*
lela, *balakana*.
 BRIGHTEN, *vt.* (make to shine),
balaküxa, *engelexa*.
 (whiten), *tokexa*.
 BRIGHTNESS, *n.* (intelligence), *lun-*
genyi, 4; *mexi*, pl. of 5;
lukanyi(Buk.), 4.
 (of color), *butoke*, 6.
 (of moon), *dikenka*, 5.
 (of sun), *munya*, 2.
 BRIM, *n.*, *mubangu*, 2; *mulemu*
(mulomo), 2; *muxuku*, 2.
 BRING, *vt.*, *lua ne*.
 about, to cause, use Causative
 Form of verb.
 (accompany, conduct), *fila*.
 back, *alukixa*, *tucixa*, *hingixa*.
 (carry), *tuala*.
 forth, *lela* (woman), *kuama* (tree),
ika (cassava, potatoes, etc.).

BRING (*continued*).

out, **umuxa**, **hātula**, **luhula**.
to mind, **vulula**, **vuluxa**.
to, resuscitate, **sanguluxa**, **tuyi-**
xa, **fulula**.
up, rear, **dixa**, **kālexa**.
water, **sunā**.

BRINK, *n.*(cliff), **elbungubungu**, 7-
(beach), **muelelu**(2) **wa ml.**

BROAD, *adj.*(large), **nīne**.

BROADEN, *vt.*, **diundixa**, **lundixa**.

BROOD, *v.*(as hen), **ladila**.
over, **bungama**.

BROOK, *n.*, **musulu**, 2.

BROOM, *n.*, **lukombo**, 4.

BROTH, *n.*, **muxoxi**, 2; **mukele-**
kele, 2; **nsupu**(Eng.), 3.

BROTHER, *n.*, there is no general
name for *brother* save the in-
definite ph. **muan'etumulumi**,
etc. § 138, Rem. 5, Note 2.

(elder), **mukulu**, 1.

(younger), **muakunyi**, 1.

The words **mukulu** and **mua-**
kunyi are generally followed
by the poss. pro. as enclitic.
§ 138, Rem. 2.

BROTHER-IN-LAW, *n.*(brother or
sister of wife), **bukonde**, 1.

(brother or sister of husband),
mbi-(poss. pro.)-**cina**. §§ 138,
R m. 3 and Note; 42, Note 2.

BROW, *n.*(forehead), **mpāla**, 3.
eye-, **dikiki**, 5.

knit the, *vph.*, **nyenga** or **fudika**
with **mpāla**(3).

BROWN, *adj.*, **kunze**, **kunzubile**,
kunzuluke. These words are
p.p. from the verbs **kunza**,
kunzubila and **kunzuluka**.

BRUSH, *n.*(broom), **lukombo**, 4.
-wood, **cisala**, 7.

v.(sweep), **komba**.

(as clothes), **kuhula**.

BRUSHWOOD, *n.*, **cisala**, 7.

BRUTAL, *adj.*, **-a lukuna**, 4; **-a**
cinyangu, 7.

BRUTALITY, *n.*, **lukuna**, 4; **cin-**
yangu, 7.

BRUTE, *n.*(animal), **nyūma**, 3.

(person), **muenā**(1) with **luku-**
na(4) or **cinyangu**(7).

BUBBLE, *n.*, **lututu**, 4; **lukende**, 4.

BUBO, *n.*, **cluxa**, 7.

BUD, *n.*, **lutonga**, 4; **musele**, 2.

vi., **mēna**, **sampila**, **toloka**,
tempela.

BUFFALO, *n.*, **mbowo**, 3.

BUG, *n.*(generic), **cixi**, 7.

BUGLE, *n.*, **mpungl**, 3.

BUILD, *vt.*, **ibūka**, **asa** (see under
asa in B.L.-Eng.).

BUILDING, *n.*(house), **nsubu**, 3.

BULL, *n.*, **mulumi**(1) **wa ngombe**(3)

BULLET, *n.*, **lutende**, 4; **mutel-**
enge, 2; **mutelenge**(2) **wa**
lutende(4).

BUNCH, *n.*(of bananas), **dibote**, 5.

(of plantains), **dikuonde**, 5.

(hand of bananas or plantains),
cisāngl, 7.

(of palm nuts), **cingūji**, 7.

(of things tied together), **cisum-**
bu, 7.

BUNDLE, *n.*(bale), **dikutu**, 5.

(of grass or other material tied
up), **cisumbu**, 7.

(roll), **muwungu**, 2.

(small), **mubombo**, 2.

BURDEN, *n.*, see **LOAD**.

BURN, *vt.*, **oxa**, **hixa**; *vi.*, **hla**.

(roast), **oxa**.

(scorch, as food), *vt.*, **xidixa**,
lunguxa; *vi.*, **xila**, **lungula**.

(set on fire), **oxa**.

(sing), *vt.*, **babula**; *vi.*, **babuka**.

(smart), **oxa**, **hiakana**, **susuma**.

BURNT OFFERING, *n.*, see **SACRIFICE**.

BURROW, *v.*, **imba**, **umbula**.

BURST, *vt.*, **handixa**, **tayixa**(**to-**
yixa); *vi.*, **handika**, **tayika**
(**toyika**).

(crack, as nuts), *vt.*, **bēla**, **bula**,
bosa, **totobula**, **taya** (**toya**).

BURY, *vt.*, **jika**.

BUSH, *n.*(forest), **ditu**, 5. Pl.
metu.

(copse on plain), **cihuka**, 7.

BUSHMAN, *n.*, *musenxi*, 1. An imported word.

BUSINESS, *n.*(occupation), *mudi-mu*, 2.

(affair), *bualu*, 6; *muanda*, 2.

BUSY, *BE*, *v.*, *di ne mudimu*(2).

BUT, *conj.*, *tadi*, *kadi*. These words are not used as frequently as the English equivalent.

BUTT END, *n.*, *citaku*, 7; also the loc. word *kuntaku*, § 423 (2) (b).

BUTTER, *nph.*, *miny*i (pl. of 5) a *ngombe*(3), *manteke* (pl. of 5).

BUTTERFLY, *n.*, *cibiyibiyi*, 7.

BUTTOCK, *n.*, *ditenge*, 5; *ditaku*, 5.

BUTTON, *n.*, *mbote*, 3.

-hole, *disu*(5) *dia mbote*.

BUY, *vt.*, *ula*, *sumba*.

(buy and sell, trade), *enda* or *endulula* with *muxinga*(2).

BY, *prep.*(near to), *ku*, *kunxi*, *ha buihl*(6) *ne*, *hehl*, *kuihl*.

(agent), *kudi*.

C.

CACKE, *vph.*, *tuta* or *ela* with *mukuekue*(2).

CAGE, *n.*, *musasa*, 2.

(pen), *cikumbi*, 7.

CALAMITY, *nph.*, *bualu*(6) with the adjectives *bubi* or *bukäle*.

CALF, *n.*, *muan'a ngombe*(3).

of leg, *difu*(5) *dia mukolo*(2).

CALL, *v.*, *bikila*.

(by beckoning with hand), *loba*. one's name behind one's back, *tela*.

to fight, *kobola*.

to mind, *vi.*, *vuluka*; *vt.*, *vulula*, *vuluxa*.

(to name), *idika*, *inyika*.

CALLING, *n.*(occupation), *mudimu*, 2.

CALM, *BE*, *vi.*, *hola*, *talala*, *di* with *hola* or *talala* as *adv.*

CALMLY, *adv.*, *hola*, *talala*.

CALUMNIATE, *v.*, *songuela*, *banda*.

CALUMNIATOR, *n.*, *muena*(1) with *bunsonge*(6) or *mukosa*(2).

CALUMNY, *n.*, *bunsonge*, 6; *mu-kosa*, 2

CAMEL, *n.*, *kamelo*(Eng.), 8.

CAMWOOD, *n.*, *kakula*, 8.

CAN, *n.*, *luhanza*, 4.

v.(be able), see § 230.

CANCEL, *vt.*(blot out), *jimixa*, *jima*.

CANDLE, *n.*, *kahia*, 8; *kadilu*, 8; *muinda*(*muendu*), 2. This last word is perhaps from the Lower Congo.

CANE, *n.*, *sugar-*, *muenge*, 2; *ci-lengelage*, 7.

walking, *cibangu*, 7.

CANNIBAL, *n.*, *mudianganyi*, 1.

CANNON, *n.*, *ditende*, 5.

CANOE, *n.*, *batu*, 6.

CANVAS, *n.*(for wrapping around bales), *dikutu*, 5.

CAOUTCHOUC, *n.*, *ndundu*, 3.

CAP, *n.*(for head), *cifulu*, 7.

(percussion), *lufataci*, 4.

CAPABLE, *BE*, *vi.*(be able), *münya* or *di* or *mona* followed by *mua* and *infin.*, see § 230.

CAPITAL, *n.*(very large village), *cimenga*, 7; *cihunda*, 7.

CAPSIZE, *vi.*, *icikila*; *vt.*, *icikixa*.

CAPTAIN, *n.*, *kapiten*(from French or Eng.).

CAPTIOUS, *BE*, *v.*, *tontolola*.

CAPTURE, *vt.*, *kuata*.

CARAVAN, *nph.*, *batuadi*(1) *ba bintu*(7) *mu nxila*(3).

CARCASS, *n.*(dead body of person), *citälu*, 7; *muxangi*(Buk.), 2. (skeleton), use pl. of words for *bone*, *mituba*, *mikuha*, *mitufa*.

CARDINAL points, *n.* The natives have no names for these. For brevity and convenience in teaching, the following nativized Eng. words are suggested:

North, *n.*, *Näta*, 3.

South, *n.*, *Sauta*, 3.

CARDINAL points (*continued*).East, *n.*, Isita, 3.West, *n.*, Wesita, 3.For East we may also have the
ph. kutu kualuhuka diba or
kutu kuahātuka diba.For West we may also have the
ph. kutu kuabuela diba or
kutu diba diabuela.CARE, *n.*(affair, concern), bualu, 6;
muanda, 2.

(attend), lāma.

for, *vt.*, nanga, sua ha luse (4).CAREFULLY, *adv.*, bitekete, bia-
kane, bimbe, bitulu.CARELESS, BE, *vi.*, cimba, cimba-
kana, humbakana.CARELESSLY, *adv.*, bikāle, lubilu,
lukūsa, bibi.CARESS, *vt.*, hotela, lambakana,
bomba.CARNAL, *adj.*, -a mucima(2) mubi.
knowledge, *n.*, masandi, pl. of 5
or 6.CARPENTER, *nph.*, muena(1) ma-
biya (pl. of dibiya, 5).The term kapitā(8) is used for
the West Coast men. The
word is from the Portuguese,
meaning *headman*.CARRIAGE, *n.*, suggest some such
ph. as cintu(7) cikoka kudi
tubālu (pl. of kabālu, 8).CARRIER, *nph.*, mutuadi(1) wa
bintu.CARRY, *vt.*, tuala, mēma, angata,
ya ne, lua ne.across a stream, etc., sabula.
water, suna.CARTRIDGE, *n.*, mutelenge, 2.(ball), mutelenge wa lutende(4).
(loaded with shot), mutelenge
wa tundimba (pl. of 8).CARVE, *vt.* (as meat), seya, saya.
(as wood), songa.CARVER, *n.* (of wood, etc.), mu-
songi, 1.CASE, *n.* (affair), bualu, 6; muan-
da, 2.

(box), muxēte, 2.

CASE (*continued*).(sheath for knife), cibubu, 7;
luhaha, 4; cimanga, 7.CASSAVA, *n.*, ciombe, 7.(leaves of, used as greens), ma-
tamba (pl. of 5), kalexi(8).
to soak the, *vt.*, ina, sabika.
the unsoaked, ciombe cia mpete
(pl. of 4).CAST, *vt.* (about, scatter), tanga-
lūxa, tangadixa; *vi.*, tanga-
lūka, tangadika.away, as useless, imāxa, sum-
bula, nyūka.

leaves, hohoka.

out, *vt.*, hātula, luhula, umuxa,
tambula(Buk.); *vi.*, hātuka,luhuka, umuka, tambuka
(Buk.).

(throw), ela.

CASTRATE, *vt.*, tungula, hakula.CAT, *n.* (wild-), mbālabāla, 3.
(domestic), kambixi, 8; mpus
(Eng.), 3.CATARACT, *n.*, cibila, 7.CATCH, *vt.*, kuata.(by throwing hands down on),
uhukila.disease, the person catching the
disease is the obj. of the verb
kuata, while the disease is the
subj.

(in hands, as ball), akidila.

(to snare), teya.

(with hook, as fish), loha.

CATECHISM, *nph.*, mukanda (2) wa
dilonexa(5).CATECHUMEN, *n.*, muena(1) dilon-
gexa(5).CATERPILLAR, *n.* (edible), dixi, 5.
Pl. is mexi.

(not edible), cixi, 7.

CAUSE, *n.*, bualu, 6; muanda, 2.
vt., use the Causative Form of
verb.

(for what cause?), see WHY?

without, cinana, hatuhu.

CAUTION, *vt.*, dimuxa.CAUTIOUS, BE, *vi.*, dimuka.

CAVE, *n.*, lubinga, 4; lubue, 4.
 in, *vi.*, bumbuka.
 CAVIL, *v.*, tontolola.
 CEASE, *vi.*, from, lekela.
 raining, tangadika or tangatuka
 with *nvula* as subj.
 CEASELESSLY, *adv.* This idea may,
 according to sense, be ex-
 pressed in several ways:
 (1) By the *adv.* to.
 (2) By one of the Repetitive
 tenses. §§ 287-292.
 (3) By the Pres. Habitual tense.
 (4) By the verb in -akana. § 339.
 (5) By the verbal suffix in *lu-*.
 § 356 (d), Rem. 1.
 (6) By the phs. *matuku* (pl. of 5)
onso, *ku dituku* *ku dituku*,
ku dici(5) *ku dici*.
 (7) In sense of *forever*, by *lāha-*
lāha, *cendelele*, *kaxidi*.
 CELESTIAL, *adj.*, -a *diulu*(5).
 CEMETERY, *n.*, use pl. of *lukita*(4)
 or *elduaya*(7).
 CENSURE, *vt.*, *diula*, *nyoka*.
 CENTIPEDE, *n.*, *luminyiminyi*, 4.
 CENTRE, *n.*, *mu bunlne*(6); also
 the insep. loc. words *munkūci*,
kunkūci, *hankūci*, *munkulu*.
 § 423 (2) (b).
 CERTAIN, see CERTAINLY.
 CERTAINLY, *adv.*, use the substan-
 tive forms *bulllela*, *buxua*,
bualabuala, *buinabuina*, *bul-*
kūxa.
 CERTAINTY, *n.*, *bulllela*, 6; *buxua*,
 6; *bualabuala*, 6; *buina-*
buina, 6; *bulkūxa*, 6.
 CERTIFY, *v.*, *amba*.
 CHAFF, *n.*(of corn, rice, etc.),
clsote, 7.
 CHAGRIN, *n.*, *bundu*, 6; *bunvu*, 6.
 (cause one chagrin), *vt.* *ufulxa*
bundu.
 have, *v.*, *ufua* or *unva* with
bundu.
 CHAIN, *n.*, *lukanu*, 4.
vt., *ela mu lukanu*.
 CHAIR, *n.*, *nkuasa*, 3.
 CHALK, *n.*, *luhemba*, 4.

CHAMBER, *n.*, *nsubu*, 3.
 See ROOM.
 CHAMELEON, *n.*, *lungonyonyi*, 4.
 CHANGE, *vt.*(alternate), *xintakūxa*,
tompakanya, *tompakūxa*,
xintakanya; *vi.*, *tompakana*,
xintakana.
 (act of metempsychosis), *lengu-*
luka, *sanguka*, *tanda*.
 (become different, be trans-
 formed), *vt.*, *kudimuka*, *an-*
damuka.
 (exchange, trade), *xintakūxa*,
xinta, *xintakana*, *xintakan-*
ya, *hingakanya*, *hingakana*,
sombakūxa, *hingakūxa*.
 mind, *vt.*, *kudimuna* or *anda-*
muna with *mucima*(2) or
muoyo(2).
 (turn around or over), *vt.*, *kudi-*
muna, *andamuna*; *vt.*, *kudi-*
muka, *andamuka*.
 CHARACTER, *n.*, see KIND.
 CHARCOAL, *n.*, *dikala*.
 CHARGE, *vt.*(ask a price), *lomba*.
deny a, villa.
 CHARIOT, *n.*, see CARRIAGE.
 CHARITY, *n.*(pity), *luse*, 4.
 In expression "faith, hope, char-
 ity," it is perhaps best to use
infm. *kunanga*, *kusua*, etc.
 (generosity), *diha*, 5.
 CHARM, *n.*, see MEDICINE.
 CHASE, *vt.*, away, *lhāta*.
 out, *luhula*, *umuxa*, *hātula*,
tambula(Buk.).
 (hunt with dogs), *ta*.
 CHASTE, *adj.*(good), *impe*, *akane*,
lengele.
 be, *vi.*, *ena ne masandi* (pl. of 5
 or 6).
 CHASTEN, *vt.*, see CHASTISE.
 CHASTISE, *vt.*, *kuma*, *tuta*, *ken-*
gexa.
 CHASTISEMENT, *n.*, *dikengexa*, 5.
 CHATTER, *v.*(speak rapidly), *laba-*
kana.
 CHATTERING, *n.*, *ciakulakula*
 § 356 (g).

- CHEAP, *adj. ph.*, -a muxinga(2) mutekete.
- CHEAPEN, *vt.* (bring down price), tekexa or huekexa with muxinga(2).
- CHEAT, *v.* (steal), iba.
- CHECK, *vt.* (stop), lekexa.
- CHEEK, *n.*, ditama, 5.
- CHEER, *vt.* (console), samba, kãlexa mucima(2), bomba. (give alarum), ela blla (pl. of ella, 7), bingila. (make glad), sankixa.
- CHEESE, *n.*, cisi(Eng.), 7. § 55, Rem. 2, Note 2.
- CHEST, *n.* (box), muxête, 2. (of body), cladi, 7.
- CHEW, *vt.*, botexa. (as bones or dried corn), beleketa. (with unpleasant noise), tanfunya.
- CHICKEN, *n.*, nsolo, 3.
- CHIEF, *n.*, mukelenge, 1; tatu, 1; nfumu, 1.
- CHIEFSHIP, *n.*, bukelenge, 6; bunfumu, 6.
- CHILD, *n.*, muana, 1. (about three or four years old), citendi, 7. (be with), di ne with difu(5) or dimi(5), imita. (be with by, beget), imicixa. (first-born), muan'a bute(6). (last born), muan'a mukala(2) or muan'a lukala(4). (new-born), katoto, 8. own, muana mulela. (still-born, foetus), kana (dimin. of muana) kabixe.
- CHILD-BEARING, *n.*, lulelu, 4; buledi, 6.
- CHILDHOOD, *n.*, buana, 6.
- CHILDLESS woman, *n.*, nkumba, 3.
- CHILLINESS, *n.*, citelele, 7; ciaxima, 7; maxika, pl. of 5 or 6.
- CHILLY, *adj.*, see COLD.
- CHIN, *n.*, cibanga, 7; lubanga, 4.
- CHIP, *n.*, cihātu, 7.
- CHIROGRAPHY, *n.*, cifundidi, 7.
- CHOIR, *n.*, kula(Eng.), 3.
- CHOKE, *vph.* (with food), kuata ha with muminu(2) or diminu(5). (throttle), *vt.*, fiekela nxingu(3).
- CHOOSE, *vt.*, sungula.
- CHOP, *vt.* (as wood), kosa, kala, tâha, kuota. into small pieces, to hash, zasa. *n.* (food), bidia, pl. of 7; bia kudia.
- CHORUS, *n.*, kolus(Eng.), 3.
- CHRIST, *n.*, Kallistu (Kallisitu).
- CHRISTIAN, *nph.*, muntu(1) wa Nzambi.
- CHRISTIANITY, *nph.*, bualu(6) bua Nzambi.
- CHRISTMAS day, *nph.*, dituku(5) dia Santa Klâs.
- CHURCH, *n.* (building), nsubu(3) wa Nzambi. members of the, bantu ba Nzambi.
- CICATRICE, *n.*, cibangu, 7.
- CIRCLE, *n.*, cijengu, 7; cifundu, 7; citanga, 7. go around in a, *v.*, nyunguluka.
- CIRCULAR, *adj.*, -a cijengu(7); -a cifundu(7); -a citanga(7).
- CIRCUMCISE, *vt.*, tengula. be circumcised, use passive forms of tengula. § 202.
- CIRCUMSTANCE, *n.*, bualu, 6; muanda, 2.
- CITIZEN, *n.*, muena, 1. fellow, muan'etu, etc.; muena kuetu, etc.; mukuetu, 1, etc.
- CITY, *n.*, musoko, 2; ditunga, 5. (large collection of villages), cimenga, 7; cihunda, 7.
- CIVIL, *adj.*, -a kalolo(8).
- CIVILITY, *n.*, kalolo, 8.
- CLAN, *n.*, see TRIBE.
- CLAP, *n.* (of thunder), dikubakuba, 5. *v.*, the hands, tuta or kuma with lukûxi(4). the hand crosswise in expression of regret, tuta cibubu(7).
- CLAPPING, *n.*, of the hands, lukûxi, 4; cibubu, 7.

CLASP, *vt.* (embrace), **uhukila**.
(catch in the hands), **akidila**.
hands, **kuatangana ku bianza**
(pl. of 7).

CLASS, *n.*, catechumen, **dilongexa**
5.
(group), **disanza**, 5; **cisumbu**, 7.
See **KIND**.

CLAW, *n.*, **luzāla**, 4; **luzādi**, 4;
luala, 4.

CLAY, *n.* (for making pots), **dibumba**, 5; **dima**, 5 (the pl. is **mema**).
white, used for whitewashing,
luhemba, 4.

CLEAN, *adj.*, **toke** (p.p. of **toka**, *to be clean*); **impe**; pass. p.p. of verbs **uvua**, **sukula** (Lower Congo), **kuhula**.
person, **-a mankenda** (pl. of 5 or 6).
v. (to whiten), **tokexa**.
(to rub or brush), **kuhula**.
(to wash), **uvua**, **sukula**.

CLEANLINESS, *n.* (of person), **man-kenda**, pl. of 5 or 6.

CLEANNES, *n.* (whiteness), **butoke**, 6.

CLEANSE, *vt.* (as clothes, etc.), **uvua**, **sukula** (Lower Congo).
(give a bath), **owexa**.

CLEAR, *vt.*, a field, **sola**.
away, **umuxa**.
away, as sweeping, **boya**.
vi., away as mist or cloud, **tangalūka**, **sanguluka**.
adj. (transparent), **toke** (p.p. of **toka**, *to be white*).

CLEAVE, *vi.* (stick together), **iāmāta**, **kuatakana**.
vt. (split), **handa**.

CLENCH, *vp.h.*, the fist, **tonya minu** (pl. of 2).

CLEVER, *adj.*, **-a lungenyi** (4), **-a mexi** (pl. of 5).
The phrases **di ne muhongo** (2) and **di ne buloxi** (6) have the secondary meaning of *clever*, *ingenious*, etc.

CLEVERNESS, *n.*, **lungenyi**, 4;
mexi, pl. of 5; **lukanyi** (Buk.), 4; **muhongo** (2) and **buloxi** (6) also have a secondary meaning corresponding to *cleverness*, *dexterity*, etc.

CLICK, *vi.* (as gun), **aba**.
(in the throat to indicate anger), **sodia**.

CLIFF, *n.* (a great depression formed by landslide), **lubuyi**, 4; **elubuyubuyu**, 7.
(near to water), **cibungubungu**, 7.

CLIMB, *vi.*, a tree or hill, **banda**.
(as vine), **lamba**.

CLOCK, *n.*, **diba**, 5. Pl. is **meba**.
This word is used because the clock indicates the position of the sun.
(o'clock), for divisions of the day and night, see **DAY**.

CLOD, *n.*, **dibu**, 5.

CLOSE, *vt.* (as box, book), **bulkila**.
(as bracelet), **hangika**.
(as door), **inxila**, **xibika**.
(as eyes), **bulika ku mesu**.
(as path, so no one can pass), **nyanga**, **ona**.
(near to), see **BY**.
(stand or be close together), *vi.* **imūnangana**, **kuatakana**.
See **TOGETHER**.

CLOSENESS, *n.* (nearness), **bulhi**, 6.

CLOTH, *n.*, **cilulu**, 7; **clamba**, 7.
There are different names for the various kinds of European cloth; as, **cimaza** (7), **dilesa** (5), **kakangala** (8), **kandolo** (8), **mungulumungu** (2), **ndunga** (3), **kandangama** (8).
(native cloth made from the palm), **didiba**, 5; **cinsanki**, 7; **mpualala**, 3.
(small piece of cloth worn in front and behind), **lubondia**, 4.

CLOTHE, *vt.*, **luacika**, **luacixa**, **vuadika**.

CLOTHES, *n.*, **bilulu**, **bilamba**
Both pl. of 7.

CLOUD, *n.*, ditutu, 5; dibuba, 5.
(not heavy), ciululu, 7.
CLOUDY, *BE*, *vi.* (threaten rain),
finda.
CLOVEN FOOT, *n.*, mukono(2) mu-
handike.
COAGULATE, *vi.*, kuatakana.
COAL, *n.*, dikala, 5.
oil, petroleum, mpitolo(Eng.), 3.
COAST, *n.*, muelelu(2) or musa-
la(2) or buelika(6) or the loca-
tive words kukala, kusula,
kunfudilu, kusala, all fol-
lowed by the adj. ph. -a ml.
COAT, *n.*, cikowela, 7; kazaku, 8;
cinkutu, 7.
v. (as paint), whitewash, laba.
COAX, *vt.*, sengela, sengelela.
COB, *n.*, cikumbuxi, 7; cikumbu-
kumbu, 7.
COBWEB, *n.*, buntate, 6; buta-
tande, 6; bukuondo, 6.
COCK, *n.* (rooster), citila, 7.
(first cock to crow in the morn-
ing), citila cibedi.
vt., gun, bangula.
COCKCROWING, *nph.* (dawn), hadi
hasama nsolo, ha bitila.
COCKROACH, *n.*, luhenzu, 4.
COCOA, *n.* koko(Eng.), 3.
COERCE, *vt.*, use Causative Form of
verb.
COFFEE, *n.*, kafi(Eng.), 3 or 8.
COHABIT, *v.*, luma, lala ne, lu-
mixa, tentemexa.
COIL, *vt.*, vungila, jingila, jinga,
vunga, nyengela.
COIN, *n.*, mpalata, 3.
COLA, nut, *n.*, diku, 5. These are
eaten with the palm wine.
COLD, *adj.*, -a maxika (pl. of 5 or
6), -a citelele(7), -a cia-
xima(7).
be or feel, *vph.*, maxika as sub-
ject of *v.* kuata with person as
object, or the person as subject
of *v.* unva with maxika as
object.
(be not warmed), *vi.*, talala, hola.
make, *vt.*, talūxa, holexa.

COLD (*continued*).
n. (a cough), lukosolo, 4.
(catarrh in nose), cimpumpu, 7.
COLDNESS, *n.*, maxika, pl. of 5 or 6;
citelele (citalele), 7; cia-
xima, 7.
COLLECT, *vt.*, tutakanya, tuta-
kūxa, sangixa, sambakanya,
sambakūxa, sangakanya,
sangakūxa, kungixa, sangi-
la, sanga.
COLLIDE, *v.*, kumangana, tutan-
gana.
COLOR, *n.*, mubidi, 2.
There are only three definite
words expressing color, viz.,
toke(white), fike(black),
kunze(red). These are really
past participles derived from
the verbs toka, fika, kunza,
respectively. From the three
words above mentioned are
derived words which express
the intermediate colors as fol-
lows:
(blue, green), fikuluke.
(brown, yellow), kunzubile, kun-
zuluke.
(gray), tokoloke.
Sometimes blue and green are
represented by fike, yellow and
brown by kunze.
(spotted), di ne matoba(pl. of 5)
or di ne mabāxi (pl. of 5).
(striped), di ne mihola (pl. of 2).
COMB, *n.*, cisaku, 7; cisamulu, 7.
of fowl, mualala, 2.
of honey, dikaci, 5; dihula, 5.
vt., samuna.
COMBINE, *vt.*, sangixa, sangakan-
ya, sangakūxa, sangila, san-
ga, tutakanya, tutakūxa,
sambakanya, sambakūxa;
vi., sangakana, sambakana,
tutakana.
COME, *v.*, lua.
after, follow, londa.
around to other side, lulla.
(arrive at), fika.

COME (*continued*).

- back, *aluka*, *alukila*, *hingana*,
tu'a, *tucila*, *andamuka*.
down, *tuluka*, *ika*.
from, *lua* with proper locative,
fuma.
in, into, *buela*.
into view, *mueneka*, *mueka*.
off, as skin, *lāmuka*, *huluka*.
out, as blade out of handle, *kuka*.
out of, *lubuka*, *umuka*, *hātuka*.
out of place, *tuka*.
over, as water, *sabuka*.
past, *hita*, *tamba*.
slowly, stealthily, *onguela*.
to consciousness, *fululukua*.
together, *sangakana*, *tutakana*,
lua cisumbu(7), *diunguixa*,
disanga, *sambakana*, *kunga-*
kana, *dikunga*.
to mind, *vuluka*.
with, accompany, *fila*.
COMFORT, *vt.*(console), *samba*,
bomba, *kālexa mucima*(2).
(when crying), *kosexa* or *huixa*
with *muadi*(2).
COMMAND, *v.*, *amba*, *ambila*, *tu-*
mina di (5).
not, prohibit, *kanda*.
n., see COMMANDMENT.
COMMANDMENT, *n.*, *di*, 5. Pl. is me.
(negative), *mukandu*, 2.
(positive), *mukenji*, 2.
COMMENCE, *v.*, again, *tuadixa*,
bangila.
to do, *banga*.
COMMEND, *vt.*, *inyixa*.
COMMINGLE, *vi.*, *buelakana*.
COMMIT, *v.*(do), *enza*, *osa*, *kixa*
(Buk.).
adultery, *enda masandi* (pl. of
5 or 6), *sanda*.
rape, *kuata mukūxi*(1) *ku bu-*
kāle(6).
suicide, *dixiha*, *diowa*(by hang-
ing).
COMMON, *adj.*(be of little account),
-a *cinana*, -a *hatubu*, -a *bē*.
have things in, *vph.*, *sangixa*
bintu.

- COMMOTION, *n.*(disturbance), *diyo-*
yo, 5.
COMMUNION, *n.*(Lord's Supper),
bidia (pl. of 7) *bia Nzambi*.
wine, *mi a Nzambi*.
COMPANION, *n.*, *mulunda*, 1; *nya-*
n(a), 1; *muan'etu*, etc., §138,
Rem. 5.
COMPANIONSHIP, *n.*, *bulunda*, 6;
bunyana, 6.
COMPANY, *n.*(crowd), *cisumbu*, 7.
COMPARE, *vt.*, *idikixa*, *elekeza*.
COMPASSION, *n.*, *luse*, 4.
feel, *v.*, *ufua*, or *unva* with *luse*.
have for, *ha luse*, *samba*.
COMPEL, *v.*, use Causative Form of
verb.
COMPENSATE, *vt.*, *futa*.
COMPENSATION, *n.*, *difutu*, 5.
COMPETENT, BE, *v.*(able), *mūnya* or
di or *mona* followed by *mua*
and infin. §230.
COMPLAIN, *v.*, about, *tontolola*.
of before another, *songuela*.
COMPLAINT, *n.*(have against one),
bualu, 6, *muanda*, 2. Ndi
n'ebi bualu, *I have a com-*
plaint against you.
COMPLETE, BE, *vi.*(exact number),
ula, *xika*. *Cinunu* with *clule*
or *cixike*, *an exact thousand*.
vt., *mūna*, *mūnyixa*, *xikixa*,
hiuxa; *vi.*, *hua*, *xika*.
(full quantity or measure, be),
vi., *kumbana*, *vula*; *vt.*, *kum-*
bāxa, *vudixa*.
adj., *xila*, *kanda*.
COMPLIMENT, *vt.*, *inyixa*.
COMPLIMENTS, *n.*, *muoyo*, 2.
give, *v.*, *ha* or *ela* or *chexa* with
muoyo(2).
COMPREHEND, *v.*(hear), *unva*.
(known), *mūnya*.
COMPRESS, *vt.*, *kama*, *mata*.
(press down), *bambila*, *nyeme-*
nena, *xindika*.
CONCEAL, *vt.*, *sokoka*; *vi.*, *soko-*
ma.
CONCEDE, *v.*, *itabuxa*.
CONCEIT, *n.*(pride), *disanka*, 5.

- CONCEITED, BE, *vi.*(proud), *disua*.
 CONCEIVE, *v.*, *imita* with *difu*(5) or *dimi*(5). This latter word seems to be used only of women.
 cause to, *imicixa*.
 (think), *ela* or *elangana* followed by *lungenyi*(4) or *mexi* (pl. of 5) or *mucima*(2).
 CONCERN, *n.*(matter), *bualu*, 6; *muanda*, 2.
 CONCERNING, *prep.*, *bualu*(6) *bua*.
 CONCILIATE, *vt.*, *sunga*.
 CONCLUDE, *v.*(come to same conclusion after consultation), *di*(5) *diakuakanangana dimue*, *hunguluxa di*, *akuxa me*.
 (finish), *mūna*, *mūnyixa*, *xikixa*, *huxa*.
 (resolve), *amba*.
 CONCOURSE, *n.*(crowd), *cisumbu*, 7.
 CONCUBINE, *n.*(general term for wife), *mukuxi*, 1.
 (first concubine taken), *ellonde*(7) *muadi*(2).
 CONDEMN, *vt.*, *hixa*.
 (be condemned, convicted), *vi.*, *hila*.
 (not to praise), *vt.*, *diula*, *nyoka*.
 CONDEMNATION, *n.*(doom), *mulau*, 2.
 CONDITION, *n.*, suggest infin. *kukāla*.
 CONDUCT, *vt.*, *fila*, *xindikixa*, *ya ne*, *lombola*.
 n., *cilele*, 7; *clenzedi*, 7; *cibitu*, 7.
 CONDUCTOR, *n.*(leader), *mulombodi*, 1; *mudianjidi*, 1.
 CONFER, *v.*(give an office to), *ha* or *dixa* followed by abstract name of office.
 together, *ela cifufu*(7).
 CONFERENCE, *n.*(private), *cifufu*, 7.
 CONFESS, *v.*, *itabuxa*, *sokola*, *tonda*, *disonguela*.
 CONFIDENCE, have in, *vt.*, *teke-mena*.
 CONFLUENCE, *n.*, *disangu*, 5. Generally used in pl.
 CONFORM to, *v.*(be like), *fuanan-gana*, *akanangana*, *dieleka*.
 CONFOUND, *vt.*, *buandakuxa*, *buandakanya*, *tuhakuxa*, *tuhakanya*; *vi.*, *tuhakana*, *buandakana*.
 CONFUSE, *vt.*, *buandakuxa*, *buandakanya*, *tuhakuxa*, *tuhakanya*; *vi.*, *tuhakana*, *buandakana*.
 (miss path), *hambuka*.
 (put in disorder), *tangadixa*, *tangaluxa*, *muanga*, *muangaluxa*; *vi.*, *tangadika*, *tangaluka*, *muangaluka*.
 CONFUSION, *n.*(noise), *diyoyo*, 5.
 be in, *vi.*, *tangadika*, *tangaluka*, *muangaluka*.
 put in, *vt.*, *tangadixa*, *tangaluxa*, *muangaluxa*.
 CONGEAL, *v.*, *kuatakana*.
 CONGO INDEPENDENT STATE GOVERNMENT, with all officials, *n.*, *Bula Matadi* (Lower Congo).
 CONGRATULATE, *vt.*, *sekelela*.
 CONGREGATE, *vi.*, *sangakana*, *tutakana*, *lua cisumbu*(7), *disanga*, *dlunguluxa*, *kungakana*, *sambakana*, *dikunga*.
 CONGREGATION, *n.*(crowd), *cisumbu*, 7.
 CONJURE, *vt.*(bewitch) *lowa*.
 (divine), *buka*, *tempa*, *tempexa*.
 (do sleight-of-hand trick), *enza dijimbua*(5).
 CONJURER, *n.*, see SORCERER.
 CONQUER, *vt.*, *hita* or *tamba* followed by *bukāle*(6) or *ngulu*(3); *cimuna*.
 CONSCIENCE, *n.*, *mucima*, 2; *muoyo*, 2.
 CONSCIOUS, of *v.*, *mūnya*, *unva*, *ufua*.
 CONSECRATE, *vt.*, see SANCTIFY.
 CONSENT, *v.*, *itabuxa*.
 See PERMISSION.

CONSEQUENCE, *n.*, of no, **kakuena bualu(6)**; -a **cinana**; -a **hatuhu**.
 CONSEQUENTLY, *adv.*, see THEREFORE.
 CONSIDER, *v.*, **ela** or **elangana** followed by **lungenyi(4)** or **mexi(5)** or **mucima(2)** or **lukanyi(4)**.
 (reckon), **amba**.
 CONSISTENT, *adj. ph.*, -a **di(5)** **dimue**.
 CONSOLE, *vt.*, **samba**, **kālexa mucima(2)**, **bomba**.
 (when crying), **kosexa** or **huxa** with **muadi(2)**.
 CONSPICUOUS, *BE, vi.* (be seen), **mueka**, **mueneka**.
 CONSPIRACY, *n.*, **cifufu(7)** **cibi**.
 CONSPIRE, *v.*, **ela** **cifufu(7)** **cibi**.
 CONSTANTLY, *adv.*, see CEASELESSLY.
 CONSTIPATION, *n.*, **cinyenga, 7**.
 (be constipated), *v.*, **nyenga** with **munda** as subj., **di ne cinyenga**.
 CONSTRAIN, *vt.* (hinder), **humbixa**, **humbakūxa**, **kosexa**; *vi.*, **humba**.
 (cause to do), use Causative Form of verb.
 CONSTRUCT, *vt.* (build), **ibūka**, **asa** (see note in B.L.-Eng.).
 (make), **enza**, **osa**, **kixa**.
 CONSULT, *vt.*, for advice, **konka**, **ebexa**.
 medicine man, **tempa**, **tempexa**, **buka**, **nua ciala(7)**.
 together secretly, **ela** **cifufu(7)**.
 CONSULTATION, *n.*, secret, **cifufu, 7**.
 CONSUME, *vt.*, **oxa**.
 (be consumed by fire), **hla**.
 (be finished), **xika**, **hua**.
 (spend, eat up), **dia**.
 CONTAGIOUS, *BE, vi.*, **tampakana**, **ambulukila**, **sambulukila**.
 CONTAIN, *vi.*, **di ne**.
 CONTENT, *BE, vi.*, **sanka**, **mucima(2)** **udi** with **mutalale** or **muhole**.

CONTENT, *BE (continued)*.
 The last two words are p.p. of **talala** and **hola**.
 CONTENTION, *n.* (dispute), **luhāta, 4**.
 have a, **di ne** or **ela** or **elangana** with **mpāta** (pl.).
 CONTENTMENT, *n.*, **disanka, 5**.
 CONTIGUOUS, *BE, vi.*, **tuangana**, **kuatakana**.
 CONTINUALLY, *adv.*, see CEASELESSLY.
 CONTINUE, *v.* (reside), **ikāla**.
 (persevere), use neg. of **lekela** or **hanga**, or Pres. Habitual tense.
 CONTRACT, *n.* (a secret agreement), **cifufu, 7**.
 make a, *v.*, **hunga di(5)**.
 a written, **mukanda, 2**.
 (shorten), *vt.* **ihihixa**, **kehexa**.
 (as a bug when touched), *vi.* **fulama**.
 CONTROL, *vt.* (as mother a child), **bulukila**, **samina**, **bēla**, **nanga**.
 CONTROVERSY, *n.*, **luhāta, 4**.
 engage in a, *v.*, **di ne** or **ela** or **elangana** followed by **mpāta** (pl.).
 settle a, *v.*, **tuixa**.
 CONVALESCENCE, *vi.*, **sangāla**, **kūsa** **mubidi(2)**, **sanguluka**.
 CONVERGE, *vi.*, **sambakana**, **sangakana**, **sangila**.
 CONVERSATION, *n.*, **muaku, 2**.
 hold a, *v.*, **somba**.
 CONVERSE, *vi.*, **somba**.
 CONVERT, *vt.*, **kudimuna**, **andamuna**.
 (be converted in religious sense), **kudimuka** **muntu(1)** **wa Nzambi**.
n., **muntu wa Nzambi**.
 CONVICT, *vt.*, **hixa**.
 (be convicted), *vi.*, **hila**.
 CONVINCE, *vt.*, **itabuxixa**.
 CONVULSE, *vt.* (to have a fit), **haluka**, **fua** with **cisēke(7)** or **tungulungu** (pl. of 8).

CONVULSION, *n.*(fit), *cisôke*, 7; *tungulungu*, pl. of 8; *nkoyl*, 3. The latter word is used only of children.

COOK, *v.*, *lamba*, *ihika*.
(be half cooked), *tuya*.
(boil, stew), *tumpa*.
(dry by fire, as meat), *inyika*, *nanga*(*nana*).

(fry), *kanga*.

(roast in a pot, as corn, peanuts, etc.), *kanga*.

(roast in fire), *oxa*.

(with seasoning, such as salt, pepper, oil, etc.), *lunga*.

n., *kuku*(Eng.), *mulambi*(1), *muhihi*(1).

house, kitchen, *cikuku*(Eng.), 7.

COOL, see COLD.

COOLNESS, *n.*, see COLDNESS.

COPPER, *n.*, *clama*(7) *cikunse*.

Sometimes *clombo*(7) seems to be used for copper, but this latter word may mean either copper or iron made into crosses. Note that *clama* means either iron or copper, the distinction being made with the adjectives *fike* and *kunse*, respectively.

COPSE, *n.*, *cihuka*, 7.

COPULATE, *v.*, *luma*, *lumixa*, *temexa*, *lala ne*.

COPY, *n.*, *cidikixilu*, 7; *cimon-yinu*, 7; *ellexilu*, 7; *cidikixu*, 7; *luedl*, 4; *luelekexi*, 4; *luidi*, 4.

v., *idikixa*, *elekexa*.

CORD, *n.*, *muoxi*, 2; *muxinga*, 2.

CORK, *n.*(stopper of bottle), *cixibiku*, 7; *ciibuiku*, 7; *ciibukilu*, 7.

CORN, *n.*(maize), *dianva*, 5; *ditála*, 5. Generally used in pl. to express quantity. *Dianva* and *ditála* mean one ear of corn.

cob of, *cikumbuxi*, 7; *cikumbukumbu*, 7.

shuck of, *cihusu*, 7.

CORN (*continued*).

silk of, beard, *munyanvudi*, 2.

stalk of, *cikolakola*, 7; *lubalabala*, 4; *musengeleke*, 2.

tassel of, *luzôba*, 4.

CORNER, *n.*, of house, *ditumba*, 5.

CORNET, *n.*, *mpungi*, 3.

CORPSE, *n.*, *eltálu*, 7; *muxangi* (Buk.), 2.

CORPULENT, grow, *vi.*, *diunda*, *lunda*.

CORRECT, *adj.*, *impe*, *akane*, *lengele*, *o-umue*, *muomumue* (*adv.*)

v.(rebuke), *bôla*, *nanga*.

(scold), *samina*, *bulukila*.

CORRECTLY, *adv.*(truly), *bulilela*, *buinabuina*, *bualabuala*, *bulikixa*, *buxua*. These words are really adjectives with *bualu*(6) understood.

(rightly), *blimpe*, *blakane*.

CORRECTNESS, *n.*, see TRUTH.

CORRESPOND to, *vi.*, *fuana*, *fuangana*, *akana*, *akanangana*, *dieleka*, *di* with *bu* or *buina*. (write to each other), *fundilan-gana mikanda* (pl. of 2).

CORRODE, *v.*(rust), *kuata dimoma*(5).

CORROSION, *n.*(rust), *dimoma*, 5.

CORRUPT, *adj.*(bad), *bi*.

(be rotten), *vi.*, *bola*.

(make rotten), *vt.*, *bolexa*.

(make to go bad), *vt.*, *ona*, *nyanga*; *vi.*, *onoka*, *nyanguka*.

(spoil, as a child), *vt.*, *ibidixa bualu*(6) *bubi*.

CORRUPTION, *n.*(badness), *bubi*, 6.

COST, *n.*(price), *muxinga*, 2.

COSTIVE, BE, *v.*, *di ne cinyenga*(7), *nyenga munda*.

COSTIVENESS, *n.*, see CONSTIPATION.

COSTLY, *adj.*, -a *muxinga* (2) *mu-kâle*.

COTTON, *n.*, *buanda*, 6.

COUCH, *n.*, *bulalu*, 6.

COUGH, *n.*, *lukosolo*, 4.

v., *kosola*.

COULD, *v.*, see ABLE. Use the proper past tense.

COUNCIL, *n.*, *čilumbu*, 7.

(hold a council or court), *v.*, *lumbulula*, *xambula* (Buk.).

COUNCILOR, *n.* (attorney, one speaking for another at court), *muambididi*, 1; *muakuidi*, 1; *mulumbuluidi*, 1.

COUNSEL, *vt.*, *ambila*, *ha* with *lungenyi*(4) or *mexi*(5) or *lukanyi*(4).

(warn), *dimuxa*.

n., *lungenyi*, 4; *mexi*, pl. of 5; *lukanyi*, 4.

COUNT, *v.*, *bála*.

COUNTENANCE, *n.*, see FEATURES.

COUNTLESS, *adj.*, use neg. of *múnya* or *mona* or *ena* with *mua kubála*, *to count*.

COUNTRY, *n.* The country of a certain clan or tribe is generally expressed by giving the simple name of the people. We may also have the indefinite *misoko* (*towns*).

(down-country), *kumanda*. §423 (2) (b).

of the foreigner, *mputu*, 3. This word is a corruption of the name Portugal.

COUNTRYMAN, *n.*, *muena*, 1; *mu-kua*, 1; *muan'etu*, etc.; *muena kuetu*, etc.; *mukuetu*, etc. §§ 138, Rem. 5; 141, Rem. 1; 142; 87 (d), Rem. 2.

COUPLE, *n.* (all two), *bubidi*, 6.

COURAGE, *n.*, *dikima*, 5; *bukitu*, 6; *mucima*(2) *mukále*.

have, *v.*, *teka dikima* or *bukitu* or *mucima mukále*.

COURAGEOUS, *adj.*, see BRACE.

COURT, *n.*, of justice, *čilumbu*, 7.

(enclosure), use *mu* with *luhangu*(4) or *elangu*(7) or *lumbu*(4).

(talk palaver at court), *v.*, *lumbulula*, *xambula* (Buk.).

(yard, open space in village), *lu-bansa*, 4; *bula*, 6.

COURT (*continued*).

v. (woo), *endela*.

COURTEOUS, *adj.*, -a *kalolo*, 8.

COURTESY, *n.*, *kalolo*, 8.

COUSIN, *n.* Generally expressed by the indefinite *muan'etu*, etc. § 138, Rem. 5.

COVENANT, *n.*, see AGREEMENT.

COVER, *vt.*, *bulkila*.

a house, *linga*, *kuma*.

(be covered with, as clothes with dirt), *vi.*, *táhakana*.

n., *elbulkilu*, 7; *elbulku*, 7; *elxibiku*, 7.

COVET, *vph.*, use *muoyo*(2) or *mucima*(2) as subject of; *v* *samina* or *kumina*, *ela mucima*. Hence we say *nakuela cifulu elandi mucima*, *I coveted his hat*.

COVETOUS, *adj.*, -a *mucima*(2).

COW, *n.*, *ngombe*(3) *mukúxi*, *mukúxi'a ngombe*.

COWARD, *n.*, *muena*(1) *buowa*(6), *muena mucima*(2) *mutekete*.

COWARDICE, *n.*, *buowa*, 6; *mucima*(2) *mutekete*.

COWER, *v.* (as animal), *báxa*, *di ne mbáxibáxi* (pl. of 3 or 4).

COWRY, *n.*, *mubela*, 2; *luháxi* (Buk. and Bukuba), 4.

CRAB, *n.*, *nkala*, 3; *lukala*, 4.

CRACK, *n.*, *mutanta*, 2.

vt., *handa mutanta*(2); *vi.*, *handika mutanta*, *fua mutanta*.

(as nuts), *béla*, *bula*, *bosa*, *toto-bula*, *taya* (toya).

CRAFT, *n.* (occupation), *mudimu*, 2.

CRAFTINESS, *n.* (meanness), *lukinu*, 4.

(sharpness), *budimu*, 6.

CRAFTY, *adj.*, -a *budimu*(6), *dimuke* (p.p. of *dimuka*, *to be crafty*).

(mean), -a *lukinu*(4).

CRAM, *vt.* (together), *bambila*, *nyemenena*, *xindika*, *kamata*.

CRANE, *n.* (bird), *nyunyu*(3) *wa mudinga*(2).

CRAWFISH, *n.*, *cisasankala*, 7;
cisasa, 7.
 (shrimp), *luxixa*, 4; *luxoxa*, 4.
CRAWL, *vi.* (as caterpillar, lizard),
landala, *lundamana*.
 (as child), *kalaba*, *jeka*.
 (as snake), *enda ujongoloka*
 (from *v. jongoloka*).
CRAZINESS, *n.*, *buhale*, 6; *butom-*
boke, 6; *bubuluke*, 6.
CRAZY, *BE*, *vi.*, *buluka*, *hala*, *tom-*
boka.
adj., *buluke*, *hale*, *tomboke*.
 These are p.p. of the above
 verbs.
CREASE, *n.*, *mufudi*, 2.
CREATE, *vt.*, *fuka*.
CREDIT, *v.* (let one have something
 as a debt), *ha dibansa* (5).
 Hence we have *nakuha Kasongo*
dibansa dilynɪ dia cinunu *cia*
mibela, *I credited Kasongo*
for 1,000 cowries, lit.
I gave him my debt for 1,000
cowries.
CREDULITY, *n.*, *luitabuxu*, 4.
CREDULOUS, *adj.*, *-a luitabuxu* (4).
CREEK, *n.*, *musulu*, 2.
CREEP, *vi.* (as child), *kalaba*, *jeka*.
 (as vine), *lamba*.
stealthily, *bombelela*, *tobela*.
CREEPER, *n.* (generic), *muoxi*, 2.
 There are many species, but
 the most useful is the *lukodi* (4),
 which is extensively employed
 in making houses, fences, mats,
 nets, baskets, etc.
CREeping thing, *n.*, *ɕxi*, 7.
CREVICE, *n.*, *mutanta*, 2.
CRICKET, *n.*, *clmpul*, 7; *clnson-*
kela, 7.
 (edible), *muense*, 2; *muntuntu*,
 2.
CRIMSON, *adj.*, *kunze* (pp. of
kunza, *to be crimson*).
CRINGE, *vi.*, with fear, as animal,
bāxa, *di ne mbāxibāxi* (3).
CRIPPLED, *BE*, *vi.* (limp), *zobela*.
CROAK, *vi.* (as frog), *dila*.
CROCODILE, *n.*, *ngandu*, 3.

CROOK, *n.* (bend), *dintonya*, 5.
CROOKED, *BE*, *vi.*, *konyangala*,
tonyūma, *nyongoboka*, *hen-*
guluka, *kobama*.
CROP, *n.* (of bird), *dibodio*, 5.
CROSS, *n.* (like that on which Christ
 was crucified), *muel* (2) *mucia-*
makane.
 iron or copper made into, *ciom-*
bo, 7.
 (be fretful), *vi.*, *nyingabala*.
 (as one path or stick crossing an-
 other), *vi.*, *ciamakana*; *vt.*,
ciamakūxa.
 a stream, *vi.*, *sabuka*; *vt.*, *sa-*
bula.
CROSSING, *n.* (ford or ferry), *ci sabu*,
 7; *dilobo*, 5; *ci sabukilu*, 7.
CROUCH, *vi.*, *inūma*, *butama*,
batama.
CROW, *v.* (as cock), *sama*.
CROWD, *n.*, *ci sumbu*, 7; *disanga*,
 5; *bungi*, 6.
 together, *vi.*, *buelekana*; *vt.*,
buexakana, *buelakūxa*.
CROWN, *n.*, of head, *lubombo*, 4.
CRUCIFY, *vph.*, *xixa* *ha muel* (2)
muciamakane.
CRUEL, *adj.*, *-a lukinu* (4), *-a*
cinyangu (7).
 (be cruel toward one) *vt.*, *nyan-*
ga, *ona*.
CRUELTY, *n.*, *lukinu*, 4; *cinyangu*, 7.
CRUMB, *n.*, *ci sunsukilla*, 7; *luko-*
toto, 4; *kavuku*, 8.
CRUMBLE, *vt.*, *sunsula*.
CRUNCH, *vt.*, *beleketā*.
CRUSH, *vt.* (grind between stones),
hela.
 (by beating), *kuma*, *tuta*.
 (by rubbing), *vinga*, *sunsula*.
 in mortar, *tua*.
 (squeeze), *kama*.
 to powder, *botexa*.
CRUST, *n.*, *lukototo*, 4; *ci lūmu-*
lūmu, 7.
CRY, *v.*, *dila*.
 (console or stop from crying),
kosexa or *huixa* with *mua-*
di (2).

CRY (*continued*).

- (exclamation used in calling to fight), *v.*, *kobola*.
 (exclamation of surprise or joy by a number of people), *v.*, *bingila*, *ela bila* (pl. of 7).
for, *dila*, *jinga*.
n. (weeping), *muadi*, 2.
 (alarum), *cila*, 7.
 CRYING, *n.*, *muadi*, 2.
 CULPABLE, *BE*, *vi.*, *hila*.
 CULTIVATE, *v.*, *dima*, *ihila*.
 CUNNING, *adj.*, -a *budimu*(6), *dimuke* (p.p. of *dimuka*, to be cunning).
 CUNNINGNESS, *n.*, *budimu*, 6.
 CUP, *n.*, *luhanza*, 4.
 (to bleed), *vt.*, *sumika*.
 (small gourd for cupping), *n.*, *lusumu*, 4.
 CURE, *vt.* (heal), *ondaha* (used in reference to the person healing), *holexa*, *taluxa*, *umixa*. The last three words have reference to the medicine performing the cure.
 (be cured), *vi.*, *talala*, *hola*, *uma*.
 (to give a present of something to eat to a person wounded, the gift to be given by the person inflicting the wound), *lunga*.
 CURSE, *vt.* (doom), *ela mulau*(2).
 (offend), *henda*, *tuka*.
n., *cihendo*, 7.
 (doom), *mulau*, 2.
 CURVE, *vt.* (bend), *tonya*, *tonta*, *kobeka*, *konya*, *henguluxa*, *nyongoboxa*; *vi.*, *konyongala*, *tonyuma*, *nyongoboka*, *kobama*, *henguluka*.
n., *dintonya*, 5.
 CUSTOM, *n.*, *cibilu*, 7; *cilele*, 7; *cienzedi*, 7.
 CUT, *vt.*, *kosa*, *taha*, *kata*.
 (as vine for rubber), *taha*, *benda*.
 away, as trash in field, *sengula*.
 away, as large timber for field, *sola*.
 (carve), *songa*.
 (castrate), *tungula*, *hakula*.

CUT (*continued*).

- (chop), *kuota*.
 down, as grass or tree, *taha*, *xumbula*, *uhula*.
 finger nails, *bengula nsadi*.
 fire-wood, *handa*, *taha*, *kuota*.
 grass with hoe, *dima*, *ihila*.
 open, split, *handa*.
 (slice), *benga*.
 teeth, *mëna* with *dina*(5) as subj.
 up, as an animal killed, *seya*, *saya*.
 up by the roots, *jula*.
 up into small pieces, to hash, *sasa*.
 (wound), *taha mputa*(3).
n. (wound), *mputa*, 3.

D.

- DAILY, *adv.*, *ku dituku*(5) *ku dituku*, *ku dici*(5) *ku dici*.
 DAINTINESS, *n.*, *mankenda*, pl. of 5 or 6.
 DAINTY, *adj.*, -a *mankenda* (pl. of 5 or 6).
 DAMAGE, *vt.*, *ona*, *nyanga*.
 DAMN, *v.*, *ela mulau*(2).
 DAMNATION, *n.*, *mulau*, 2.
 DAMP, *adj.*, -a *citelele*(7), -a *ci-xima*(7).
be, *vi.*, *talala*, *hola*, *bombama*.
 (be wet), *vi.*, *bola*, *toha*.
 DAMPEN, *vt.*, *taluxa*, *holexa*, *tohexa*, *holexa*, *bombeka*.
 DAMPNESS, *n.*, *citelele*, 7; *ci-xima*, 7.
 DAMSEL, *n.*, see MAID.
 DANCE, *n.*, *maxa*, pl. of 5 or 6.
v., *xa*, *xa maxa*.
 DANGER, *n.*, *bualu*, 6; *muanda*, 2.
 DAN L^T, *vt.*, *lembelela*.
 DARING, *BE*, see BRAVE.
 DARK, *adj.* (color), *fika* (p.p. from *fika*, to be dark).
 (as in closed room, or darkness or night), *midima*, pl. of 2; *mufita*, 2.

DARK (*continued*).(become dark), see **BECOME**.(make dark, darken), *vt.*, **fikixa**.**DARKEN**, *vt.*, **fikixa**.**DARKNESS**, *n.* (as night), **midima**,
pl. of 2; **muŋta**, 2.(color), **buŋike**, 6.**DASH**, *n.* (West Coast English for gift, or the extra amount which must always be given in trade), **matabixa** (pl. of 5 or 6), **n e-kididi**(3), **ntentekedi**(3).give a, *v.*, **sekidilla**, **tentekela**.**DATE**, *n.* This idea must generally be expressed by reference to the moon (**ngondo** or **muen-xi**), or to one of the seasons (**muxihu**, **mayowa**, **nvula**).**DAUB**, *v.*, **mēta**, **bua**.(be daubed over with, as clothes with mud), **tāhakana**.**DAUGHTER**, *n.*, **muana**(1) **mukū-xi**(1).(one's own daughter), **muana mulela**.**DAWN**, *n.*, **haciacia** (adv.). § 423,
(2) (b).(cockcrow), **hadi hasama nsolo**.little after, **dinda**, 5; **lunkelu**, 4.
v., **butuku**(6) or **bufuku**(6) with the *v.* **cia**.**DAY**, *n.*, **dituku**, 5; **difuku**, 5;
diei (pl. **mei**), 5.(all day long), **dinda**(5) to **ne dilolo**(5).(day after to-morrow), *adv.*, **malhi**.(day by day), **ku dituku ku di-tuk**, **ku lei ku diei**.(daytime), **munya**, 2.For days of the week, see **WEEK**.**DAYBREAK**, *n.*, **haciacia**. § 423
(2) (b).**DAYLIGHT**, *n.*, **munya**, 2.**DAYTIME**, *n.*, **munya**, 2.**DAZZLE**, *vph.*, **tuila mu mesu**.**DEAD**, *adj.*, **fue** (p.p. of **fua**, to die).**DEAF**, *adj.*, **-a mahaha** (pl. of 5).If one ear only is deaf use the sing., **di.aha**.person, **muena**(1) **mahaha**.**DEAFNESS**, *n.* If person is deaf in one ear use **dihaha**(5), if in both ears use the pl. **mahaha**.**DEAL**, *v.*, in, trade, **enda muxinga**(2) **ne**; as, **utu wenda muxinga ne ndundu**, *he deals in rubber*.(large amount), **-a bungl**(6), **ngl**, **ngla-ngl**.**DEAR**, *adj.* (costly), **-a muxinga**(2) **mukāle**.make, *vt.*, **bandixa muxi ga**.**DEARTH**, *n.*, **bunyabunya**, 6; **bu-bāle**, 6; **bukise**, 6.**DEATH**, *n.*, **lufu**, 4.put, to **xīha**.(to be very near death, about to die), *v.*, use **lufu** as subject of *v.* **tonda** with the person as obj.**DEBASE** *vt.*, **kehexa**.**DEBATE**, *n.* (dispute), **luhāta**, 4.*v.*, **ela** or **elagana** or **di ne** with **luhāta**. Pl. **mpāta** is generally used.**DEBRIS**, *n.*, see **TRASH**.**DEBT**, *n.*, **dibanza**, 5.ask for the payment of, *v.*, **nana**.
be in. The debtor is said to possess or get (**di ne** or **angata**) the debt of the creditor—just opposite of the English; as, **ndi ne dibanza dia Kasongo dia cinunu cia mibela**, *I am in debt to Kasongo for 1,000 cowries*.Sometimes the verb **kuata** is used with **dibanza** as subj. and the person who is in debt as the obj.incur a, *v.*, **ensa dibanza**.**DECAY**, *vi.*, **bola**.**DECEIT**, *n.*, **ludimi**, 4.**DECEIVE**, *v.*, **xima**, **dinga**, **dimba**.**DECEMBER**, *n.*, **Disemba** (Eng.).

DECIDE, *v.* (judge), *lumbuŭla*.
after consultation, *di(5) diakua-*
kanangana d.mue, hungu-
luxa or akũxa with di(5).
on, sungula.
(resolve), *amba.*
(settle a dispute), *tulxa; kosa or*
kala with nsambu (pl. of 3
or 4).

DECLARE, *v.*, *amba.*

DECLINE, *vt.* (refuse to give), *imina.*
(as price), *vi.*, *teketa.*
(refuse), *hidia, benga.*

DECOMPOSE, *v.*, *hola.*

DECORATE, *vt.*, *lengexa.*

DECORATION, *n.* (ornament), *ci-*
lenga, 7.

DECOROUS, *adj.*, *-a kalolo(8).*

DECORUM, *n.*, *kalolo, 8.*

DECREASE, *vt.* (as price), *huekexa*
or tekexa with muxinga(2).
(as swelling), *vi.*, *fuba, huhala.*
(as wages), *vt.*, *huekexa difu-*
tu(5).
(as water abating), *uma, kama.*
(in quantity or size), *vi.*, *keha,*
nyana; vt., *kehexa, nyan-*
yixa.

DECREE, *n.*, *di, 5; mukenji, 2.*
v., *amba followed by di(5) or*
mukenji.

DEED, *n.* (affair), *bualu, 6; muan-*
da, 2.

DEEP, *adj.*, *le.*

DEEPEN, *vt.*, *lehexa.*

DEEPNESS, *n.*, *bule, 6.*

DEFAME, *vt.*, *songuela, banda.*

DEFEAT, *vt.*, *hita or tamba fol-*
lowed by bukale(6) or ngu-
lu(3), cimuna.

DEFEND, *vt.*, *sungidila, sungila,*
handixa.

DEFENDER, *n.*, *musungidi, 1.*

DEFERENCE, *n.*, *kalolo, 8.*

DEFERENTIAL, *adj.*, *-a kalolo, 8.*

DEFICIENT, *BE*, *vi.* (be not enough),
xala. ena ne.

DEFILE, *vt.* (blacken), *fikixa.*
(make to go bad), *ona, nyanga.*

DEFINE, *v.*, *amba.* Sometimes
bualu bua follows *amba.*

DEFORMED, *adj.*, in back, hump-
backed, *kobame* (p.p. of *ko-*
bama), *ditonte* (p.p. of *di-*
tonta), *-a dikoko(5).*
in legs, *-a kanekke(8), -a nje-*
ku(3), -a cibombo(7).

DEFORMITY, *n.*, in back, *dikoko, 5.*
in legs, *kanekke, 8; njeku, 3.*

DEFRAUD, *vt.*, *iba.*

DEGRADE, *vt.*, *kehexa.*
(discharge), *fũla.*

DELAY, *vt.*, *humbixa, lekexa.*
(remain behind), *xala, humba.*
(stop), *vi.*, *lekela.*

DELIBERATE, *v.*, *ela or elangana*
followed by *mexi(5) or lun-*
genyi(4) or muchima(2).
(hold conference), *ela with ci-*
fufu(7) or cifu(7).

DELIBERATION, *n.*, *cifufu, 7; cifu,*
7.

DELICATE, *adj.* (not strong), *ena ne*
followed by *bukale(6) or*
ngulu(3).

DELIGHT, *vt.*, *sankixa; vi.*, *sanka.*

DELIRIOUS, *BE*, *v.* (talk in delirium),
akula biakulakula (pl. of 7).
§ 356 (g).

DELIVER, *v.* (act as midwife), *le-*
lexa.
a child, *lela.*
from slavery, redeem, *hikula.*
message, *ambila, amba with*
di(5) or mukenji(2).
(save), *sungila, sungidila, han-*
dixa.

DELIVERANCE, *n.*, *luhandu, 4.*

DELIVERER, *n.*, *musungidi, 1.*

DEMAND, *v.* (ask for), *lomba.*
(to question), *ebexa, konka.*

DEMENTED, *adj.*, *buluke, tom-*
boke, hale. These are p.p. of
buluka, tomboka and *hala,*
respectively, meaning *to be*
demented.

DEMENTIA, *n.*, *buhale, 6; butom-*
boke, 6; bubuluke, 6.

- DEMOLISH, *vt.*, sasula, cibula, handakanya, tangadixa, tangalûxa, xîha.
a village, nyanga, ona, haula.
- DEMON, *n.* (Biblical sense), mulâ-mâci(1) wa Satana.
(devil), Satana, 1.
(spirit, ghost), mukixi, 2; muxangi, 2.
(witch), muena(1) muhongo(2), muena buloxi(6), muena muloxi(2).
- DEN, *n.*, bulna, 6. Pl. is mena.
- DENOUNCE, *vt.*, diula, nyoka.
- DENSE, BE, *v.* (as forest), xitakana.
- DENY, *v.*, hidia, bengâ.
a charge, villa.
(refuse to give), imina.
(renounce), hidia, nyoka, bengâ, diula.
- DEPART, *v.*, ya, umuka, bika.
- DEPOSE, *vt.*, umuxa, fûla.
- DEPRESS, *vt.* (lower), huekexa.
(be depressed with sorrow), bungama, nyingala mucima(2).
- DEPTH, *n.*, bule, 6.
- DERANGE, *vt.* (disarrange), tangadixa, buandakanya, buandakûxa, tangalûxa, tuhakûxa, tuhakanya, muanga, muangalûxa, buexakana, sangakûxa, sangakanya; *vi.* (be disarranged), buandakana, tangadika, tangalûka, tuhakana, muangalûka, buelakana, sangakana.
- DERANGED, *adj.* (mentally), buluke, tomboke, hale. These words are p.p. of buluka, tomboka and hala, respectively, meaning to be deranged.
- DERIDE, *vt.*, sêka.
- DERISION, *n.*, kasêku, 8.
- DESCEND, *vi.* (as sun in the heavens) uhuka.
(come down from tree), etc. tuluka, îka.
(fall), hona, kuluka, mâta.
(go down-stream), hueka.
- DESCENDANT, *n.*, muana, 1. See GENERATION.
- DESCENT, *n.*, line of, generation, ellongo, 7.
place of, chihuekelu, 7.
- DESCRIBE, *vt.*, amba. Sometimes bualu bua follows amba.
- DESECRATE, *vt.*, ona, nyanga.
- DESERT, *vt.*, xia, lekela.
(move to another place, scatter), muangala.
(uninhabited place), *nph.*, mu muaba(2) kamuena bantu.
- DESERTED village, *n.*, dikolo, 5; cikulu, 7.
- DESERVE, *vi.* (be right or best to do), bualu(6) bulimpe or bimpe(adv.) followed by infin.; as, bualu bulimpe kumukuma, *it is right to whip him, i.e., he deserves a whipping.*
(be fit or proper), fuana.
- DESIRE, *v.*, sua, nanga, inyixa.
n., changeable, cisuasua, 7. § 356 (g).
- DESIST, *v.*, lekela.
- DESOLATE, *vt.*, haula.
- DESPISE, *vt.*, use the ph. di ne lukuna(4); neg. of sua, nanga and inyixa.
See LOATHE.
- DESPITE, *n.*, lukuna, 4.
- DESPOIL, *vt.*, haula.
- DESPOND, *vi.*, bungama, nyingala mucima(2).
- DESPONDENT, BE, *vi.*, see DESPOND.
- DESPOT, *n.*, muena(1) cinyangu(7).
- DESPOTIC, *adj.*, -a cinyangu(7).
- DESTINATION, *n.* (end), cixikidilu, 7.
- DESTINE, *vt.* (choose), sungula.
- DESTITUTE, *adj.* (poor), hele, landa.
(be destitute of), use neg. ena ne.
- DESTITUTION, *n.* (poverty), buhele, 6; bulanda, 6.
- DESTROY, *vt.*, xîha, cibula.
house, sasula.
(pillage), haula.
village, nyanga, ona.

DIRECTION, *n.*(command), *di*, 5; *mukenji*, 2.

towards, *prep.*, *ku*.

DIRECTLY, *adv.*(soon), *katataka*, *diodiono*, *mpindeu*.

sub. conj.(as soon as), *ha* used as prefix to verb in sub. clause. § 458 (a).

DIRT, *n.*(earth), *malobo*, pl. of 6. (excrement), *tufi*, pl. of 8. See note under B.L.-Eng.

(loose sand), *difukenya*, 5; *nsenga*, pl. of *lusenga*(4); *nsele*, pl. of *lusele*(4).

on the body, *manyanu*, pl. of 5 or 6; *mbindu*, pl. of 3 or 4.

(trash), *cilu*, 7; *cisonso*, 7. The pl. of these words generally used.

DIRTINESS, *n.*, *bufike*, 6; *bubi*, 6. (untidiness), *bukoya*, 6.

DIRTY, *adj.*(as clothes), *fike*, *bi*.

(in person), *-a manyanu*(pl. of 5 or 6), *-a mbindu*(pl. of 3 or 4).

(untidy), *-a bukoya*(6).

DISAGREE, *v.*(have dispute), *di ne* or *ela* or *elangana* with *mpāta*(pl. of *luhāta*).

DISAGREEMENT, *n.*, *luhāta*, 4.

settle a, *vt.*, *tuika*, *kosa nsambu*.

DISAPPEAR, *vi.*, *jimina*.

DISAPPOINTED, *BE*, *v.*, in doing, *humbika*, *humba*.

DISAPPROVAL, *n.*, *mukandu*, 2; *buhidia*, 6; *cibenga*, 7.

DISAPPROVE, *vt.*, *hidia*, *benga*, *kanda*.

(with a click of the throat), *sodia*.

DISARRANGE, *vt.*, *tangadika*, *tuhakūka*, *tuhakanya*, *tangalūka*, *buelakūka*, *bueyakana*, *sangakūka*, *sangakanya*, *muanga*, *muangalūka*; *vi.*(be disarranged), *tangadika*, *tangalūka*, *buelakana*, *sangakana*, *tuhakana*, *muangalūka*.

DISASTER, *nph.*, *bualu*(6) *bubi* (or *bukāle*).

DISCARD, *vt.*, *hidia*, *benga*.

DISCHARGE, *vt.*, employee, *umuxa*, *fūla*.

(unload), *hātula*, *umuxa*.

a, perhaps venereal, *n.*, *misele*, pl. of 2.

DISCIPLE, *n.*, *muloho*, 2; *mutan-gadiki*, 1; *muyidi*, 1.

DISCIPLINE, *vt.*(punish), *kuma*, *tuta*, *nyanga*, *kengexa*, *ona*. (rebuke), *bēla*, *samina*, *bulukila*, *nanga*.

(teach), *ambila*, *longexa*(Buk. or Lower Congo), *iyixa*, *mūnyixa*, *lubukixa*(Buk.).

DISCLOSE, *vt.*(unhide), *sokolola*, *sokola*.

DISCONCERTED, *BE*, *vi.*, *tuhakana*, *buandakana*.

DISCONTENTED, *BE*, *vi.*(grumble), *tontolola*.

DISCONTINUE, *v.*, *lekela*.

DISCORDANT, *BE*, *v.*(as musical instrument out of tune), *sūkuka*.

DISCOURAGE, *vt.*, *nemexa* or *hangixa* with *mucima*(2); *vi.*(be discouraged), *mucima* as subj. of *v. nema*.

DISCOURSE, *n.* Perhaps the most satisfactory word is the infin. *kuamba* used as a noun. *Bualu*(6) and *muanda*(2) and *di*(5) may be used, according to sense.

DISCOVER, *vph.*, *dianjila kumona*. (detect), become conscious of, *ufua*, *unva*.

DISCRETION, *n.*, *lungenyi*, 4; *mexi*, pl. of 5 or 6; *lukanyi*(Buk.), (4).

DISCUSSION, *n.*(dispute), *luhāta*, 4. have a, *v.*, *ela* or *elangana* or *di ne* with *luhāta*(4). The pl. of *luhāta* is generally used.

DISEASE, *n.*, *dibedi*, 5; *disama*, 5; *bubedi*, 6.

DISENCHANT, *vt.*, *hongola*(?).

DISENTANGLE, *vt.*, *sulula*, *kutulula*, *jingulula*, *vungulula*.
 DISGRACE, *vt.*, *kuacixa* or *ufulxa* with *bundu*(6), *kehexa*.
n., *bundu*, 6; *bunvu*, 6.
 DISGUST, *n.*(hatred), *lukuna*, 4.
 DISGUSTED, *BE*, *vi.*, with food, to loathe, *tonda*, *tua*.
 DISH, *n.*, *dilonga*, 5. This word is perhaps from Lower Congo.
 DISHEARTEN, *vt.*, *nemexa* or *hangixa* with *mucima*(2); *vi.*(be disheartened), *mucima* as subj. of *nema*.
 DISHONEST, *adj.*, -a *mucima*(2).
 be, *v.*, *iba*, *di ne* followed by *bulvi*(6) or *bulbi*(6) or *bi-ansa*(pl. of 7) *bile*.
 person, *n.*, *mulvi*, 1; *mulbi*, 1.
 DISHONESTY, *n.*, *bulvi*, 6; *bulbi*, 6.
 DISHONOR, *vt.*, *kehexa*; also neg. of *tumbixa* or *nemeka*.
 DISLIKE, *vt.*, see *DESPISE*.
 DISLOCATED, *BE*, *vi.*, *luhuka*, *hātuka*.
 DISMAY, *vt.*, *cinyixa*; *vi.*(be dismayed), *cina*.
 DISMISS, *vt.*, from employ, *fūla*, *umuxa*.
 DISOBEDIENCE, *n.*, *cibengu*, 7; *buhidia*, 6; *cicu*, 7.
 (stubbornness), *cixiku*, 7.
 DISOBEDIENT, *adj.*, -a *cibengu*(7), -a *cicu*(7), -a *buhidia*(6).
 be, *v.*, use neg. of *tumbixa* or *nemeka* or *tumikila* or *unva* or *itabuxa mu di* or *enza mu* followed by proper tense and person of *amba*.
 (stubborn), -a *cixiku*(7).
 DISOBEX, *v.*, *hidia* or *benga* followed by *di*(5); neg. of *unva* or *nemeka* or *tumbixa* or *tumikila* or *itabuxa mu di* or *enza mu* followed by proper form of *amba*.
 (dishonor), *kehexa*.
 DISORDER, *n.*, to put in or be in, see *DERANGE*.

DISOWN, *vt.*, *nyoka*, *diula*.
 (refuse), *hidia*, *benga*.
 DISPERSE, *vt.*, *tangadixa*, *tangalūxa*, *muanga*, *muangalūxa*; *vi.*, *tangadika*, *muangalūka*, *tangalūka*.
 DISPLEASE, *vt.*, *kuacixa* or *ufulxa* with *cixi*(7), *fikixa munda*.
 DISPOSITION, *n.*(heart), *mucima*, 2.
 DISPUTATION, *n.*, *luhāta*, 4.
 DISPUTE, *v.*, *di ne* or *ela* or *elan-gana* with *mpāta*(pl. of *luhāta*).
 settle a, *tulxa*, *kosa nsambu*(3) *n.*, *luhāta*, 4.
 DISREPUTABLE, *adj.*, *bi*.
 DISRESPECT, *n.*, *dikamakama*, 5; *cikama*, 7; *dintanta*, 5.
 DISRESPECTFUL, *adj.*, -a *dikamakama*(5), -a *cikama*(7), -a *dintanta*(5).
 be to, *vt.*, *kehexa*; also neg. of *tumbixa* or *nemeka*.
 DISSATISFIED, *BE*, *vi.*(grumble), *tontolola*.
 DISSECT, *vt.*(cut up an animal killed), *seya*, *saya*.
 DISSENT, *v.*(refuse), *hidia*, *benga*.
n., *nod*, *v.*, *kuha mutu*(2).
 DISSIMILAR, *BE*, *vi.*, use neg. of *fuanangana* or *kelemena*; also neg. with *muomumue* or *o-umue* or *muan'abo ne*.
 DISSIPATION, *n.*(drunkenness), *bubuluke*(6) or *buhale*(6) or *butomboke*(6) followed by *maluvu*(pl. of 5).
 DISSOLVE, *vt.*, *fiŋaluka*, *enguluka*.
 DISSUADE, *vt.*(interrupt), *humbixa*, *kosexa*.
 DISTANCE, *n.*, long, *bule*, 6.
 short, *bulhi*, 6.
 (long or short), *ntanta*, 3.
 DISTANT, *adj.*, see *REMOTE*.
 DISTASTEFUL, *BE*, *vi.*(as unseasoned food), *talala*, *hola*.
 DISTEND, *vt.*, *tuntumuxa*, *tantamixa*, *uxa*; *vi.*, *tantamika*, *tuntumuka*, *ula*.

DISTINCTLY, *adv.*, **bimpe, blakane**.
DISTINGUISHED, *adj.*, see **FAMOUS**.
DISTORT, *v.* (as face), **kama ku mesu** (pl. of 5).

DISTRESS, *n.* (mental), **kanyingan-yinga**, 8.

DISTRIBUTE, *vt.*, **abanya**.
 among each other, **abanyangana**.
 to, **abanyina**.

DISTRICT, *n.*, see **COUNTRY**.

DISTRUST, *v.*, use neg. of **tekemena**.

DISTURB, *vt.* (interrupt one in doing), **humblixa**.

(make trouble), **teka** followed by **diyoyo**(5) or **mutäyo**(2).

DISTURBANCE, *n.* (trouble), **diyoyo**, 5; **mutäyo**, 2.

DITCH, *n.*, **mutubu**, 2; **nkoka**, 3; **muexl**, 2.

DIVE, *vi.*, **dina**.

DIVERGE, *vi.*, **abuluka, handuluka, tähuluka**.

DIVERS, *adj.* (many), **-a bungl**(6), **ngl, ngila-ngl**.

(be different), *vi.*, use neg. of **fuana** or **fuangana** or **dieleka**; also neg. *v.* with **muomumue** or **o-umue**.

DIVERSE, **BE**, *vi.*, see **DIFFER**.

DIVIDE, *vt.*, among, **abanya, abanyina, abuluxa**.

among each other, **abanyangana**.
 into parts, assort, **tähulula, sungulula**.

(separate), *vt.*, **handulula, abuluxa**; *vi.*, **handuluka, abuluka**.

(dividing line between two fields), **mukalu**, 2.

DIVINATION, *n.* (the fetish with which it is done), **lubuku**, 4.

DIVINE, *v.*, **buka, tempa, tempexa, nua ciala**(7), depending on the form of enchantment or divination employed.

adj. (of God), **-a Nzambi**.

DIVINER, *n.*, **muena**(1) **lubuku**(4), **mutempexl**(1), **mpüka**(1) **manga** (pl. of 6), **muhükl**(1)

DIVINER (*continued*).

wa manga, muena(1) **ciala**(7).

DIVISION, *n.*, of anything cut off, **cltuha**, 7.

of anything split, **clhësu**, 7.
 (partition in house), **cididi**, 7.
 (side), **lusëke**, 4.

DIVORCE, *vt.*, **xüha dibüka**(5).
 (be divorced), *vi.*, **dibüka** as subj. of *v. fua*.

DIVULGE, *v.*, a secret, **sokolola, sokola**.

DIZZINESS, *n.*, **kantetu**, 8; **kanyungungungu**, 8; **dinyungu**, 5; **lunyungu**, 4.

DIZZY, **BE**, *v.*, **di ne** followed by **kantetu**(8) or **kanyungungungu**(8) or **dinyungu**(5) or **lunyungu**(4).

DO, *vt.*, **enza, osa, kixa**.
 (be done, completed, no more), *vi.*, **xüka, müna, hua**.
 (complete), *vt.*, **xikixa, münyüxa, hüüxa**.

in advance, **dianjila**.

The above verbs meaning *do* are never used in the sense of the English auxiliary *do*.

DOCILE, **BE**, *vi.*, **tumika, tumikila, di ne kalolo**(8).

DOCILITY, *n.*, **kalolo**, 8.

DOCTOR, *n.*, **muhükl**(1) **wamanga, mpüka**(1) **manga**.

(diviner), **muena**(1) **lubuku**(4), **mutempexl**(1), **muena ciala**(7), **muena buanga**(6).

(witch doctor), **muena clhaha**(7)

DOCTRINE, *n.*, **bualu**, 6; **muanda**, 2.

DODGE, *v.*, **ehela**.

DOG, *n.*, **mbua**, 3.

DOMESTIC, *adj.*, animal, **-a ku bula**(6), **-a ku lubanza**(4).

DOMINION, *n.*, see **COUNTRY**.

(kingship), **bukelenge**, 6; **bunfumu**, 6.

DONKEY, *n.*, **kabälu**, 8.

DOOM, *vt.*, **ela mulau**(2).
n., **mulau**, 2.

DOOR, *n.*, *elbi*, 7.

-post, *cilua*, 7; *cixiki*, 7. These words may also mean the posts in the wall.

(space just in front of door), *ku mbelu*(3), *ha mbelu*.

-way, *muxuku*(2) *wa mbelu*, *mbelu*(3), *cibuedelu*(7).

DOORWAY, *n.*, see under DOOR.

DOR, *n.*, *ditoba*, 5; *dibaxi*, 5.

DOUBLE, *vt.* (fold back), *cibulula*.

(all two, two and two), *n.*, *bubidi*, 6.

DOUBLE-MINDED, *BE*, *vi.*, *di ne micima ibidi*.

DOUBT, *v.*, use some neg. form with *bulilela*(6) or *buxua*(6) or *bualabuala*(6) or *bulnabuina*(6) or *bulkuxa*(6).

DOUBTFUL, *adj.*, see DOUBT.

DOVE, *n.*, *nkudimba*, 3.

DOWN, *adv.*, use the proper locative with the inseparable -*manda* or -*xi*. § 423 (2) (b).

at, *kunxi kua*.

in, *munxi mua*.

on, *hanxi ha*.

-stream or -hill or -country, *ku-manda*.

Often the idea is expressed in the verb.

DOWNWARD, see DOWN.

DOWRY, *n.* (sum paid by groom to parents of bride), *luselu*, 4; *bintu bla buku*(6).

to pay the, *vt.*, *sela*, *fila*.

DOZE, *v.*, *bunga tulu*(pl. of 8).

DRAG, *vt.*, *hulumuna*, *koka*, *huta*.

DRAW, *vt.*, *hulu nuna*, *koka*, *huta*.

breath, *eyela*, *huta*, *koka*.

near to, *vi.*, see APPROACH.

out, *vt.*, *tula*, *hulula*.

out, stretch, *koka*, *huta*.

picture, *idikixa* or *elekexa* followed by the infin. *kufunda*, to write; as, *wakuidikixa kufunda muntu*, he drew a picture of a person.

up, as bug when touched or as clothes when washed, *fulama*.

DRAW (*continued*).

water, from spring or stream, *sunu*.

water, urinate, *sukula*.

DREAD, *n.*, *buowa*, 6.

v., *cina*.

DREAM, *v.*, *lāta* with *mutu*(2) or *ellāta*(7) or *dilu*(5).

n., *mutu*, 2; *ellāta*, 7; *dilu*, 5.

DREGS, *n.*, *binyindanyinda*, *bixi-kixiki*. These are pl. of 7.

DRESS, *vi.*, *luata*, *vuala*; *vt.*, *vua-dika*, *luacika*, *luacixa*.

(be dressed up, adorned), *luata* or *vuala* with *blenga*(pl. of 7).

n., *elkowela*, 7; *kazaku*, 8; *elnkutu*, 7.

DRINK, *v.*, *nua*.

give to, *vt.*, *nulxa*.

DRIP, *vi.*, *māta*

DRIVE, *vt.*, away, *ihāta*.

a bargian, *tua muxinga*(2).

in, *buexa*.

in, as a nail, *kumina*, *hohela*.

out, *hātula*, *umuxa*, *luhula*, *ihāta*, *tambula*(Buk.).

DRIVER ANT, *n.*, *luhumbe*, 4.

DROP, *n.*, *dimpompo*, 5; *dimāta*, 5. *v.*(drip), *māta*.

(fall), *hona*, *kuluka*.

DROPSY, *n.*, of the feet, *buzevu*, 6.

This word seems to come from *nzevu*, *elephant*.

DROUGHT, *n.*, *lumu*(from *uma*, to be dry), 4; *munanga*(from *nanga*, to be dry), 2.

(dry season), *muxihu*, 2.

DROVE, *n.*, *cisumbu*, 7.

DROWN, *vph.*, *fua mu mi*.

DROWSY, *BE*, *v.*, *bunga tulu*(pl. of 8).

DRUM, *n.*(made with hide), *ngoma*, 3.

(hollowed piece of wood), *clondo*, 7; *lunkunvu*, 4; *lumembo*, 4.

beat a, *vt.*, *imba*, *omba*.

of ear, *nyongo'a dlu*(5).

DRUNK, BE, *v.*, *kola* or *kuacika* or *tomboka* or *buluka* or *hola* followed by *maluvu*; or *maluvu* as subj. of *v. kuata* with the person as obj.

make, *vt.*, *hadixa* with *maluvu* as subj.; the *v. xilha* is also used in the same way.

DRUNKENNESS, *n.*, *bubuluke*(6) or *buhale*(6) or *butombok*:(6) followed by *maluvu*.

DRY, *vt.*, *umixa*, *inyika*, *nanga* (*nana*), *kamixa*; *vi.*(be dry), *uma*, *kama*.

season, *n.*, *muxihu*, 2.

(shrivel up, wither), *vi.*, *fuba*; *vt.*, *fubixa*.

(wipe), *kuhula*.

DRYNESS, *n.*(drought), *lumu*(from *uma*, to be dry), 4; *munanga* (from *nanga*, to dry), 2.

(thirst), *mlota*, pl. of 2. The common Lulua form is *nyota*. § 43, Rem.

DUCK, *n.*, *mpatu*, 3. From Portuguese.

DUE, *n.*(wage), *difutu*, 5.

DULL, BE, *v.*(as knife), *fua menu* (pl. of *dinu*), *tuhāla*, *cihāla*. (as point), *ena ne lusongo*(4) *lutue*.

(stupid), *hote*(p.p. of *hota*, to be dull), *xibāle*(p.p. of *xibāla*, to be dull).

make, *vt.*, *xilha menu*, *tuhūxa*, *cihūxa*.

DUMB person, *n.*, *kamama*, 8.

DUN, *vt.*, *nana*.

DUNCE, *n.*, *muhote*, 1; *muxibāle*, 1.

DUNG, *n.*, *tūfi*, pl. of 8. See under B.L.-Eng.

DUNGHILL, *n.*, *dlala*, 5.

DUST, *n.*, *luhuxi*, 4.

v., *kuhula*, *tutula*.

DUTIFUL, BE, *vi.*, *tumikila*.

DUTY, *n.*(tax), *mulambu*, 2.

pav. *vt.*, *lambula*.

(obligation). Thus far it has been impossible to find any

DUTY (*continued*).

word expressing the idea of obligation or duty. *It is right* or *it is best to do* may be expressed by *bualu bulmpe* or *bimpe* followed by infin.; as, *bualu bulmpe kuya*, *it is right to go*, i.e., *it is a duty to go*.

DWARF, *n.*, *muntu*(1) *muxunguke*, *muntu wa cituha*(7), *cihindi*(7), *njeku*(3), *kaneke*(8).

to be a, *vi.*, *xunguka*.

(a small people said to live in the forests), *kayēke*, 8. See note under PYGMY.

DWARFISH, *adj.*, -a *njeku*(3), -a *cihindi*(7), -a *cihua*(7), *xunguke*(p.p. of *xunguka*, to be dwarfish).

DWELL, *vi.*, see LIVE.

E.

EACH, *adj.*, *onso*.

(distribution), see § 94 and Rem. other, reciprocal, use Reciprocal Form of *v.* § 340.

one, totality, *n.*, *buonso*(6) with poss. pro. § 182, Rem.

EAR, *n.*, *dicu*, 5; *ditu*, 5.

drum of, *nyongo'a dicu*.

of maize, *dianva*, 5; *ditāla*, 5.

EARLY, *adv.*, in the morning, *dinda*(5), *lunkelu*(4), *haciacia* (*adv.*).

EARN, *vph.*, *angata difutu*(5).

EARNEST, *n.*(token), *elmonyinu*, 7.

EARNESTLY, *adv.*(well), *bimpe*.

(strongly), *biakāle*.

EARNINGS, *n.*, *difutu*, 5.

EARRING, *n.*, *kakanu*(8) *ka ku dicu*(5).

EARTH, *n.*(world), *bulobo*, 6. The pl. *malobo* is generally used to mean loose earth or dirt.

for making pots, *dibumba*, 5; *dlima*(pl. *mema*), 5.

white, used for whitewashing, *luhembra*, 4.

EARTHQUAKE, *n.*, use *bulobo*(6) as subj. of *taka* or *cika*. These verbs mean *to quake*.
EARTHWORM, *n.*, *munyanya*, 2.
EASE, *BE AT*, *vi.*(to rest), *ikixa*, *xikama*, *eya*.
v., pain, *taluxa*, *holaxa*.
EASILY, *adv.*, *bitekete*.
EAST, *nph.*, *kutu kualuhuka* or *kutu kuahātuka* followed by *diba*(5), *the sun*. For convenience is also suggested *isita*(Eng.), 3.
EASY, *adj.*(not hard), *tekete*(p.p. of *teketa*, *to be easy*).
EAT, *v.*, *dia*.
give to, *vt.*, *dixa*.
EAVESDROP, *v.*(to spy), *tentekela*.
EAVESDROPPER, *n.*(spy), *mutentekedi*, 1; *muena*(1) *lusoko*(4).
EAVESDROPPING, *n.*, *lusoko*, 4.
ECHO, *vph.*, use *di*(5) as subj. of *idikixa* or *elekexa*.
EDGE, *n.*, of field, water, etc., *muelelu*(2); *musala*(2); *bucika*(6); and the locative words *kukala*, *kusula*, *kusala*, *kunfudilu*. § 423 (2) (b).
 (bend edge of knife), *vt.*, *bendamixa*; *vi.*, *bendama*.
 (bordering on cloth), *luhola*, 4.
 of knife, *ku menu*(pl. of *dinu*).
 (put an edge on), *nuona*.
 to have an, be sharp, *tua*.
EDIBLE, *adj.*, *-a kudia*.
EDIFICE, *n.*, *nsubu*, 3.
EDUCATE, *vt.*, *iyixa*, *mūnyixa*, *ambila*, *lubukixa*(Buk.), *lon-gexa*(Buk. or Lower Congo).
EFFECT, *v.*, see *DO*.
n., *bualu*, 4; *muanda*, 2.
EFFERVESCE, *v.*, *sába*.
EFFORT, *n.*, make an, see *TRY*.
 (make effort and fail), *v.*, *hanga*.
EFFRONTERY, *n.*, *dikamakama*, 5; *cikama*, 7; *dintanta*, 5.
EGG, *n.*, *dikela*, 5; *di*(pl. *mat*, 5).
 inside of, white or yolk, *mulunga*, 2.
lay, *vt.*, *ela*.

EGG (*continued*).
 shell of, *clhusu*, 7; *clsubu*, 7.
 white of, *millembulembu*, pl. of 2.
 yolk of, *bukulukulu*, 6.
EGGPLANT, *n.*, *lujilu*, 4.
EGOTISTICAL, *BE*, *vi.*, *disua*.
EIGHT, *card. num.*, *muanda mukulu*.
EITHER . . . *OR*, *conj.*, *naxa* . . . *naxa*.
EJECT, *vt.*, *hātula*, *luhula*, *umuxa*.
ELAPSE, *v.*, use *cidimu*(season) or *dītuku*(day) with *v. lua*; or *ngondo*(moon) with *v. bāla*; also the verbs *leha* and *nenga*.
ELASTIC, *BE*, *vi.*, *nyengabala*.
ELBOW, *n.*, *lukongeba*, 6.
ELDER, *n.*(ecclesiastical), *mukulu*, 1; *mukulumpe*, 1; *tatu*, 1.
 brother or sister, *mukulu*, 1.
 This word is followed by the poss. enclitic. § 138, Rem. 2.
ELECT, *v.*(appoint to office), *ha* or *buexa* or *dixa* followed by abstract name of office.
 (choose), *sungula*.
ELECTRIC fish, *n.*, *nyixi*, 3.
ELEGANCE, *n.*, *bulimpe*, 6; *bulengele*, 6; *buakane*, 6.
ELEGANT, *adj.*, *impe*, *lengele*, *akane*.
ELEPHANT, *n.*, *kahumbu*, 8; *nzevu*, 3.
ELEPHANTIASIS, *n.*(of foot), *busevu*, 6. This word is from *nzevu*, *elephant*.
ELEVATE, *vt.*, *bixa*, *bandixa*, *jula*.
ELSE, *adj.*(other), *kuabó*, *nga*.
 (somewhere else), *adv.*, use locatives inseparably with *kuabo* or *nga*.
ELSEWHERE, *adv.*, use locatives inseparably with *kuabo* or *nga*.
EMACIATE, *vt.*, *nyanyixa*.
 (be emaciated), *vi.*, *nyana*, *dine* or *uma* with *clonda*(7) or *cinyanu*(7).
EMACIATION, *n.*, *clonda*, 7; *cinyanu*, 7.

EMANCIPATE, *vt.*, **hikula**.

EMBLEM, *n.*, **climonyinu**, 7.

EMBRACE, *vt.*, **uhukila**, **akidila**.

EMBRYO, *n.*, **disu**, 5; **muoyo**, 2.

EMERGE, *v.*(appear), **mueneka**, **mueka**.

(come out), **luhuka**, **umuka**, **hātuka**.

EMIGRATE, *vi.*(scatter), **muangala**.

EMINENCE, *n.*(hill), **mukuna**, 2.

(importance), **bunine**, 6.

EMINENT, *adj.*, **nine**, **tumbe**(p.p. of **tumba**, to be eminent).

EMIT, *v.*, an odor, **nunka**.

EMPLOY, *vt.*, see ENGAGE.

EMPLOYMENT, *n.*(occupation). This idea is generally expressed in one of three ways: (1) noun derivative of class I. § 356 (a); (2) **muena** followed by the proper noun, § 84 (b); (3) Pres. Habitual tense of verb. to seek, **kēba mudimu**(2).

(work), *n.*, **mudimu**, 2.

EMPTY, *adj.*, **tuhu**, **cinana**. The latter word is indeclinable.

The locatives are often used before the noun; as, **ha mesa hadi hatuhu**, *the table is empty*; **mu mulondo mudl mutuhu**, *the jar is empty*.

vt.(pour out), **humuna**, **icikixa**, **umuxa**, **luhula**.

EMULATE, *vt.*, **idikixa**, **elekexa**.

(do as another), see § 465.

ENCHANT, *vt.*, **lowa**.

(divine), **buka**, **tempa**, **tempexa**, **nua clala**(7), depending on the form of enchantment employed.

See WITCH.

ENCIRCLE, *vt.*, **jinga**, **jingila**, **nyengela**, **vunga**, **vungila**, **nyungulula**.

vi.(go around), **nyunguluka**, **climbakana**. Generally use .ph. **ku nyima** with these words.

ENCLOSE, *vt.*, see ENCIRCLE.

ENCLOSURE, *n.*(fence), **luhangu**, 4; **cihangu**, 7; **lumbu**, 4.

(yard, enclosed space, court), **lubanza**, 4; **bula**, 6. By using the locative **mu** with the words **luhangu** and **cihangu** and **lumbu** we have other forms for yard, enclosure, court, fold, etc.

(pen), **cikumbi**, 7.

ENCOURAGE, *vt.*, **kālexa mu-cima**(2).

END, *vi.*, be on, stand, **imūna**.

bring to, finish, *vt.*, **mūna**, **mūnyixa**, **xikixa**, **bulxa**.

come to, be finished, *vi.*, **xika**.

come to, stop, **lekela**.

come to the, *vi.*, **xikila**.

put on, stand up on, *vt.*, **imūnyika**.

at the hind, the locative words **kunxikidilu**, **haxixe**.

butt, *n.*, **citaku**, 7; also the loc. word **kuntaku**.

(destination), *n.*, **ciixikidilu**, 7.

front, **ku mpāla**, **ku mutu**.

lower, **kumanda**(loc.).

of stick, string, etc., the prepositional words **kusula**, **kunfudilu**, **kusala**.

(point of needle, etc.), **lusongo**, 4.

ENDEAVOR, *v.*, see TRY.

(endeavor and fail), **hanga**.

ENDLESSLY, *adv.*, see CEASELESSLY.

ENDOW, *vt.*(bequeath), **ha buhlan-yi**(6).

(give), **ha**, **ambika**(Buk.).

ENEMA, *n.*, **bukanda**, 6.

give a, *v.*, **ela bukanda**.

ENEMY, *n.*, **muena**(1) **lukuna**(4).

Udi ne Kasongo lukuna, *he is an enemy of Kasongo*.

ENERGETIC, see DILIGENT.

ENERGY, *n.*(strength), **ngulu**, pl. of 3; **makanda**, pl. of 5; **bukāle**, 6.

ENFEEBLE, *vt.*, **tekexa**.

ENGAGE, *v.*(be engaged, betrothed).

When speaking of the man use

ENGAGE (*continued*).

- the active forms of **bang**, when of the woman use the passive forms of same verb.
in fight with, **luangana**.
(hire), **ha mudimu**(2), **buxa ku mudimu**.
ENGLISHMAN, *n.*, **muena**(1) **Ingetxi**. Generally used of all who speak English.
ENIGMA, *n.*(puzzle), **dijimbu**, 5; **dialu**, 5.
ENLARGE, *vt.*, **diundixa**, **lundixa**.
ENMITY, *n.*, **lukuna**, 4.
ENORMOUS, *adj.*, **nine**.
ENOUGH, **BE**, *vi.*(adequate), **fuanangana**, **akanangana**, **dieleka**, **vula**, **kumbana**, **di -a bungl**(6), **xika**.
(be satisfied with food), *v.*, **ukuta**.
ENQUIRE, *v.*, see **INQUIRE**.
ENRAGE, *vt.*, **kuacixa** or **ufulxa** with **cixl**(7), **fikixa munda**, **tacixa**.
(be enraged), *vi.*, **kuata** or **ufua** with **cixl**, **fika munda**.
ENRICH, *vt.*, **luixa bubanji**(6).
ENSLAVE, *vt.*, **ha** or **buxa** mu followed by **buhika**(6), **luixa** with **muhika**(1) or **buhika**.
ENSNARE, *vt.*, **taya**.
ENTANGLE, *vt.*, in speech, **tuhakuxa**, **tuhakanya**; *vi.*(be entangled), **tuhakana**.
in net, **jingila**, **jinga**; *vi.*(be entangled), **dijinga**.
ENTER, *vi.*, **buela**.
ENTICE, *vt.*, **mūnyixa** or **lyixa** or **ibidixa** with **bualu**(6) **bubi**.
by leaving something to tempt. to trap, **taya**.
by lying to, **dinga**, **xima**, **dimba**.
ENTICEMENT, *n.*, **buteyi**, 6.
ENTIRE, *adj.*, **onso**, **xima**.
ENTIRETY, *n.*, **buonso**, 6; **buxima**, 6.
ENTRAIL, *n.*, **dila**, 5.
ENTRANCE, *n.*, **muxuku**(2) **wa mbelu**(3), **mbelu**(3), **cibuedelu**(7).

- ENTRAP**, *vt.*, **taya**.
ENTREAT, *vt.*, **sengela**, **sengelela**.
ENTRUST with, *vph.*, **xla mu bianza**(pl. of 7).
ENTWINE, *vt.*, **jingila**, **vungila**, **jinga**, **vunga**.
ENUMERATE, *vt.*, **bāla**.
ENVIOUS, *adj.*(jealous), **-a mukau**(2).
ENVY, *n.*, **mukau**, 2.
EPILEPTIC fit, *n.*, **cisēke**, 7; **tungulungu**, pl. of 8.
EPISTLE, *n.*, **mukanda**, 2.
EQUAL, *adj.*, length, size, number, etc., **mue**(mo), **o-umue**; also the indeclinable words **bu**, **bulna**, **muomumue**.
be, *vi.*, **fuanangana**, **fuana**, **kelemena**.
make, *vt.*, **fuanyikixa**, **kelemexa**.
ERADICATE, *vt.*, **jimixa**, **jima**.
ERASE, *vt.*, **jimixa**, **jima**.
ERECT, *vt.*(build), **ibūka**, **asa**.
be, *vi.*, **imūna**, **jalama**.
(cause to stand erect), **imūnyika**, **jadika**.
ERR, *v.*, **enza** or **osa** or **kixa** with the adv. **bibi**.
ESCAPE, *v.*, from captivity, from a fight, from danger, **handuka**.
from trap or when tied, **tuka**.
(run away), **nyema**, **ongoloka**.
(slip loose, as animal when caught with the hands), **finuka**.
ESCORT, *vt.*, **fla**.
on the way a short distance, then return, *vt.*, **xindikixa**.
ESPOUSED, **BE**, *v.* When speaking of the man use the act. forms of **bang**, when of the woman use the pass. forms of same verb.
ESTEEM, *vt.*(do honor to), **nemeka**, **nemekela**, **tumbixa**, **meneka**, **menekela**.
(to love), **sua**, **nanga**, **inyixa**.
ETERNAL, *adj.*, **-a cendelele**, **-a lāhalāha**, **-a kaxidi**.
ETERNALLY, *adv.*, see **CEASELESSLY**

ETERNITY, *n.* (forever), *matuku* (pl. of 5) *onso*, *lāhalāha*, *cendelele*, *kaxidi*. The last three words are advs.

EUNUCH, *n.* (one castrated), *mutungula*, 1.

EVACUATE, *v.* (go out from), *luhuka*, *umuka*, *hātuka*. the bowels, *nyina*.

EVANGELIST, *n.*, *mutangadiki* (colloq.), 1.

EVAPORATE, *vi.*, *kama*, *uma*. for salt, *vt.*, *enga*.

EVEN, BE, *vi.*, *fuanangana*, *akana*, *akanangana*, *langakana*, *hungakana*, *hunga*, *kelemena*, *dieleka*, *lamakana*; *vt.*, make, *akūxangana*, *langakūxa*, *ludikila*, *hungakūxa*, *fuanyikixa*, *kelemexa*, *elekexa*, *akūxa*.

(be parallel), *vi.*, *lulāma*; *vt.*, make, *ludika*.

EVENING, *n.*, *dilolo*, 5; *diba* (5) as subj. of *v. uhuka*.

EVER, *adv.*, see CEASELESSLY.

EVERLASTING, *adj.*, -a *cendelele*, -a *lāhalāha*, -a *kaxidi*.

EVERY, *adj.*, *onso*. Generally use pl.

(every one of them, totality), *n.*, *buonso* (6) with poss. pro.

(each, distributive), see § 94 and Rem.

-body, *bantu bonso*.

-thing, *bintu blonso*.

-where, use the locatives insep. with *onso*.

EVERYBODY, *n.*, *bantu bonso*.

EVERYTHING, *n.*, *bintu blonso*.

EVERYWHERE, *adv.*, use locatives insep. with *onso*.

EVIL, *n.*, *bualu* (6) *bubi*, *muanda* (2) *mubi*, *bubi* (6). Often we hear simply *mabi* and *mibi*, indicating that the pl. of *bualu* and *muanda* are generally used instead of the sing.
adj., *bi*.

EXACT, BE, *vi.*, *akanangana*, *dieleka*, *kumbana*, *vula*; *vt.*, make, *akūxa*, *akūxangana*, *kumbāxa*, *vudixa*, *elekexa*.

(exact number), *vi.*, *ula*, *xika*; also the *adj.* forms *xila* and *kanda*. *Cinunu* with *ciule* or *cixike*, an exact thousand. Note that *ciule* and *cixike* are p.p.

EXACTLY, *adv.* (truly), use the following nouns as adverbs: *bulilela*, *bualabuala*, *bulkūxa*, *buxua*, *bulnabuina*.

(very), *mene*.

EXACTNESS, *n.*, see TRUTH.

EXAGGERATE, *vt.*, *diundixa* or *lundixa* with *bualu* (6).

EXALT, *vt.* (extol), *tumbixa*, *inyixa*.

EXAMINE, *vt.*, by handling, *tenga*, *lamba*.

by looking at, *mona*, *xoxa*, *tangila*.

by measuring, *idikixa*, *elekexa*.

by questioning, *konka*, *ebexa*.

by tasting, *labila*.

EXAMPLE, *n.* (fable), *muanu*, 2; *luximinyinu*, 4; *lusumulu*, 4.

(illustration), *cifwanyikixa*, 7.

(sample, specimen, copy), *elmonyinu*, 7; *eldikixilu*, 7; *ellexilu*.

EXASPERATE, see ANNOY.

EXCAVATE, *vt.*, *imba*, *umbula*.

EXCEED, *vt.*, *tamba*, *hita*.

(be left over), *vi.*, *xāla*.

(be more than enough), *vi.*, *sambuka*.

EXCEEDINGLY, *adv.*, see VERY.

EXCEL, *vt.*, *tamba*, *hita*.

EXCELLENCE, *n.*, *bulimpe*, 6; *bulengele*, 6; *buakane*, 6.

EXCELLENT, *adj.* (good), *impe*, *lengele*, *akane*.

EXCEPT, *sub. conj.*, neg. condition equivalent of *if not*, unless, use neg. of usual conditional forms as indicated under § 460.

EXCEPT (*continued*).

prep. Perhaps best expressed by a vph. with *xála*; as, bantu bonso bakuya, umue udi muxále, *all the people have gone except one.*

vt., *xia*.

EXCESS, BE, IN *v.*, tamba or hita with bungli(6).

EXCESSIVELY, see **VERY**.

EXCHANGE, *vt.*, xintakúxa, xinta, xintakana, xintakanya, hingakanya, hingakúxa, hingatana, sombakúxa.

EXCITE, *vt.* (frighten), cinyixa; *vi.* (be excited), handika mucima(2), elna, sakala, kanka. (provoke animal to bite), kóba luoxi(4).

EXCLAIM, *v.*, in surprise, kóma, tua cikóma(7). (tell), amba.

EXCLAMATION, *n.*, cikóma, 7. make an, *v.*, tua cikóma.

See Interjections in Grammar, § 437.

EXCLUDE, *vt.*, hidia, benga, umuxa, hátula, fúla. (except), *xia*.

EXCOMMUNICATE, *vt.*, luhula, umuxa, hátula.

EXCREMENT, *n.*, tũfi(tulnvi), pl. of 8. See B.L.-Eng. hard, as result of constipation, *n.*, mpaka, 3. discharge, *vt.*, nyina.

EXCUSE, *vt.*, see **PARDON**.

EXHAUST, *vt.* (spend), tangadixa, tangalúxa, muangalúxa, nyanga, ona, dia.

(be exhausted, spent), *vi.*, tangadika, nyanguka, muangalúka, hua, xika, tangalúka, onoka.

(weaken), *vt.*, tekexa, susula; *vi.* (be weak), teketa, hanga, susuka.

EXHAUSTION, *n.*, butekete, 6; dihangu, 5.

EXHIBIT, *v.* (show), lexa.

EXHORT, *v.* (tell), ambilla.

EXHORTATION, *n.*, di, 5. Pl. is me.

EXIST, see **BE**.

EXISTENCE, *n.*, suggest infin. kul-kála.

EXORCISE, *vt.*, hongola(?).

EXPAND, *vi.*, tuntumuka, ula, tantamika; *vt.*, tuntumuxa, uxa, tantamixa.

EXPECT, *vt.* (look for), tekemena, alamina.

EXPECTORATE, *v.*, tulla or ela with lute(4). Note that the pl. of lute is mate. § 51.

EXPECTORATION, *n.*, lute, 4. The pl. is mate, see § 51.

EXPEDITE, *vt.*, endexa.

EXPEL, *vt.*, umuxa, fúla, hátula, luhula.

EXPEND, *v.* (pay), futa.

recklessly, *vt.*, tangadixa, tangalúxa, muangalúxa, nyanga, ona, dia; *vi.* (be expended), tangadika, muangalúka hua, xika, tangalúka, onoka, nyanguka.

EXPENSE, *n.* (price), muxinga, 2. (pay), *n.*, difutu, 5.

EXPENSIVE, *adj.*, -a muxinga(2) mukále.

make, *vt.*, bandixa muxinga.

EXPERIENCE, to have, *v.* (to know), múnnya.

(be accustomed to), *v.*, ibidila, lobokela.

EXPERT, *adj.*, -a lungenyl(4), -a mexi(pl. of 5 or 6).

EXPIRE, *v.* (breathe out), ela muhuya(2).

(die), fua.

(of time), *v.*, leha, nenga; as, haleha cituha, nendue, *when a short time has expired, I shall come.*

EXPLAIN, *v.*, amba.

to, *vt.*, ambilla, lyixa, longexa, múnnyixa, lubukixa.

(show), lexa.

EXPLODE, *vi.*, **jikuka**, **tayika**,
xibuka; *vt.*, **jikula**, **tayixa**,
xibula.

EXPOSE, *vi.* (be visible), appear,
mueneka, **mueka**.
(open), *vt.*, **bulula**.
(show), *vt.*, **lexa**.

EXTEND, *vt.* (as hand), **olola**.
(reach down to), *vi.*, **tua ku**.
(reach to), *vi.*, **flka**.

EXTENDED, *adj.* (long), **le**.

EXTENSION, **EXTENT**, *n.* (distance,
dimension), **bule**, 6; **bunlne**,
6; **buihl**, 6; **ntanta** (3) mule,
ntanta (3) mulhi.

EXTERIOR, *n.*, **ha nyima** (3), **ku**
nyima.

EXTERNAL, *adj.*, **-a ha nyima** (3),
-a ku nyima.

EXTINGUISH, *vt.*, **jima**.

EXTOL, *vt.*, **tumbixa**, **inyixa**.

EXTRA, *adv.*, see **VERY**.

(extra amount added to close
trade), *n.* **nsekiddi**, 3; **ma-**
tabixa, pl. of 5 or 6; **ntente-**
kedl, 3.

EXTRACT, *vt.*, **tula**.

EXTRAORDINARY, *adj.*, **-a kukema**.
(great), **nlne**.

EXTRAVAGANTLY, spend, *vt.*, **nyan-**
ga, **tangadixa**, **tangaluxa**,
muangaluxa, **dia**, **ona**.

EXTREMELY, see **VERY**.

EXTRICATE, *vt.* (disentangle), **jln-**
gulula, **vungulula**.
(loosen) **sulula**, **kutula**.

EXULT, *v.* (be happy), **sanka**.

EYE, *n.*, **disu**, 5. Pl. is **mesu**.

(a disease of, in which pupil
becomes white with consequent
blindness), **lusongo**, 4.

-brow, **dikiki**, 5.

-lash, **lulavl**, 4; **lukofia**, 4.

-lid, **cllavinyi**, 7; **cllabuidi**, 7.

of needle, **disu**, 5.

open, *vt.*, **bulula**, **handa**, **tabala**.

pupil of, **lumunyl**, 4.

shut, *vt.*, **bulka**.

F.

FABLE, *n.*, **luximinyinyu**, 4; **lusu-**
mulnu, 4; **muanu**, 2.

tell a, *vt.*, **ela** with any one of the
above words as obj.

FABRICATE, *v.*, **dinga**, **xima**, **dim-**
ba.

FACE, *n.* There is no word for the
face as such. The word for
forehead, cheek, eyes, etc.,
must be used according to
sense. The word **mpala** (3),
forehead, is often used in general
sense for face.

(before one's face), **ku mpala**,
ku mesu (pl. of 5).

v., each other, **tangixangana**
(**mpala**).

FACING, **BE**, *v.*, each other, **tangi-**
xangana (**mpala**, 3).

FACT, *n.* (affair), **bualu**, 6; **muan-**
da, 2.

(truth), **bulilela**, **bulkuxa**, **bu-**
xua, **bualabuala**, **bulna-**
bulna. All these are pl. of 6.

FACTORY, *n.*, trading, **nsubu** (3) **wa**
bintu.

FADE, *vi.*, **tutuka**, **tanduka**.

FAG, *vi.*, **hanga**.

FAIL, *v.* (attempt and fail), **hanga**.
to do, **humbixa**, **humba**.

FAIN, *v.* (to wish), **sua**, **nanga**,
inyixa.

FAINT, *v.* (swoon), **fua** with **cisē-**
ke (7) or **tungulungu** (pl. of 8)
or **cifuldixe** (7).

from dizziness, see **DIZZY**.

from hunger, **fua nsala** (pl. of 3
or 4), **nsala** as subj. of *v.*
xlha with the person as obj.

be, *vi.* (weak), **teketa**.

be, *vi.* (weary), **hanga**, **susuka**.

sound, *n.* (whispering), **dinun-**
ganyi, 5.

FAINTNESS, *n.* (dizziness), **lunyun-**
gu, 4; **kantetu**, 8; **kanyun-**
gunyungu, 8; **dinyungu**, 5.
(as in smothering), **cifuldixe**, 7.
(tiredness), **dibangu**, 5.

FAIR, *adj.* (handsome), *impe, akane, lengele, -a mpoci* (slang).

(honest), *impe, akane, lengele, -a kalolo* (8).

of skin. A native of light color is said to be *mukunzé* (red), the European is *mutoke* (white).

FAIRNESS, *n.* (honesty), *kalolo*, 8; *butimpe*, 6; *buakane*, 6; *bulengele*, 6.

(color), *butoke*, 6.

FAITH, *n.* Perhaps best to use the infin. *kuitabuxa, to believe*.

(have faith in one), *vt., teke-mena*.

FAITHFUL, *adj.* (diligent). Use some such ph. as *-a mucima* (2) *wa mudimu* (2); the neg. *v.* with *bufuba* (6) or *bukata* (6).

FAITHFULNESS, *n.*, *kalolo*, 8.

FALL, *v.*, *hona, kuluka, ximbuka, xinda* (the Reflexive form, *di-xinda*, is generally used of persons tripping and falling).

(as rain), *loka, mätä*.

backwards, *di-xinda bualama*.

by accident, *finuka*.

in, *caye in, humbuka*.

in price, *hueka, teketa*.

out, see **QUARREL**.

over, *topple, tökoka*.

overboard, *hona mu ml.*

(sink, as river), *hueka*.

to pieces, *tangalüka, tangadika*.

FALLS, *n.* (cataract), *cibila*, 7.

From *bila, to boil*.

FALSE, *BE*, *v.*, *xima, dinga, dimba*.

FALSEHOOD, *n.*, *dixima*, 5; *didinga*, 5. Pl. *maximi* and *ma-dingi*.

tell a, *v.*, *xima, dinga, dimba* (Buk.).

(tell falsehood on one), *vt.*, use the Applied Form *ximinyina, dingila, dimbila*.

FALSELY, *accuse, vt.*, *banda*.

FALTER, *vi.*, *humbakana, tatakana, di ne micima ibidi, nema* with *mucima* as subj.

FAME, *n.* (report), *lumu*, 4.

(to have fame or be famous), *v.*, *tumba*.

FAMILIAR, *BE*, *v.* (accustom to), *ibidila, lobokela*.

FAMILIARIZE with, *vt.*, *ibidixa*.

FAMILY, *n.*, see **TRIBE**.

FAMINE, *n.*, *ciöle*, 7; *lukota*, 4.

FAMISH, *v.*, *fua nsäla* (pl. of 3 or 4), *nsäla* as subj. of *xilha* with the person as obj.

FAMOUS, *adj.*, *nine, tumble* (p.p. of *tumba, to be famous*).

FAN, *v.*, *uha* (as one's self), *heha*.

(blow away, as chaff), *vt.*, *hehula, huxa, huhixa*.

FANCY, *v.* (think, imagine), *amba*; as, *wakuamba ne "Neintu cia kudla," he fancied that it was something to eat*.

(wish), *v.*, *sua, nanga, inyixa*.

FANG, *n.*, *dinu*, 5; *luzädi*, 4; *luzäla*, 4; *luaia*, 4.

FAR, *adv.*, use the locatives inseparably with *le*, giving *mule, kule* and *hale*. Also the forms *kuakua, muamua, haha*, § 163, Note 3; we may also have *kuntu kule, muntu mule* and *hantu hale*, § 423 (2) (a).

(as far as), *ku*.

(be far apart), *vi.*, *di* with the locatives inseparably connected with *le*.

-famed, *adj.*, see **FAMOUS**.

(how far?), *bule* (6) with *munyi?* or *bixi?*

FAREWELL, see **ADIEU**.

FAR-FAMED, *adj.*, see **FAMOUS**.

FARM, *n.*, *budimi*, 6; *cibidi* (Buk.), 7.

FARTHER, *adv.*, use comparative construction with *tamba* or *hita*; as, *mulumi wakutamba muküxi kuela mucu, the man threw the stick farther than the woman*.

FASHION, *n.* (custom), *cilele*, 7; *cibilu*, 7; *cienzedi*, 7.

FASHION (*continued*).

in this, thus, *adv.*, *nunku*(*nenku*, *nanku*).

FAST, *adv.*(quickly), use the noun forms *lubilu*(4) and *lukusa*(4).

(tightly), *bikāle*.

v., *jila bidia*(pl. of 7).

FASTEN, *vt.*(as axe, hoe, etc., in handle), *bangixa*.

box, lid, cover, etc., *bangika*.

(lock), *ela* or *xibika* followed by *nsāhi*(3).

(nail), *kumina* or *hohela* followed by *mulonda*(2).

(strengthen), *kālexa*.

(tie), *sulka*.

FAT, *n.*, of an animal, *difnyi*, 5; the pl. *mīnyi* is used after the fat has been rendered, or to represent a quantity of fat.

(oil), *mīnyi*(pl. of *difnyi*, 5).

grow, *vi.*, *diunda*, *lunda*.

FATHER, *n.*, *tatu*, 1; *nyisu*, 1; *x'*.

The last two words always have the poss. pro. enclitic.

§§ 138; 42, Note 1.

FATHER-IN-LAW, *n.*, *tatu-muenu*,

§ 42, Note 3; *x'*-(poss. pro. as enclitic)-*muenu*. §§ 42, Note 2; 138.

The husband may also call his father-in-law *muku*(1), not so the wife.

FATHOM, *n.*, of cloth, *lubandu*, 4.

(two fathoms, half a piece of eight yards), *difunka*, 5.

FATIGUE, *vt.*, *hangixa*, *tekexa*.

(be fatigued), *vi.*, *hanga*, *teketa*.

n., *butekete*, 6; *dihangu*, 5.

FATTEN, *vt.*, *diundixa*, *lundixa*.

FAULT, *n.*, *bualu*, 6; *muanda*, 2.

FAVOR, *n.*(mercy), *luse*, 4.

show to, *v.*, *ha luse*.

(have favor with one), *di ne*

dikūsa(5) *kudi* (*muntu*); as,

ndi ne dikūsa kudi mukele, *I have favor with the chief*.

FEAR, *n.*, *buowa*, 6.

(of animals), *mbāxibāxi*, pl. of 3 or 4.

v., *cina*.

(of animals), *v.*, *bāxa*.

FEARFUL, *BE*, *v.*, *cina*, *di ne* *buowa*(6).

(as animals), *v.*, *bāxa*, *di ne* *mbāxibāxi*(3).

FEARLESS, see **BRAVE**.

FEAST, *n.*, *bidia*, pl. of 7.

marriage, *bidia bia dibanzi*-*xa*(5).

FEATHER, *n.*, *lusāla*, 4.

FEATURES, *n.* No distinct word, use *mpāla*(3), *the forehead*.

See **FACE**.

FEBRUARY, *n.*, *febluale*(Eng.).

FECUND, *BE*, *v.*(have power to bear young), *di ne* followed by *lulelu*(4) or *diminu*(5) or *buledi*(6).

FECUNDATE, *vt.*(cause to conceive) *imicixa*.

FECUNDITY, *n.*, *lulelu*, 4; *diminu*, 5; *buledi*, 6.

FEDERATION, *n.*, *bulunda*, 6; *bun-ya-na*, 6.

FEE, *n.*, *difutu*, 5.

FEEBLE, *adj.*, *tekete*(p.p. of *teke-ta*, *to be feeble*).

FEEBLENESS, *n.*, *butekete*, 6.

FEED, *vt.*, *dixa*.

FEEL, *v.*, after, to grope, *bubuta*.

(be conscious of), *unva*, *ufua*.

Ciakadi munve kabuasa(8)

kansuma, *I did not feel the jigger biting me*.

(touch), *v.*, *lambilla*, *lamba*, *lenga*.

FEIGN, *v.*, *ximixa*, *dingixa*, *dim-bixa*(Buk.).

FELL, *vt.*, *xumbula*, *uhula*.

FELLOW, *n.*(person), *muntu*, 1.

citizen, one of same tribe or family, *muana'etu*, etc.; *muena*

kuetu, etc.; *mukuetu*, etc.

§§ 138, Rem. 5; 141, Rem. 1; 142.

FELLOWSHIP, *n.*(friendship), *bulunda*, 6; *bunyana*, 6.

break off, *vt.*, *xlha*.

form with one another, *kuatanga* followed by *bulunda* or *bunyana*.

FEMALE, *n.*, *mukūxi*, 1.

adj., *kūxi*, *mukūxi wa* or *mukūxi'a*.

FEMININE, *adj.*, *-a bakūxi*(pl. of 1).

FENCE, *n.*, *lumbu*, 4; *luhangu*, 4; *changu*, 7.

FERMENT, *v.*(effervesce), *sāba*.

FERN, *n.*, *cixiluxilu*, 7; *lulelelele*, 4.

FEROCIOUS, *adj.*, *-a cixi*(7).

(as a biting animal), *-a luoxi*(4).

FEROCITY, *n.*(anger), *cixi*, 7.

(the biting of an animal), *luoxi*, 4.

FERRY, *n.*, *cisabu*, 7; *dilobo*, 5; *cisabukilu*, 7.

across, *vt.*, *sabula*; *vi.*(go across), *sabuka*.

FERTILE, *adj.*(as soil), *impe*, *lengele*, *akane*, *kāle*, *-a luiya*(4).

(producing young), *v.*, *di ne* followed by *diminu*(5) or *lulelu*(4) or *buledi*(6).

FETCH, *vt.*, *lua ne*.

back, *alukixa*, *hingūxa*, *hingixa*, *tucixa*.

(carry), *tuala*.

water from stream, *sunu*.

FETID, BE, *vph.*, *nunka muhuya*(2) *mubl*.

FETIDNESS, *n.*, *kahambu*, 8; *muhuya*(2) *mubl*.

FETISH, *n.*, see MEDICINE.

FETTER, *vt.*, *ela mu lukanu*(4).

FETTERS, *n.*, *lukanu*, 4.

FEVER, *n.*, *kahia*, 8.

have, *vph.*, use *mubidi*(2) as subject of *di* with *kahia* as predicate noun.

FEW, *adj.*, *nya-nya*, *bāle*, *kise*, *ihl*.

FEWNESS, *n.*, *bunyabunya*, 6; *bubāle*, 6; *bukise*, 6.

FIBRE, *n.*, of palm leaves, used for making cloth, *luhēku*, 4; *munyanga*, 2.

FICKLE, BE, *vi.*, *humbakana*, *nema* with *muelma*(2) as subj., *tatakana*, *di ne micima ibidi*.

FIDGETY, BE, *vi.*, *sasakata*.

FIELD, *n.*, *budimi*, 6; *cibidi*(Buk.), 7.

clear a, *vt.*, *sola*, *sengula*.

old deserted, *n.*, *lububa*, 4.

(open place, plain), *n.*, *mpata*, 3.

FIERCE, *adj.*(angry), *-a cixi*(7).

(as a biting animal), *-a luoxi*(4).

FIERCENESS, *n.*(anger), *cixi*, 7.

(as of a biting animal), *luoxi*, 4.

FIFTH, *ord. num.*, *itanu*. § 99.

FIGHT, *n.*, *nvita*(*nfta*), 3.

v., *luangana nvita*.

(call to fight, *v.*, *kobola*).

FILE, *vt.*, to a point, *songa*.

n.(row), *mulongo*, 2.

FILL, *vt.*, *uxa*, *kumbāxa*, *vudixa*; *vi.*(be full), *ula*, *vula*, *kumbana*.

up, as a hole, *xibikila*.

FILTH, see DIRT.

FILTHINESS, *n.*(untidiness about one's person or house), *bukoya*, 6.

FILTHY, see DIRTY.

FIN, *n.*, on back, *mualala*, 2.

(tail fin), *cihehe*, 7.

FIND, *vt.*, *mona*, *tangila*, *xoxa*.

(be found, appear), *vi.*, *mue-neka*, *mueka*.

(find and pick up), *vt.*, *angula*.

(meet up with), *sangana*.

something hidden, *vt.*, *sokolola*.

FINE, *n.*, *difutu*, 5.

adj.(good), *impe*, *akane*, *lengele*.

(sharp, as point), *tue*(p.p. of *tua*, to be sharp).

(small), *kise*, *bāle*, *nya-nya*.

(be powdered), *vi.*, *bota*.

FINERY, *n.*, *bilenga*, pl. of 7.

FINGER, *n.*, *munu*, 2.

(additional or sixth), *kanene*, 8.

FINGER (*continued*).

little, *kantengenene*, 8.

(thumb), *ciala*, 7.

FINGER-RING, *n.*, *kakanu*(8) *ka ku munu*(2).

FINISH, *vt.*, *mūna*, *mūnyīxa*, *xīkīxa*, *hūlxa*; *vi.*(be finished), *hūa*, *xīka*, *mūna*.

(cease), *v.*, *lekela*.

FIRE, *n.*, *kahlā*, 8; *kadīlu*, 8.

a gun, *vt.*, *ela cingoma*(7).

(be fired or burnt), *vi.*, *hīa*.

-brand, torch, *n.*, *cimunyi*, 7.

extinguish, *vt.*, *jīma*.

(flame), *n.*, *ludimi*(4) *lua kahla*.

(make, to burn), *vt.*, *temexa*,

hīxa; (by blowing), *huxa*.

(make with sticks by friction), *v.*, *vinga kahla*.

miss, not go off, *v.*, *funga*.

-place, *n.*, *diku*, 5. Pl. is *meku*.

set on, burn, *vt.*, *oxa*.

stir the, *vt.*, *sonsola*.

-wood, *n.*, *lukunyi*, 4. Generally use pl.

FIREBRAND, *n.*, *cimunyi*, 7.

FIREFLY, *n.*, *kamunyi*(*munyi*), 8; *kankenkenye*, 8.

FIREPLACE, *n.*, *diku*, 5. Pl. is *meku*.

FIRE-WOOD, *n.*, *lukunyi*, 4. Generally use pl.

break up, *vt.*, *caba*.

cut, *vt.*, *kuota*.

FIRM, *adj.*(hard), *kāle*(p.p. of *kāla*, to be firm).

(be steady), *vi.*, *kanana*, *kandamana*,

xīndama, *jama*,

kāla; *vt.*, *kanūxa*, *kandamīxa*,

jamīxa, *kālexa*.

FIRMAMENT, *n.*, *dlulu*, 5.

FIRMLY, *adv.*, *bikāle*.

FIRMNESS, *n.*, *bukāle*, 6.

FIRST, *adj.*, in place or time, -a *kumudīlu*, -a *ku mpāla*(3), *bedi*, -a *diambedi*(5), -a *ku mutu*(2).

(be or do first in time), *v.*, *dianjila* followed by *infin*.

(be, to excel), *vi.*, *tamba*, *hīta*.

FIRST (*continued*).

-born, *n.*, *muan'a bute*(6); (of twins), *cibuahu*, 7.

adv., *kumudīlu*, *ku mpāla*(3), *ku mutu*(2).

FISH, *n.*, *muniyini*(2) *wa mu mī* electric, *nyixi*, 3.

(fisherman), *cilembi*, 7.

-hook, *ndoho*, 3.

-trap, *mukinda*, 2.

net, *bukuondo*, 6.

v., with hook, *loha*.

FISHERMAN, *n.*, *cilembi*, 7.

FISH-HOOK, *n.*, *ndoho*, 3.

FISH-TRAP, *n.*, *mukinda*, 2.

FIST, *n.*, *cisusu*, 7; *disundu*, 5.

clench the, *vt.*, *tonya minu*.

strike with, *vt.*, *tua* or *kuma* or *tuta* followed by *cisusu* or *disundu*.

FIT, *vi.*(agree), *akana*, *akanangana*, *dieleka*, *fuanangana*, *kelemena*; *vi.*(make to), *akūxangana*, *akūxa*, *elekexa*, *fuanyikīxa*, *kelemexa*.

adj.(proper, good), *impe*, *akane*, *lengele*.

n.(spasm), *cisēke*, 7, *tungulungu*, pl. of 8; *nkoyi*, 3.

be unconscious from, *v.*, *fua* with any one of the above words.

to have a, *v.*, *haluka* followed by one of the above words.

FIVE, *card. num.*, *tanu*. Takes Secondary Prefixes. In abstract counting use *itanu*. §97.

FIX, *v.*(appoint, as a day), *amba*.

(after being broken or disarranged), *vt.*, *enza bimpe*, *longolola*, *akūxa*.

(fixed firmly), see IMMOVABLE.

FLAG, *n.*, *nfuele*, 3; *dibandala*, 5.

FLAME, *n.*, *ludimi*(4) *lua kahla*(8).

FLAP, *vt.*(as bird in flying), *hahala*.

about, *vi.*, *dikuha*.

in the wind, *vi.*, *hehuka*.

FLASH, *n.*, of lightning, see LIGHTNING.

v.(as lightning), *henya*, *kenya*.

FLAT, BE, *vi.*, batama, butama, landakana.
 FLATTEN, *vt.*, batamixa, butamixa, landakûxa, bacika.
 FLAVOR, *n.*(good smell), muhuya(2) muimpe, nsunga(3). (good taste), nse(3), kutua(infn.) kulimpe.
 FLAW, *n.*(crack), mutanta, 2.
 FLEA, *n.*, mukenya, 2.
 FLEE, *vi.*, nyema, cimuka.
 FLESH, *n.*, munyinyi, 2. (fat), dînyi, 5. (lean), ngulunge, 3.
 FLEXIBILITY, *n.*, muxobo(mujobo), 2.
 FLEXIBLE, BE, *vi.*, xoboka, nyen-gabala, di ne muxobo(2).
 FLIGHT, put to, *vt.*, îhâta, nyemexa, cimuka. take, as bird in act of flying, *v.*, buka, tuhuka.
 FLINT, *n.*, dibue, 5.
 FLINT-LOCK, gun, *nph.*, cingoma(7) cia mutengu(2).
 FLOAT, *vi.*, lelema, lelemuka.
 FLOCK, *n.*, cisumbu, 7.
 FLOG, *vt.*, kuma, tuta, kengexa.
 FLOOD, BE, *a, v.*, use *mi* as subj. of vulangana or tuntumuka.
 FLOOR, *n.*, use generally the prepositional form hanxi ha; as, hanxi ha nsubu, *the floor of the house*.
 FLOUR, *n.*, bukula, 6.
 FLOW, *vi.*, down, hueka. into each other, as two streams meeting, sambakana, sangila, tuangana.
 FLOWER, *n.*, ellongo, 7; cisu, 7. of palm, musêkêlêke, 2. *vi.*, vunguluka, baluluka.
 FLUTE, *n.*, luxiba, 4.
 FLY, *v.*(rise in flight), buka, tuhuka. (flap the wings in flight), hahala. *n.*, cxi, 7. horse-, cibanda, 7. (which blows meat), lujiji, 4.
 FOAM, *n.*, lututu, 4; lukende, 4.

FOE, *n.*, muena(1) lukuna(4).
 FÆTUS, *n.*, immature, kana(dimin. of muana) kabixe.
 FOG, *n.*, dibungi, 5.
 FOLD, *vt.*, bunya. arms, divunga. back, cibulula. (embrace), uhukila. legs, in sitting position, ditonya, divunga, konya(as women). (roll up), vunga, vungila; (by bending), tonya, konya. up, kuta, i.e., *to wrap up*. *n.*, see ENCLOSURE.
 FOLK, *n.*, bantu(pl. of muntu, 1).
 FOLK-LORE, *n.*, muanu, 2; lusumu, 4; luximinyinyu, 4.
 FOLLOW, *vt.*, londa, ya ku nyima(3). (as attendant), lâmata.
 FOLLOWER, *n.*(attendant), mulâmâci, 1.
 FOLLY, *n.*(acting foolishly), bucimbe, 6; bucimbakane, 6; bubumbakane, 6. (stupidity), buhote, 6; buxibâle, 6.
 FONDLE, *vt.*, hotela, lambakana, bomba.
 FOOD, *n.*, bidia, pl. of 7; nxima, pl. of 3 or 4; bia kudla.
 FOOL, *n.*, muhale, 1; mubuluke, 1; mutomboke, 1. These words are noun derivatives from the verbs hala, buluka and tom-boka, which mean *to be crazy*, etc. (one acting foolishly), mucimbe, 1; mucimbakane, 1; muhum-bakane, 1. These words are derived from the verbs cimba, cimbakana and humbakana, meaning *to act foolishly*. (a stupid person), muhote, 1; muxibâle, 1. These words are from the verbs hota and xibâle, *to be stupid*. *vt.*, cimbixa, humbixa.
 FOOLISH, *adj.*(crazy), hale, buluke, tomboke. These words are

FOOLISH (*continued*).

p.p. from the verbs *hala* and *buluka* and *tomboka*, *to be crazy*.

(of one acting foolishly), *cimbe*, *cimbakane*, *humbakane*. These words are p.p. of the verbs *cimba*, *cimbakana*, *humbakana*, *to act foolishly*.

(stupid), *hote*, *xibāle*. These words are p.p. of *hota* and *xibāla*, *to be stupid*.

FOOLISHLY, *to act*, *v.*, *cimba*, *cimbakana*, *humbakana*.

FOOLISHNESS, *n.*(acting foolishly), *bucimbe*, 6; *bucimbakane*, 6; *buhumbakane*, 6.

(dementia), *butomboke*, 6; *buhale*, 6; *bubuluke*, 6.

(stupidity), *buhote*, 6; *buxibāle*, 6.

FOOT, *n.*, *dikūsa*, 5. cloven, *mukono*(2) *muhandike*.

(hoof), *mukono*, 2.

(paw), *dikama*, 5.

sole of, *munda mua dikūsa*.

FOOTPRINT, *n.*, *cidiaciilu*, 7; *dikūsa*, 5; *dikama*, 5; *mukono*, 2.

FOR, *prep.*(do for), use Applied Form of verb.

-ever, see CEASELESSLY.

(price in trading), *ku*; as, *wakūla cilulu ku lukama lua mibela*, *I bought the cloth for 100 cowries*.

(purpose), generally use the infin. preceded by -a; as, *bintu bla kudla*, *things for eating*. § 239 (b).

(space of time), simply state length of time without any prepositional word; as, *nakulalamu matuku abidi*, *I staid there for two days*.

this reason, therefore, *ka*.

(too . . . for), use the verbal construction with *tamba* or *hita*; as, *muxēte udi untamba bujitu*, *the box is too heavy for me*.

FOR (*continued*).

(what for? why?), use Applied Form of verb followed by the interrogatives *cinyi*, etc. § 420.

sub. conj., see BECAUSE.

FORBEAR, *v.*, *lekela*.

FORBID, *vt.*, *hidia*, *benga*, *kanda*. (taboo), *jidika*, *jila*.

(thing forbidden), *n.*, *cijila*, 7.

FORBIDDEN thing, *n.*, *cijila*, 7.

FORCE, *n.*(strength), *bukāle*, 6; *ngulu*, pl. of 3; *dikanda*, 5.

(by force), *ku bukāle*.

v.(compel), use Causative Form of verb.

FORD, *n.*, *dilobo*, 5; *cisabu*, 7; *cisabukilu*, 7.

v., *sabuka*.

FOREFATHER, *n.*, *kaku*, 1; *nyink(a)*, 1; *muena*(1) *kale*.

FOREHEAD, *n.*, *mpāla*, 3.

FOREIGN, *adj.*, -a *kule*, -a *cisamba*(7) *cikuabo*.

country of the white man, *n.*, *mputu*, 3. See note under *mputu* in B.L.-Eng.

FOREIGNER, *n.*, *muena*(1) *kule*, *muena cisambu*(7) *cikuabo*, *muena mputu*(3).

FORELEG, *n.*, *diboko*, 5.

FOREMOST, *adj.*, *bedi*, -a *kumudilu*, -a *ku mpāla*(3), -a *ku mutu*(2), -a *diambedi*(5).

(be foremost in doing), *v.*, *dianjila*.

FORENOON, *n.* There is no special word for the entire forenoon, use some such ph. as *dinda*(5) *to ne ku munda munya*(2).

about middle of, *misasa*, pl. of 2.

FOREORDAIN, *vph.*, *sungula diambedi*.

FORESKIN, *n.*, *musundu*, 2; *musoso*, 2; *bukutu*, 6.

FOREST, *n.*, *ditu*, 5. Pl. is *metu*.

(codse on a plain), *elhuka*, 7.

FORETELL, *vph.*, *amba diambedi bualu*(6) *kabul buansa*(e) *ku-lua*.

FOREVER, *adv.*, see CEASELESSLY.

FOREWARN, *vt.*, *dimuxa*.

FORFEIT, *v.*(pay), *futa*.

(lose in gambling). The person losing is the obj. of the *v. táha*.

FORGE, *vt.*, *tula, fula*.

FORGET, *v.* Use any one of the following constructions:

(1) *Muoyo*(2) as subj. of the *v. hua* with the person forgetting as the obj.

(2) Use the verb *hua* with the person forgetting as subj. and *muoyo* following the verb.

(3) Use *buila*(6) or *kafulemene*(8) as subj. of the *v. kuata* with the person forgetting as the obj.

(4) Use *v. hanga*, especially when forgetting a person is meant.

FORGETFUL, *adj.*, *-a cihua*(7) *muoyo*(2), *-a buila*(6), *-a kafulemene*(8). The last word is *Buk*.

FORGETFULNESS, *n.*, *cihua*(7) *muoyo*(2); *builu*, 6; *kafulemene*(*Buk*), 8.

FORGIVE, see PARDON.

FORK, *n.*(for table), *nkalafa*, 3.
of river, path, *disangu*, 5. Pl. is generally used.

of stick or tree, *cihanda*, 7; *mpandakanya*, 3.

(forked stick), *muci*(2) *wa cihanda*, *muci wa mpandakanya*.

FORM, *n.*(shape), *mubidi*, 2.
vt.(create), *fuka*.

(cut or carve), *songa*.

(forge), *tula, fula*.

friendship with one another, *kuatangana* followed by *bulunda*(6) or *bunyana*(6).

(make), *enza, osa, kixa*.

pots, *fumba, fimba(fulmba)*.

FORNICATION, *n.*, *masandi*, pl. of 5 or 6.

commit, *v.*, *enda masandi, sanda*.

FORNICATOR, *n.*, *muena*(1) *masandi*(pl. of 5 or 6).

FORSAKE, *vt.*, (leave), *xia, lekela*.
(refuse), *hidia, benga*.

FORTH, *adv.* This is generally expressed in the verb root; as, *luhuka* and *umuka* and *hātuka*, *to go forth from*.

(go back and forth), *vi.*, *tambakana*.

FORTHWITH, *adv.*, *katataka, diodiono, mpindeu*.

FORTITUDE, *n.*, *dikima*, 5; *bukitu*, 6.

FORTUNATE, BE, *v.*, *di ne* followed by *dikusa*(5) *dimpe* or *muabi*(2) or *diese*(5) or *mubidi*(2) *mumpe*.

FORTUNE, *n.*, bad, *dikusa*(5) *dibi*, *mubidi*(2) *mubi*.

good, *dikusa dimpe, muabi*(2), *diese*(5), *mubidi mumpe*.

(wealth), *blintu*, pl. of 7; *bluma*, pl. of 7; *luhetu*, 4.

FORWARD, *adv.*, *ku mpala*(3), *ku mudilu, ku mutu*(2).

(be forward or first in doing), *v. dianjila* followed by infin.

FORWARDS, *adv.*, see FORWARD.
(go backwards and forwards), *v.*, *tambakana*.

FOUL, see DIRTY, BAD, ROTTEN.

FOULNESS, *n.*(of person), *bukoya*, 6; *manyanu*, pl. of 5 or 6;

mblindu, pl. of 3 or 4.

FOUNTAIN, *n.*(spring), *mpokolo*, 3.

FOUR, *card. num.*, *ni*. Takes Secondary Prefixes. In abstract counting use *inl. § 97*.

FOURTH, *ord. num.*, *inl. § 99*.

FOWL, *n.*, *nsolo*, 3.

(cock), *citila*, 7.

guinea-, *dikangala*, 5.

(hen), *cikukue*, 7.

FRACTURE, *vt.*, *cibula*; *vi.*(be fractured), *cibuka*.

FRAGILE, *adj.*, *tekete*(p.p. of *teketa*, to be *fragile*.)

FRAGMENT, *n.*, of anything broken or cut off, *cihuha*, 7.

FRAGMENT (*continued*).

of anything split, *chěsu*, 7.

FRAGRANCE, *n.*, *muhuya*(2) *mulimpe*, *nsunga*(3).

FRAGRANT, *adj.*, *-a muhuya*(2) *mulimpe*, *-a nsunga*(3).

FRAIL, *adj.*, *tekete*(p.p. of *teketa*, *to be frail*).

FRANC, *n.*, *nfulanka*(French), 3.

FRAUD, *n.*(a lie), *dixima*, 5; *didinga*, 5. Pl. of these words generally used, which is *maximi* and *madingi*.

FRAUDULENT person, *n.*(liar), *muena*(1) *ludimi*(4), *mulimi*(1), *mudingi*(1), *muena* followed by *maximi*(pl. of 5) or *madingi*(pl. of 5) or *mafi*(pl. of 5). The sing. of *maximi* and *madingi* is *dixima* and *didinga*, respectively.

(thief), *mulbi*, 1; *mulvi*, 1; *muena mucima*(2).

FREE, *vt.*(acquit), *bingixa*.

(let loose), *lekela*, *kuhola*, *sulula*, *kutula*; *vi.*(get free), *tuka*, *suluka*, *kuhoka*(*ko-hoka*).

-man, *n.*, *muntu*(1) *wa bende*, *muana*(1) *mulela*, *muntu mudixikamine*.

(redeem from slavery), *vt.*, *hikula*.

adj.(for nothing), *-a hatuhu*, *-a cinana*.

FREE-BORN person, *n.*, *muana*(1) *mulela*, *muntu*(1) *mudixikamine*, *muntu wa bende*.

FREEDOM, *n.*, *budixikamine*, 6. to give, see FREE.

FREEMAN, *n.*, *muana*(1) *mulela*, *muntu*(1) *mudixikamine*, *muntu wa bende*.

FREQUENTLY, *adv.* Use pl. of *musangu*(2) or *cikondo*(7) or *musunsu*(2) followed by any word meaning *many*. This idea may sometimes be expressed by the Repetitive or Habitual tenses of the verb.

FRESH, *adj.*(as palm wine, not strong), *tekete*(p.p. of *teketa*, *to be fresh*).

become, *vi.*, *bixika*.

(green or uncooked), *bixe*.

(new), *hia-hia*.

FRET, *v.*, *nyingabala*.

FRETFUL, BE, *vi.*, *nyingabala*.

FRICTION, make fire by, *v.*, *vinga kahia*(8).

FRIDAY, *n.*, *dituku*(5) *ditanu*.

FRIEND, *n.*, *mulunda*, 1; *nyan*(a), 1.

FRIENDSHIP, *n.*, *bulunda*, 6; *bunya*, 6.

break, *vt.*, *xiba*.

form, *vt.*, *kuatangana*.

FRIGHT, *n.*, *buowa*, 6.

(as of frightened animals), *mbäxibäxi*, pl. of 3 or 4.

FRIGHTEN, *vt.*, *cinyixa*, *handixa*

mucima(2), *zakuxa mucima*;

vi.(be frightened), *handika*

mucima, *cina*, *zakala*, *kan-*

ka, *buowa* as subj. of *kuata*

with the person as obj.

(be timid, as wild animal), *vi.*, *bäxa*, *di ne mbäxibäxi*(pl. of 3 or 4).

(startle), *vt.*, *tabuluxa*; *vi.*, *tabuluka*.

FRIVOLOUS, *adj.*, *-a tusëku*(pl. of 8).

(be always laughing for nothing), *lembakana*.

FROG, *n.*(large), *mbondo*, 3.

(small), *ludimba*, 4.

FROM, *prep.*, *ku*.

(from . . . to, until), *ku . . . to ne ku*, *ku . . . ne ku*, or sometimes simple *ne* connecting the two parts.

FRONT, *n.*, end, *ku mutu*(2), *ku mpäla*(3).

in, *ku mpäla*, *kumudilu*, *ku mutu*.

(in front of), *ku mpäla kua*, *kumudilu kua*, *ku mutu kua*.

leg, *diboko*, 5.

FROTH, *n.*, *lututu*, 4; *lukende*, 4.

FROWN, v., *nyenga* or *fudika* with *mpála*(3).

FRUCTIFY, v.(cause to conceive), *lmicixa*.

FRUIT, n., *dimoma*, 5. This word is not applied to bananas, plantains, or pineapples; it has reference only to such fruits as grow on trees or shrubs.

bear, *vt.*, *kuama*.

Some of the more common fruits are as follows:

banana, *dibote*, 5.

lime, *dilala*, 5.

mango, *nsafu*, 3. See note under *nsafu*.

papaw, *dibahl*, 5.

pineapple, *kangūjīngūjī*, 8; *dikaka*, 5; *cikakakaka*, 7.

plantain, *dikuonde*, 5.

small yellow fruit growing on the plains, *dixonde*, 5.

FRUITFUL, BE, vi.(female), *di ne* with *lulelu*(4) or *diminu*(5) or *buledi*(6).

FRUITFULNESS, n.(power to bear young), *lulelu*, 4; *diminu*, 5; *buledi*, 6.

FRUSTRATE, vt., *humbixa*, *kosexa*, *ela mukosa*(2).

(be frustrated), *vi.*, *humba*.

FRY, vt., *kanga*.

FRYING-PAN, n., *clvuadi*, 7; *luesu*, 4; *nyingu*, 3.

FUEL, n., *lukunyi*, 4. Generally use pl.

FUGITIVE, n., *munyemi*, 1.

FULFIL, vt., *xikixa*; *vi.*(be fulfilled), *xika*.

FULL, BE, vi., *ula*, *vula*.

(after eating), *vi.*, *ukuta*.

-grown, *vi.*, *kāla*.

measure or quantity, *vi.*, *kumbana*, *vula*; *vt.*(make full measure), *kumbāxa*, *vudixa*.

moon, *vph.*, *ngondo*(3) followed by the *v.* *lua cibālu*(7); *ngondo* may also be subj. of *tentama*.

FULL, BE (*continued*).

adj. Use the indeclinable *tente* (from *tentama*, *to be full*); as, *mulondo udi mī tente*, *the jar is full of water*.

FUN, n.(laughter), *kasēku*, 8.

have with, to play with, *vt.*, *sāba ne*, *sābila*, *naya ne*, *sābixa*, *nayixa*, *sēkexa*.

(joke), *n.*, *citedi*, 7. Pl. generally used.

(make fun of), *vt.*, *sēka*.

(to joke), *v.*, *ela bitedi*, *hunga*.

FUNNY, BE, v.(producing laughter), *sēkexa*.

FURIOUS, BE, vi.(angry), *di ne* or *ufua* or *unva* with *cixi*(7); or *cixi* as subj. of *kuata* with the person as obj.

FURNACE, n.(for smelting iron ore), *cikutu*, 7.

FURY, n.(anger), *cixi*, 7.

FUSS, n., *diyoyo*, 5; *mutāyo*, 2.

FUTURE, nph., use *matuku*(pl. of 5) followed by *-a ku mpāla*(3) or *-a kumudilu*. The words *ngondo*(moon) and *cidimu*(season) may be substituted, according to sense, for *matuku*. The future idea in the verb is expressed by future tense.

G.

GABBLE, v., *akula blakulakula*(pl. of 7), *labakana*.

GAIN, v., a bet or cause at court, *binga*.

by trading, *vph.*, *endulula muxinga*(2) *mulimpe*.

at gambling, *v.*, *tāha*. The person losing is the obj. of the *v.*

GALE, n.(wind), *luhehele*, 4.

a strong, *cilhuhu*, 7.

blow a, *v.*, *huha*.

GALL, n., *nyongangandu*, 3; *kabululu*, 8.

GAMBLE, v.(gain at), *tāha*. The person losing is the obj. of the *v.*

GAMBLE (*continued*).

(lose at), *v.* The person losing is the obj. of the *v.* *tāha*; as, *bakuntāha bintu binyi*, *I have lost my things.*

(tossing flat seeds or other objects), *v.*, *ela nxobo* (pl. of *luxobo*, 4, which is one of the pieces tossed).

See BET.

GAME, *n.*, *disāba*, 5; *dinaya*, 5.

GAPE, *v.*, *ela muau* (2).

n., *muau*, 2.

GARBAGE, *n.*, *bilu* (7), *bisonso* (7).

GARDEN, *n.* (field), *budimi*, 6; *cihidi* (Buk.), 7.

(small patch in swamp in dry season), *cisense*, 7.

(small patch near house), *ci-bunda*, 7.

GARMENT, *n.*, *cilulu*, 7; *climba*, 7.

GASH, *n.*, *mputa*, 3.

v., *tāha*.

GATE, *n.*, *cibi*, 7.

GATHER, *vt.* (as corn, fruit), *huola*, *kuola*.

(as leaves of the *matamba*), aka. (as millet), *nowa*.

together, *vt.*, *tutakanya*, *tutakūxa*, *sangixa*, *sangakanya*, *sangakūxa*, *sambakanya*, *sambakūxa*, *kungixa*, *sangila*, *sanga*; *vi.*, *tutakana*, *sangakana*, *sambakana*, *kungakana*, *disanga*, *diunguxa*.

up, as trash, *boya*.

GAZE, *v.*, fixedly, *mona* or *tangila* or *xoxa* followed by *talala* (*adv.*).

GENDER, see § 56.

GENERATE, *v.* (beget), *imicixa*.

(give birth), *lela*.

GENERATION, *n.* (line of descent), *cllongo*, 7.

GENEROSITY, *n.*, *diha*, 5.

GENEROUS, *adj.*, -a *diha* (5).

person, *n.*, *cihahi*, 7.

GENIUS, *n.* (knowledge), *lungenyi*, 4; *mexi*, pl. of 5. or 6; *lukanyi*, 4.

GENTILE, *nph.*, *muntu* (1) *kai Muyuda* (1).

GENTLE, *BE*, *vi.*, *hola*, *talala*, -a *kalolo* (8), -a *lutulu* (4).

GENTLENESS, *n.*, *lutulu*, 4. (attractiveness), *kalolo*, 8.

GENTLY, *adv.*, *bitekete*, *bimpe*, *bitulu*.

GERM, *n.*, in seed, *disu*, 5; *muoyo*, 2.

GERMINATE, *v.* (sprout), *mēna*.

GET, *v.*, accustomed to, *vt.*, *ibidila*. angry, *vi.*, *di ne cixi* (7).

anything done for another, use Applied Form of Causative.

away, to escape, *vi.*, *tuka*, *ongo-loka*, *handuka*.

(become), see BECOME.

(bring), *vt.*, *lua ne*.

down, *vi.*, *tuluka*, *ika*.

drunk, *v.*, *kuacixa maluvu*.

dry, *vi.*, *uma*.

fat, *vi.*, *diunda*, *lunda*.

hot, *vi.*, *lua kahia*.

in, into, *vi.*, *buela*.

loose, untied, *vi.*, *tuka*, *suluka*, *kuhoka*.

mad (crazy), *vi.*, *buluka*, *hala*, *tomboka*.

out, *vi.*, *luhuka*, *umuka*, *hātuka*.

out of the way, *vi.*, *sesuka*, *ehuka*, *umuka*.

palm wine, *v.*, *ema*.

(take up), *vt.*, *angata*, *ambula*, *mēma*.

up, *vi.*, *bika*, *juka*.

up a tree, to climb, *v.*, *banda*.

water from spring or stream, *vt.*, *sunu*.

well, convalesce, *vi.*, *sangāla*, *kūsa mubidi* (2), *sanguluka*.

worse, *v.*, *nemenena*, *nema*.

GHOST, *n.*, see SPIRIT.

GIBBERISH, *n.*, *clakulakula*, 7. § 356 (g).

GIDDINESS, *n.*, *dinyungu*, 5; *kan-tetu*, 8; *lunyungu*, 4; *kan-yungunyungu*.

GIDDY, BE, *vph.* (dizzy), di ne followed by *dinyungu*(5) or *kantetu*(8) or *lunyungu*(4) or *kanyungunyungu*(8).

GIFT, *n.*, *elha*, 7; also the infin. *kuha*. *Jisus nkuha kua Nzambi kuakutuheye, Jesus is the gift of God which he has given to us.*

(extra amount given to conclude trade), *matabixa*, pl. of 5 or 6; *nsekididi*, 3; *ntentekedi*, 3.

GIGGLE, *vph.*, di ne *kasëku*(8). Pl. generally used.

GIGGLING, *n.*, *kasëku*, 8. Pl. generally used.

GIRD, *v.*, up the loin, *ela mukl-ya*(2).

(wrap around), *jingila*, *jinga*, *nyengela*, *vunga*, *vungila*.

GIRDLE, *n.*, *muküba*, 2.

GIRL, *n.*, *muana*(1) *muküxi*(1).

(lass), *muxikankunde*, 2; *son-gaküxi*, 1.

GIRLHOOD, *n.*, *buxikankunde*, 6; *bunsongaküxi*, 6.

GIVE, *v.*, *ha*, *ambika*(Buk.).

a name, *v.*, *idika*, *inyika*.

birth to, *v.*, *lela*.

(hand to, pass to), *hetexa*, *hetela*.

light, *v.*, *ditemena*, *temena*, *toka*.

permission, see PERMISSION.

suck to, *vt.*, *amuixa*.

to drink, *vt.*, *nulxa*.

to eat, *vt.*, *dira*.

up, *hanga*, *lekela*.

GIZZARD, *n.*, *dinkidingila*, 5; *dintumbu*, 5.

GLAD, BE, *vi.*, *sanka*.

GLADDEN, *vt.*, *sankixa*.

GLADNESS, *n.*, *disanka*, 5.

GLANCE, *v.*, off, *tuya*, *sesuka*, *chuka*.

GLASS, *n.* (looking-), *ludimuenu*, 4; *lumueni*, 4.

(tumbler), *nglas*(Eng.), 3.

GLEAM, *v.* (glisten), *engelela*, *balakana*.

(shine), *ditemena*, *temena*.

GLISTEN, *v.*, *engelela*, *balakana*.

GLITTER, *v.*, *engelela*, *balakana*.

GLOBE, *n.*, *cibulunge*, 7; *dibulunge*, 5.

GLOOMINESS, *n.* (darkness), *midima*, pl. of 2; *mufta*, 2.

GLORIFY, *vt.*, *tumbixa*, *meneka*, *menekela*, *nemeka*, *nemekela*, *tendelela*.

GLORIOUS, *adj.*, nine, *tumbe*(p.p. of *tumba*, to be glorious).

GLORY, *n.* (greatness), *bunlne*, 6.

GLOW, *v.*, *ditemena*, *temena*.

GLUTTON, *nph.*, *muena*(1) followed by *lumpukusu*(4) or *cihusu*(7) or *mudlu*(2).

GLUTTONOUS, *adj.*, -a *lumpukusu*(4), -a *cihusu*(7), -a *mudlu*(2).

GLUTTONY, *n.*, *lumpukusu*, 4; *cihusu*, 7; *mudlu*, 2.

GNASH, *v.*, *diangana menu*.

GNAT, *n.*, *laxi*, 8. Dimin. of *clxi*.

GNAW, *v.*, *kunya*.

GO, *v.*, *ya*, *enda*.

about, from place to place, *vi.*, *endakana*.

across a river, *vi.*, *sabuka*.

across a path, *vi.*, *sambuka*.

after, to follow, *vt.*, *londa*, *ya ku nyima*(3) *kua*.

ahead of, *vt.*, *ya* with *ku mpä-la*(3) *kua* or *kumudilu kua*, *hita*, *tamba*.

around, *vi.*, *cimbakana*, *nyunguluka*.

away, *vi.*, *umuka*, *ya*.

back, to return, *vi.*, *aluka*, *alukila*, *hingana*, *hingila*, *tuta*, *tucila*, *andamuka*, *hinguluka*.

back and forth, *vi.*, *tambakana*.

backwards, *vi.*, *ya cianyima*.

bad, *vi.*, *bola*, *onoka*, *nyanguka*.

down, *vi.*, *hueka*, *huekela*, *uhuka*.

first, *vi.*, *dianjila kuya*.

in, into, *vi.*, *buela*.

let, *vt.*, *lekela*.

Go (*continued*).

mad, *vi.*, buluka, hala, tom-boka.

off accidentally, as gun, *vi.*, finukila, sohoka, disohokela.

on a journey, *vi.*, ya ku luen-du(4).

out, *vi.*, luhuka, hātuka, umuka, tambuka.

out, as fire, *vi.*, jima.

past one, *vt.*, hita, tamba.

up, *vi.*, banda.

with, to accompany, *vt.*, fila.

GOAT, *n.*, mbuxi, 3.

(half-grown), lutumbatumba, 4.

he, mpumbu, 3.

she, dixina, 5. Has borne young.

GQ-BETWEEN, *n.*, in marriage, cibanjī, 7.

GOD, *n.*, Nzambi, 1. While this is not the word native to the Baluba and Bena Lulua, yet it is very extensively used and has been adopted for use in the literature and preaching. It comes from the Lower Congo.

No worship is paid to God, though there is everywhere a distinct idea and a name for the Supreme Being, who at least creates if he does not afterwards direct affairs by his providence. For the Supreme Being the Bena Lulua use Nfidi Mukulu, the Baluba use Nfidi Mukulu or Muloho or Muloho Muoweranangila.

GOLD, *nph.*, lukanu(4) lukunze.

GOLIATH-BEETLE, *n.*, kababu, 8.

GOOD, *adj.*, impe, lengele, akane. (attractive), -a kalolo(8).

keep, as salt preserving meat, *vt.*, lengexa.

make, beautify, *vt.*, lengexa.

(taste good), *v.*, xemakana.

GOOD-BYE, see ADIEU.

GOODNESS, *n.*, bulimpe, 6; bulengele, 6; buakane, 6.

(attractiveness), kalolo, 8.

GOODS, *n.*, bintu, pl. of 7; bituma, pl. of 7; luhetu, 4.

GOSPEL, *nph.*, bualu(6) bua Nzambi.

GOURD, *n.*, dried, ciloa, 7; cibulubulu, 7.

green, cilooloa, 7.

(split crosswise), cihulu, 7; citonga, 7; cihundu, 7.

(split lengthwise), lubālu (for water), 4; cibālu (for bread), 7.

neck of, cikolokolo, 7.

GOVERN, *v.* (as chief his people).

Perhaps best expressed by the *ph.* mukelenge(1) wa, *chief of*; as, Lukengu udi mukelenge wa Bakuba, *Lukengu governs the Bakuba, i.e., is their chief.*

(as mother her child), bulukila, samina, bēla, nanga.

GOVERNMENT, *n.*, bukelenge, 6; bunfumu, 6.

GOVERNOR, *n.*, mukelenge, 1; nfumu, 1.

GRAB, *vt.*, bakula.

GRACE, *n.* (mercy), luse, 4.

GRACIOUS, *adj.*, -a luse(4). be to, *vph.*, ha luse.

GRAIN, *n.*, of corn, ditete, 5; mutonda, 2; ditungu, 5.

of sand, kasoka, 8; kasenga, 8; kasele, 8. These words are dimin. of lusoka and lusenga and lusele, respectively.

See SEED.

GRANDCHILD, *n.*, mulkilu, 1.

GRANDFATHER, *n.*, kaku(1) mulumi(1), nyink(a)(1) mulumi(1).

GRANDMOTHER, *n.*, kaku(1) mukūxi(1), nyinka(a)(1) mukūxi(1).

GRANDPARENT, *n.*, kaku, 1; nyink(a), 1.

GRANT, *vt.* (give), *ha, ambika*.
 permission, see PERMISSION.

GRAPES, *nph.*, *mamoma* (sing. *dimoma*, 5) a *kuenza n'a* followed by *vinjo* or *maluvu a mputu*.

GRAPE-VINE, *nph.*, *muoxi* (2) *wa mamoma*, 5) a *kuenza n'a* followed by *vinjo* or *maluvu a mputu*.

GRASP, *vt.*, *kuata, angata, fikela*.

GRASS, *n.*, *dixinde*, 5.
 tall, as on plain, *cisuku*, 7; *bieci* (Buk.), pl. of 7.
 (used in covering houses), *luan-yl*, 4; *cisoso*, 7; *lusono*, 4.
 Pl. generally used.
 (very tall and coarse), *disele*, 5.

GRASSHOPPER, *n.*, *luhásu*, 4.

GRATEFUL, *adj.*, -a *cinemu* (7).
 be to, *v.*, *sekelela, ha muoyo* (2), *inyixa*.
 See note under THANK.

GRATEFULNESS, *n.*, *cinemu*, 7.

GRATIS, *n.*, *hatuhu, cinana*. These are really adverbial words.

GRATITUDE, *n.*, *cinemu*, 7. From *v. nemeka*.

GRATUITOUSLY, *adv.*, *cinana, hatuhu*.

GRAVE, *n.*, *lukita*, 4; *ciduaya*, 7.

GRAVEYARD, see CEMETERY.

GRAVY, *n.*, *musoxi*, 2; *mukele-kele*, 2.

GRAY, *adj.* (color), *tokoloke* (p.p. of *tokoloka, to be gray*). There is no distinct name.
 hair, *n.*, *lungufu*, 4; *luvi*, 4.

GRAZE, *v.* (eat grass), *dia maxinde* (pl. of 5).

GREASE, *n.*, see FAT.
v., *laba mnyl* (pl. of 5).

GREAT, *adj.* (famous), *nine, tumbe* (p.p. of *tumba, to be great*). (large), *nine*.
 make, *vt.*, *tumbixa*.

GREATNESS, *n.*, *bunine*, 6.

GREEDINESS, *n.*, *lumpukusu*, 4; *cihusu*, 7; *mudlu*, 2.

GREEDY, *adj.*, -a *lumpukusu* (4), -a *cihusu* (7), -a *mudlu* (2).

GREEN, *adj.* (color), *fike* (p.p. of *fika, to be green*), *fikuluke* (p.p. of *fikuluka, to be green*).
 (new), *hla-hla*.
 (not ripe), *bixe*.
 (unripe, be), *vi.*, *bixika*.

GREENS, *n.* (leaves of cassava), *matamba*, pl. of 5; *kalexl*, 8.
 Other varieties: *citekuteku*, 7; *mulengalenga*, 2; *mutete*, 2; *nsampu*, 3.

GREET, see SALUTE.

GREETING, see SALUTATION.

GRIEF, *n.*, *cixl*, 7; *kanyingan-yinga*, 8.

GRIEVE, *v.*, *dila, ufua* or *unva* followed by *cixl* (7), *muoyo* (2) or *muclima* (2) as subj. of *nyingala*, *cixl* as subj. of *kuata* and the person as obj., *di ne* with *cixl* or *kanyingan-yinga* (8).
 for, *inga*.

GRIN, *v.*, *tua mimuemue* (pl. of 2).
n., *mumuemue*, 2.

GRIND, *v.* (as corn between two stones), *hela*.
 fine, *vt.*, *botexa*.
 (grit the teeth), *diangana* or *zekexa* with *menu* (pl. of 5).
 (sharpen), *nuona*.

GRINDSTONE, *n.*, *dibue* (5) *dia ku-nuona*.

GRIP, *vt.*, *kuata*.

GRIPE, *v.*, *nyenga* with *munda* as subj.

GRIT, *v.*, the teeth, *diangana* or *zekex* with *menu* (pl. of 5).

GROAN, *v.*, *huma, tua mukéma* (2).
n. (as of pain), *mukéma*, 2.

GROPE, *vi.*, *hubuta*.

GROUND, *n.* (loose dirt), *malobo*, pl. cf *bulobo* (6).
 on the, the loc. word *hanxi*.
 (world), *bulobo*, 6.

GROUP, *n.*, *cisumbu*, 7; *disanga*, 5.

GROVE, *n.*(copse on a plain),
elhuka, 7.
 GROW, *v.*, *kāle*, *lunda*.
 (grow large), *v.*, *diunda*.
 (grow tall), *v.*, *leha*.
 (grow thin), *v.*, *nyana*.
 GROWL, *v.*(as a dog), *ela ma-*
kanda(pl. of 5), *kanga*.
 (grumble), *v.*, *tontolola*, *tonto-*
mona.
n., *dikanda*, 5.
 GROWN, BE, *vi.*, *kāla*.
 person, *n.*, *muntu*(1) *mukāle*.
 GRUB, *n.*(a worm), *dikubu*, 5;
luhose(found in the palm), 4.
 Both kinds are eaten.
 up, *vt.*, *jula*.
 GRUEL, *n.*, *musābu*, 2.
 GRUMBLE, *v.*, *tontolola*, *tonto-*
mona.
 (mutter in low tone), *nungana*.
 (with a click of the throat),
sodia.
 GRUNT, *v.*(expressing surprise),
kōma, *tua cikōma*(7).
 (groan in pain), *huma*, *tua*
mukōma(2).
n.(of astonishment), *cikōma*, 7.
 (of pain), *mukōma*, 2.
 GUARANTEE, *n.*(pawn), *eleya*, 7.
 to leave as, *vt.*, *eyeka*.
 GUARD, *vt.*(watch), *lāma*.
 be on one's, *vi.*, *dimuka*.
 put on one's, *vt.*, *dimuxa*.
n., *mulāmi*, 1.
 GUESS, *v.*, *cinka*.
 GUEST, *n.*, *muenyi*, 1.
 GUIDE, *v.*, *lombola*.
n., *mulombodi*(1) *wa nxi**la*,
mudianjidi(1).
 GUILT, *n.*, *bualu*(6) *bubi*, *muanda*(2)
mubi, *bubi*(6). We
 often hear simply the pl. of
 the adjectives *mabi* and *mibi*.
 GUILTLess, *adj.*(good), *impe*, *len-*
gele, *akane*.
 (be acquitted), *vi.*, *binga*.
 declare, *vt.*, *bingixa*.
 GUILTY, *be* condemned as, *vi.*, *hila*.
 declare, *vt.*, *hixa*.

GUINEA-FOWL, *n.*, *dikangala*, 5.
 GULLY, *n.*, *mutubu*, 2; *nkoka*, 3;
muexi, 2.
 GUN, *n.*, *cingoma*, 7; *buta*, 6.
 This last word originally
 meant *bow*.
 cannon, *n.*, *ditende*, 5.
 cap gun, *n.*, *cingoma cia lufata-*
tacl(4).
 flint-lock, *n.*, *cingoma cia mu-*
tengu(2).
 pistol, *n.*, *kahambala*, 8.
 rifle, *n.*, *cingoma cia lutende*(4).
 shotgun, *n.*, *cingoma cia tun-*
dimba(pl. of 8).
 barrel, *n.*, *mulonda*, 2; *muxiba*,
 2.
 bullet, *n.*, *lutende*, 4; *mute-*
lenge(2) *wa lutende*.
 cap, *n.*, *lufatacl*, 4.
 cartridge, *n.*, *mutelenge*(2) *wa*
lutende(4).
 flint, *n.*, *dibue*, 5.
 hammer, *n.*, *dikūsa*, 5.
 muzzle, *n.*, *muxuku*, 2.
 nipple, *n.*, *disu*, 5.
 powder, *n.*, *kahla*, 8; *difuanda*,
 5.
 ramrod, *n.*, *mfukēte*, 3.
 shell, *n.*, *mutelenge*(2) *wa tun-*
dimba(pl. of 8).
 shot, *n.*, *kandimba*, 8.
 trigger, *n.*, *mulemu*, 2.
 wadding, *n.*, *dihusa*, 5; *cinyu-*
ka, 7.
 aim, *v.*, *dingila*, *lāma*, *ludikila*,
idikila.
 click (when cocked), *vi.*, *aba*.
 cock, *vt.*, *bangula*.
 fire, *vt.*, *ela cingoma*.
 go off accidentally, *vi.*, *sohoka*,
disohokela, *finukila*.
 hit, *vt.*, *lonza*, *kuma*.
 load, *vt.*, *soma*.
 miss aim, *v.*, *ela cingoma*
hanxi, *hanga*.
 miss fire, not go off, *vi.*, *funga*.

GUNPOWDER, *n.*, *kahla*, 8; *di-fuanda*, 5.

GUT, *n.*, *dila*, 5.

H.

HABIT, *n.*, *cilele*, 7; *clenzedi*, 7; *clibilu*, 7.

bad, use any of the above words with the adj. *bi*. For habitual action use Pres. Habitual tense.

HABITUALLY, see CEASELESSLY.

HABITUATE, *vt.*, *ibidixa*.

(be habituated), *vi.*, *ibidila*, *lobokela*.

HAGGARD, *BE*, *vi.*, *nyana*, *di ne* or *uma* followed by *clonda*(7) or *clnyanu*(7).

HAGGARDNESS, *n.*, *clonda*, 7; *clnyanu*, 7.

HAIL, *vt.*(call), *bikila*.

from, *vi.*, *fuma*.

(greet), see SALUTE.

-stone, *n.*, *dibue*(5) *dia nvula*(3).

HAIR, *n.*(beard or hair on head of person), *lusuki*, 4; *lunyonyi*, 4.

gray, *n.*, *luvi*, 4; *lungufu*, 4.

(on body of person or animal), *luoso*, 4. Note that pl. is *mioso*(2). § 45, Rem.

HALF, *n.* There is no word expressing this idea exactly. If anything is cut into two parts, whether they be equal or not, each part is called *clituha*(7); if the thing is split, each piece is called *clihesu*(7).

(cut half in two), *v.*, *kosa* or *kala* followed by *hankūci* or *kunkūci*.

-way, the loc. words *hankūci* and *kunkūci*.

HALLOW, *vt.*(to honor), *tumbixa*, *nemeka*, *nemekela*, *meneka*, *menekela*, *tendeleva*.

HALT, *v.*(be lame), *lēma*.

(limp), *zobela*, *tebuka*.

HALT (*continued*).

(stand), *imūna*.

(stop), *lekela*.

HAMMER, *n.*, *lukonko*, 4.

of gun, *dikūsa*, 5.

v.(drive a nail), *kumina*, *hohela*.

(forge), *v.*, *tula*, *fula*.

HAMMOCK, *n.*, *buanda*, 6.

HAND, *n.*, *clanza*, 7.

in the, *ku minu*(pl. of 2).

left, *clanza clā bakūxi*, *clanza*

clā luboko(4), *clanza clā munyinyi*(2).

(left-handed person), *muena*(1)

with *cliboko*(7) or *lumosa*(4).

of banana or plantain, *clisangi*, 7.

palm of, *munda mua clanza*.

right, *clanza clā* with *balumi* or

bukāle or *bidia*.

(sleight-of-hand trick), *diŋimbu*,

5; *dialu*, 5.

(to pass to), *vt.*, *hetexa*, *hetela*.

(writing), *n.*, *clifundidi*, 7.

HANDFUL, *n.*, *difuka*, 5.

HANDLE, *n.*, of knife or hoe, *clilābi*,

7; *clikuacilu*, 7; *mulābi*, 2.

of cup, *mukolokolo*, 2.

(fasten handle in axe, hoe, etc.),

vt., *bangixa*.

v.(examine), *lenga*, *lamba*, *lambila*.

HANDSOME, *adj.*, *impe*, *akane*, *lengele*, -a *mpoci*(slang).

HANDSOMENESS, *n.*, *bulmpe*, 6;

buakane, 6; *bulengele*, 6;

mpoci(slang), 3.

HANG, *v.*, a person, *owa*.

down, *vi.*, *lembeleleva*.

one's self, *diowa*.

up, *vt.*, *kudika*.

HAPPEN, *vi.*, *lua*.

HAPPINESS, *n.*, *disanka*, 5.

HAPPY, *BE*, *vt.*, *sanka*, generally

with *muoyo*(2) or *mucima*(2)

as subj.

make, *vt.*, *sankixa* with *muoyo*

or *mucima* as obj.

HARD, *adj.*, to the touch, *kāle*(p.p.

of *kāla*, to be hard).

make, *vt.*, *kālexa*.

HARDEN, *vt.*, **kālexa**.

(accustom to), *vt.*, **ibidixa**; *vi.* (be accustomed to), **ibidilla**, **lobokela**.

HARDNESS, *n.*, **bukāle**, 6.

HARLOT, *nph.*, **mukūxi**(1) **wa masandi**(pl. of 5 or 6).

HARM, *n.* (danger, trouble, palaver), **bualu**, 6; **muanda**, 2.

vt., **enzela bibi**.

HARMLESS, *adj.* This idea may generally be expressed by the sentence **ena mua kuenza cintu**, (*it*) *can do nothing*.

HARMONIUM, *n.*, **cisanji**, 7.

HARMONIZE, *vt.* (put in tune), **sūka**.
(put out of harmony or tune),
vt., **sūkula**.

(tune instruments to each other),
sūkila or **akūxa** with **hamue**.
(sing. in harmony), **akūxame**(pl.
of 5) **hamue**.

(be out of harmony or tune), *vi.*,
sūkuka.

HARMONY, see HARMONIZE.

HARP, *n.*, **cisanji**, 7. This is made by fastening small pieces of iron of different lengths and sizes to a hollow piece of wood.

HARVEST, *n.*(time). There seems to be no word expressing the idea of harvest time. Use some explanatory ph., such as **eldimu**(7) **cia**, *season of*, or **ngondo**(3) **wa**, *month of*; as, **eldimu cia kukuola manva ciakulua**, *the corn harvest time has come*. There being no general word for harvest it is necessary to mention the name of the thing harvested.

vt. (as corn), **huola**, **kuola**.

(as millet, rice), **nowa**.

(as peas), **aka**.

HASH, *vt.* (as meat), **zax**.

HASTE, *n.*, **lubilu**, 4; **lukūsa**, 4.
See note under **lubilu**.

HASTEN, *vi.*, generally use the specific verb with **lubilu** or **lukūsa**.

HASTEN (*continued*).

(hurry up, make to do in a hurry),
vt., **endexa** or **enzexa** followed
by **lubilu** or **lukūsa**.

HAT, *n.*, **cifulu**, 7.

HATCH, *vt.*, **totobula**, **taya**(*toya*).

HATCHET, *n.*, **kasul**, 8. Dimin. of
cisul(7).

HATE, *v.*, **kina**, **di ne lukuna**(4),
neg. of **sua** or **nanga** or
inyixa.

(loathe, as bread), *vt.*, **tonda**.

HATEFUL, *adj.*, toward, **-a lukuna**(4).

HATRED, *n.*, **lukuna**, 4.

HAUGHTINESS, *n.*, **disanka**, 5.

HAUGHTY, *BE*, *vi.*, **disua**, **sanka**.

HAVE, *v.* (possess). Use one of the verbs meaning *to be* followed by **ne**.

not, **ena ne**.

to, must, see **MUST**.

For *have* or *had* as auxiliary in formation of compound tenses see § 205, Rem.

To have something done for one, use Applied Form of the Causative. § 335 (a).

HAWK, *n.*, **nkumbikumbi**, 3.

HE, *pers. pro.*

(1) Simple Disjunctive form,
yeye. § 105.

(2) Compound Disjunctive form,
blandi. §§ 108, 110.

(3) Conjunctive forms used as
(a) Pro. prefix. §§ 113, 114.
(b) Pro. suffix. §§ 120, 123.

HEAD, *n.*, **mutu**, 2. Some say **mutue**.

-ache, *n.*, **mutu** followed by
mubele or **musame**.

bald, *n.*, **dibāla**, 5.

crown of, **lubombo**, 4.

-long, **mutu munxi**.

of millet, **muehu**, 2.

of stream, **mutu**, 2.

HEADACHE, *nph.*, **mutu**(2) followed
by **mubele** or **musame**.

HEADLONG, *adv.*, use ph. **mutu**(2)
munxi.

HEADMAN, *n.*, *kahita*, 8. From Portuguese.

HEAL, *v.*, see CURE.

HEALTH, *n.* There is no definite word. For *good health* use such expressions as *bukāle*(6) or *ngulu*(3) or *mubidi*(2) *mukāle*. For *bad health* use *disama*(5) or *dlbedi*(5) or *bubedi*(6) or *mubidi*(2) *mute-kete*.

HEALTHY, *adj.*, -a *bukāle*(6), -a *ngulu*(3), -a *mubidi*(2) *mukāle*.

HEAP, *n.*(a large pile), *muxiki*, 2. (a small pile, such as can be held in two hands), *dlfuka*, 5.

up, pile one on top of the other, *vt.*, *tentekūxa*, *tenteka*, *tentekanya*, *ambakanya*, *ambakūxa*; *vi.*(be one on top of the other), *tentama*, *ambakana*.

HEAR, *v.*, *unva*, *ufua*. Note that the obj. of this verb is *di*(5), *word*, *clona*, *sound of rain*, etc., and not a person; as, *nakunya di diandi*, *I heard him*, lit., *his word*. We may also use the form *nakunva muakuambeye*, *I heard him*, lit., *what he said*.

each other, understand, *unvanganaga*.

listen to, *vt.*, *telexa*.

HEARKEN, *v.*, see HEED.

HEARSAY, *n.*, *lumu*, 4.

HEART, *n.*, *di*, 5. Pl. is *me*.

lose, *v.*, *clna*.

take, *v.*, *kālexa*, with *muoyo*(2) or *mucima*(2). In the figurative sense of heart, *mucima*(2) and *muoyo*(2) are often used interchangeably. See these two words in B.L.-Eng.

HEARTH, *n.*, *diku*, 5. Pl. is *meku*.

HEARTLESS, see MERCILESS.

HEARTLESSNESS, *n.*, *lukinu*, 4; *clnyangu*, 7.

HEAT, *n.*, of fire, *kahia*, 8. of sun, *munya*, 2.

HEAT (*continued*).

(warmth of body or fire or air), *lulya*, 4; *cluyua*, 7.

vt., *hixa*; *vi.*(be heated), *hla*. over again, as food, *vt.*, *babāxa*; *vi.*(be heated again), *babāla*.

HEAVEN, *nph.*, *musoko*(2) *wa Nzambi*.

(firmament), *dlulu*, 5.

HEAVENLY, *adj.*(of the firmament), -a *dlulu*(5).

HEAVINESS, *n.*, *bujitu*, 6.

HEAVY, BE, *v.*, *di bujitu*(6), *di ne bujitu*, *nema*, *nemenena*.

HEED, *v.*(obey), *tumikila*, *enza mu-* followed by proper tense and person of *amba*, *itabuxa mu di*(5), *unva*, *ufua*. take, be warned, *vi.*, *dlmuka*.

HEEDLESS, see OBSTINATE.

HEEDLESSNESS, see OBSTINACY.

HEEL, *n.*, *clkankanyi*, 7; *cikenkibu*, 7.

HE GOAT, *n.*, *mpumbu*, 3.

HEIGHT, *n.*, *bule*, 6.

HEIR, *n.*, *muhlanyi*, 1.

(be heir to, inherit), *v.*, *hlana*.

HELL, *n.*, *ngena*, 3. From Greek *γέεννα*.

HELMET, *n.*, *clfulu*, 7.

HELP, *v.* This idea is generally expressed by the, Causative Form of the verb. In a general sense we may use the Causative Form *enzexa*. *Ya umudimixe*, *go and help him to work*; *wakumenzexa*, *he helped him to do it*.

HEMP, Indian, *n.*, *dlamba*, 5. Smoked by the natives.

HEN, *n.*, *clukue*, 7.

HENCE, *adv.*(from here), *emu*, *eku*, *aha*, *munemu*, *kuneku*, *hanaha*. § 163, Note 3. Use also the Locative Suffixed construction. § 320.

(therefore), *ka*, *bu-* with Applied Form of verb. § 419.

HENCEFORTH, see HEREAFTER.

HER, *pers.* and *poss. pro.*

- (1) As *pers. pro.* see **HIM**, remembering that there is no difference in the rendering of *her* and *him*. § 105, Rem. 4.

- (2) As *poss. pro.*, andi. §§ 132, 133.

HERALD, *n.* (messenger), *muena* (1) *mukenji* (2), *muloho* (2).

HERD, *n.*, *elsumbu*, 7.

HERDSMAN, *n.*, *mulāmi*, 1.

HERE, *adv.* Use the proper Locative with demonstrative sign *e*, denoting near objects, thus giving *emu*, *eku*, *aha*. § 163, Note 3. Note also the doubled forms *munemu* (*munomu*), *kuneku* (*kunoku*), *hanaha*. § 163, Note 2.

(from here, hence), use the Locative Forms as indicated above; as, *wakuluhuka munemu*, *he has gone out from here*.

(here and there, hither and thither), use Intensive Form of verb.

(here it is, etc.), use the particle *ka-*. § 159.

Sometimes the Locative Suffixed construction furnishes the idiom; as, *udihu*, *he is here*. § 320.

HEREAFTER, *adv. ph.*, *matuku* (pl. of 5) followed by *-a ku mpāla* (3) or *-a kumudilu*. The words *ngondo*, *moon*, or *cidimu*, *season*, may be substituted, according to sense for *matuku*.

HERITAGE, *n.*, *buhlanyi*, 6; *bintu bia buhlanyi*.

HERS, *poss. pro.*, see **HIS**. § 132.

HERSELF, *pers. pro.*, see **HIMSELF**. The forms for *herself* and *himself* are identical. § 105, Rem. 4.

HESITATE, *v.* (vacillate), *lembakana*, *humbakana*, *nema* with *mucima* (2) as subj., *takana di ne micima ibidi*.

HICCOUGH, *n.*, *cinsukunsuku*, 7.

HIDE, *vt.*, *sokoka*.

one's self, *vi.*, *sokoma*.

n. (skin), *cisēba*, 7.

HIGH, *adj.*, *le*.

on, *adv.*, *kōlu*, *mōlu*, *heulu*.

§ 423 (2) (b).

voice, *n.*, *dl(5) dikise*.

HIGH PRIEST, *nph.*, *mukulenge* (1) *wa bambi* (pl. of 1) *ba bualu* (6) *bua Nzambi*.

HIGHWAY, *n.*, *nxila* (3) *munine*, *musesu* (2).

robber, *n.*, *munyengi*, 1.

HIGHWAYMAN, *n.*, *munyengi*, 1.

HILL, *n.*, *mukuna*, 2.

ant-, *mutunda* (made by the *bintunte*), 2; *ditua* (small black in the forests), 5.

down-, *kumanda*. § 423 (2) (b).

HIM, *pers. pro.*

- (1) As direct or indirect obj. use the *pro. infix mu*. §§ 116, 117. Note the use of pronominal suffixes (§ 123), under certain circumstances, as direct or indirect obj. § 124 (b) (c).

- (2) For use with prepositions, see §§ 106 (c) and 107.

HIMSELF, *pers. pro.*

- (1) Compound Disjunctive form, *nkiyandi*. §§ 108, 109.

- (2) When reflexive, use the reflexive prefix of the verb, *-di-*. Note that this construction may be used either as subj. or obj. § 118.

- (3) See B.L.-Eng. under *ine*.

HIND leg, *n.*, lower part of, *mukolo*, 2.

upper part of, *cibelu*, 7.

part, *citaku*, 7; *nyima*, 3.

HINDER, *vt.*, *humbixa*, *humbakūxa*, *lekexa*, *kosexa*; *vi.* (be hindered), *humba*.

HINDERMOST, *adj.*, *-a ku nyima* (3). *-a kunxikidilu*, *-a haxixe*.

be the, *v.*, *xixa*.

HINDRANCE, *n.*, *mukosa*, 2.

HIP, *n.*, lukundu, 4; cikundu-kundu, 7.
HIPPOPOTAMUS, *n.*, nguvu, 3.
HIRE, *v.*, see ENGAGE.
HIS, *poss. pro.*, and *i.* When used as predicate adj., see § 135.
HIT, *vt.*, kuma, tuta.
 (in shooting), lonza, kuma.
 with arrow, asa.
 with fist, kuma or tuta or tua
 with elususu(7) or disundu(5).
 with knuckle, tua lukonyi(4).
 with open hand, kuma with
 dihl(5) or luhi(4).
HITHER, *adv.*, see HERE. Use sometimes the Locative Suffixed construction, § 320.
 (hither and thither), use Intensive Form of verb.
HOARSE, BE, *v.* use di(5) as subj. of *v.* xibála or hāta.
HOBGOBLIN, *n.*, mukixi, 2; muxangi(Buk.), 2.
HOE, *n.*, lukusu, 4.
 handle of, mulābi, 2; cikua-cilu, 7; cilābi, 7.
 v., d ma, ihila.
 put handle in, *v.*, bangixa.
HOG, *n.*, ngulube, 3.
HOIST, *vt.*, bandixa, bixa.
HOLD, *vt.*, kuata.
 out hand, olola cianza(3).
HOLE, *n.*, in the ground, dina(pl. mena), 5; cina, 7.
 key-, disu(5) dia nsāhi(3).
 make a. to dig, imba, umbula.
 of rat, bulina, 6. P. is mena.
 (pierce through), *vt.*, tubula disoso.
 through something, *n.*, disoso, 5; dikela, 5.
HOLINESS, *n.*, bulimpe, 6; buakane, 6; bulengele, 6.
HOLLOW, *n.*(in tree), mulundu, 2.
 (low ground), cibanda, 7; luhongo, 4.
HOLY, *adj.*(good), impe, akane, lengele.
 Spirit, see SPIRIT.
 See SACRED.

HOMAGE, pay to, *vt.*, see HONOR.
HOME, *n.*(house), nsubu, 3.
 at, mu nsubu, ku nsubu, mu or ku used inseparably with the *poss. pro.*, § 140.
HONEST, *adj.*(good), impe, akane, lengele, -a kalolo(8).
 (one not stealing), use neg. of Pres. Habitual tense of *v.* iba, or ena ne with bulbi(6) or bulvi(6) or bianza(pl. of 7) ble.
HONESTY, *n.*(goodness or fairness), kalolo, 8; bulimpe, 6; buakane, 6; bulengele, 6.
HONEY, *n.*, bulci(bulki), 6.
 -comb, dihula, 5; dikaci, 5.
HONEY-BEE, *n.*, lubulubulu, 4; lunyeke, 4.
HONEYCOMB, *n.*, dikaci, 5; dihula, 5.
HONOR, *vt.*, nemeka, nemekela, meneka, menekela, tum-bixa, tendelela.
HONORABLE, *adj.*(great), nine.
 (honored), tumble(p.p. of tumba, to be honorable).
HOOF, *n.*, mukono, 2.
HOOK, *n.*, fish-, ndoho, 3.
 wooden, lukobo, 4.
 fish with, *vt.*, loha.
HOP, *v.*, tuhika.
 (as flea), tuloka.
 (as frog), soloka.
HOPE, *v.*(look for, expect), teke-mena, ela muoyo(2).
 n., the infin. kutekemena is suggested.
HORN, *n.*, lusengu, 4.
 (for blowing), mpungi, 3.
HORRIFY, *vt.*, cinyixa, handixa mucima(2), zakuxa mucima.
 (be horrified), *vi.*, cina handika or zakala followed by mucima.
HORROR, *n.*, buowa, 6.
HORSE, *n.*, kabālu, 8. From Portuguese.
HORSE-FLY, *n.*, cibanda, 7.

- HOST, *n.* (crowd), *cisumbu*, 7.
(great number), *n.*, *bungti*, 6.
- HOSTAGE, *nph.*, *muntu*(1) *wa lukole*(4). Pl. *is bantu ba nkole*. A person of same village or family as the debtor who is held for the debt.
- HOSTILE, *adj.*, -a *lukuna*(4).
- HOSTILITY, *n.*, *lukuna*, 4.
- HOT, *adj.*, -a *kahla*(8).
be, *vi.*, *hia*, *lua kahla*.
make, *vt.*, *hixa*.
- HOURLY, see TIME.
- HOUSE, *n.*, *nsubu*, 3.
batten, *lubambalu*, 4. These are tied crosswise on top of the rafters.
door, *cibi*, 7.
door-post, *cilua*, 7; *cixiki*, 7.
doorway, *muxuku*(2) *wa mbelu*(3), *mbelu*(3), *cibuedelu*(7).
-fly(insect), *luji*, 4.
grass for covering, *luanyi*, 4;
bisoso, pl. of *cisoso*(7); *lusono*, 4.
palm leaves for covering, *malala*, pl. of *dilala*(5).
partition, *ciddi*, 7.
post in the wall, *cilua*, 7; *cixiki*, 7.
post to support veranda, *dikunxi*, 5.
rafter, *lusokolo*, 4; *dihilu*, 5.
ridge-pole, *mutandala*, 2; *mutamba*, 2.
roof, *clmūnu*, 7.
side, wall, *clmūnu*, 7.
space in front of door, *ku mbelu*(3).
to cover a, *vt.*, *linga*, *kuma*.
top of roof, *musonga*, 2.
to tie the battens, *vt.*, *bambala*.
- HOUSEHOLD, see TRIBE.
- HOVER, *v.* (as hawk), *lembelela*.
- HOW, *interrog. adv.*, *muni*? *bixi*?
mua (indirect question).
(1) For the expression, *in what way?*, see § 411.
(2) As modifying adjectives of

How (*continued*).

quantity or quality, see § 411, Note 1.

(3) For use in indirect questions, see § 472 (d).

(4) *How many* is sometimes expressed by the interrogative *adj. nga*, which takes Secondary Prefixes.

HUBBUB, *n.*, *diyoyo*, 5; *mutāyo*, 2.

HUG, *vt.*, *uhukila*, *akidila*.

HULL, *n.* (shell), *cihusu*, 7; *cizubu*, 7.

vt. (as peanuts), *bēla*, *bula*, *bosa*, *totobula*, *taya* (toya).

(as peas, by beating), *xuhula*, *suanga*.

HUMANE, *adj.*, -a *kalolo*(8), -a *luse*(4), *impe*, *akane*, *lengele*.

HUMANITY, *n.*, *buntu*, 6.

(kindness), *luse*, 4; *kalolo*, 8.

HUMBLE, BE, *vi.*, use neg. of *disua*, *ena ne* with *dikamakama*(5) or *cikama*(7) or *dintanta*(5), *di ne* or *ufua* or *unva* with *bundu*(6), *di ne* with *muclima*(2) *mutekete* or *kalolo*(8).
make, *vt.*, *tekexa*, *kehexa*.

HUMID BE, *vi.*, *talala*, *hola*, *di ne* with *citelele*(7) or *claxima*(7).

HUMIDITY, *n.*, *citelele*, 7; *claxima*, 7.

HUMILIATE, *vt.*, *kehexa*, *tekexa*, *kuacixa* or *ufuixa* with *bundu*(6).

(be humiliated), *vi.*, *ufua* or *unva* with *bundu*.

HUMILITY, *n.*, *bundu*, 6; *bunvu*, 6; *kalolo*, 8.

HUMOR, *n.*, *bad*, *cixi*, 7.

be in good, *vi.*, *sanka*.

(joke), *n.*, *citedi*, 7.

HUMBACKED, *adj.*, -a *dikoko*(5), *ditonte*, *kobame*.

HUNDRED, *n.*, *lukama*, 4.

HUNDRED THOUSAND, *n.*, *cixikilu*, 7.

HUNGER, *n.*, *nsāla*, pl. of 3 or 4.

HUNGRY, BE; *v.*, use *nsála* (pl. f 3 or 4) as subj. of *suma* or *sama* with the person as obj., *di ne nsála*.

HUNT, *v.*, for, *kéba, keja, teta*. with dogs, *ta*.

HUNTER, *n.*, *cilembi, 7; cihinda, 7*.

HUNTING, *n.*, *bute* from *ta, to hunt*, 6.

net, *muxinga*(2) *wa bute*.

HURRICANE, *n.*, *cihuhu, 7*.

HURRIEDLY, *adv.*, use the noun forms *lubilu* and *luküsa*.

HURRY, *v.*, generally use specific verb with *lubilu* or *luküsa*.

be in a, restless, *vi.*, *sasakata*.

up, make to do in a hurry, *vt.*, *endexa* or *enzexa* with *lubilu* or *luküsa*.

n., *lubilu, 4; luküsa, 4*.

HURT, *v.* (ache), *sama*.

(burn, smart), *suma, oxa, su-suma, hlakana*.

(as stomach), *nyenga*.

HUSBAND, *n.*, *muluml, 1; mbi* (pl. *bambi, 1*. For *mbi*, see § 42, Note 1.

HUSH, *vt.*, *huxa* or *talüxa* or *hol xa* or *x kixa* or *kosexa* with *muaku*(2) or *mutäyo*(2) or *diyoyo*(5).

(stop talking), *lekela* followed by *muaku*(2) or *mutäyo*(2) or the infin. *kuakula; hua*.

HUSK, *n.*, *cihusu, 7; cizubu, 7*.

v. (as corn), *uvula*.

(as peas by beating), *xuhula, suanga*.

HYMN, *n.*, *musambu, 2*.

HYPOCRISY, *n.*, see *LIE*.

HYPOCRITE, *n.*, see *LIAR*.

I

I, *pers. pro.*

(1) Simple Disjunctive Form, *meme*. § 105.

(2) Pro. prefix, *n(m)*. §§ 113, 114.

I (*continued*).

(3) Compound Disjunctive Form, *bilnyi*, etc. §§ 108, 110.

IDENTICAL, *auj.*, *o-umue, muomu-mue*.

(very), *mene*. *Yeye mene, the identical(very) one*. See *SAME*.

IDENTITY, *n.*, *buobumue, 6*.

IDIOCY, *n.*, *buhale, 6; bubuluke, 6; butomboke, 6*.

IDIOM, *n.*, *ciakuilu, 7*.

IDIOT, see *FOOL*.

IDLE person, *n.*, *mufuba, 1*. This word seems to be used only a noun, not as an *adj*.

a. j. ph., *-a bufuba*(6), *-a bu-kata*(6).

IDLENESS, *n.*, *bufuba, 6; bukata, 6*.

IDOL, *n.* There are no idols strictly speaking, only charms, which are supposed to exert a good influence in behalf of the owner, and sometimes an evil influence on an enemy. If it is carved to represent a person it is called *luhingu*(4); if made of anything else, it is called *buanga*(6). No special worship, apart from certain incantations(*tendelela*), is shown to these charms.

make an, *vt.*, *hüka, songa*.

maker of, *n.*, *mpüka*(1) *nanga, musongi*(1) *wa mpingu, muhüki*(1) *wa manga*.

IF, *sub. conj.*, *bu, bi-*. For full discussion of Conditional sentences, see §§ 459, 460.

IGNITE, *vt.*, *oxa*.

by friction with sticks, *vt.*, *vinga kahla*(8).

IGNORAMUS, *n.*, *muhote, 1; muxibäle, 1*.

IGNORANCE, *n.* (stupidity), *buhote, 6; muxibäle, 6*.

IGNORANT, *adj.*, *hote* (p.p. of *hota, to be ignorant*), *xibäle* (p.p. of *xibäla, to be ignorant*).

(not to know), *v.*, use neg. of *münya*.

ILL, BE, *v.*, see SICK.
 treatment, *cihendo*, 7; *ma-tandu*, pl. of 5 or 6; *cin-yangu*, 7.
 (wish ill to), *v.*, *ela mulau*(2).
 ILLEGAL, something forbidden, *n.*, *cijila*, 7. This word generally has a superstitious idea.
 ILLEGITIMATE *cild*, *n.*, *muana*(:)
wa masandi(pl. of 5 or 6).
 ILLNESS, see SICKNESS.
 ILL-TREAT, see ABUSE.
 ILLUSTRATE, *vt.*(compare), *idikixa, elekexa*.
 (show), *lexa*.
 ILLUSTRATION, *n.*(example), *ci-fuanyikixa*, 7.
 (sample, copy, mark), *cimon-yinu*, 7; *cidikixilu*, 7; *elle-xilu*, 7.
 (story, fable), *luximinyinyu*, 4; *muanu*, 2; *lusumuinu*, 4.
 ILLUSTRIOUS, see FAMOUS.
 IMAGE, *n.*, see IDOL.
 (likeness), *cifuanyi*, 7; *cifuan-yikixa*, 7.
 (reflexion, photograph), *mundi-dimbi*, 2; *mudingidi*, 2.
 IMAGINATION, *n.*(thought), *lun-genyi*, 4; *mexi*, pl. of 5 or 6; *lukanyi*, 4.
 IMAGINE, *v.*(fancy), *amba. Wakuamba ne cintu cia kudia, he imagined that it was something to eat.*
 IMBIBE, *v.*, *nua*.
 IMITATE, *v.*, *idikixa, elekexa*.
 (do as another), see § 465.
 IMMATURE child, *n.*(foetus), *kana*
 (dimin. of *muana*) *kabixe*.
 IMMEDIATELY, *adv.*, *katataka, mpindeu, diodiono*.
 IMMENSE, *adj.*, *nine*.
 IMMERSE, *vt.*, *ina, inyixa*.
 IMMINENT, *adj.* This idea is generally expressed by the Future Imminent tense of the verb.
 IMMODEST, BE, *v.*(indecent), *di ume*(p.p. of *una*, *to be dry*), *mu*

IMMODEST, BE (*continued*).
disu(5), *di ne buluatafi*(6), *ena ne bundu*(6).
 (saucy), *ena ne bundu*(6), *di ne*
 with *cikama*(7) or *dikama-kama*(5) or *dintanta*(5), *disua, ibidila*.
 IMMODESTY, *n.*, *cikama*, 7; *dika-makama*, 5; *dintanta*, 5.
 (slovenliness in dress), *buluatafi*, 6.
 IMMORAL, *adj.*(bad), *bi*.
 (adulterous), *-a masandi*(pl. of 5 or 6).
 IMMORALITY, *n.*(adultery), *masandi*, pl. of 5 or 6.
 IMMORTAL, *adj.*, *-a matuku onso, -a lahalaha, -a cendelele, -a kaxidi*.
be, vi., use neg. of *fua, to die*.
 IMMOVABLE, BE, *v.*, *kala, xindama, kandamana, jama, kanana*.
 IMPAIR, *vt.*, *ona, nyanga; vi.*(be impaired), *onoka, nyanguka*.
 IMPATIENCE, *n.*, *disasakata*, 5.
 IMPATIENT, BE, *vi.*(restless), *sasakata*.
 IMPEDE, *vt.*(cause to fail, to miss), *humbixa, lekexa, kosexa*.
 IMPEDIMENT, *n.*, in speech, *stuttering, cikukumina*, 7; *dikukumina*, 5.
 have, to stutter, *v.*, *kukumina*.
 IMPEND, *v.*, use generally Future Imminent tense of the verb *lua*.
 IMPENITENT, *adj.*, *-a mucima*(2) *mukale*.
 IMPERFECT, BE, *vi.*, use neg. of forms under PERFECT.
 IMPERTINENCE, *n.*, *dintanta*, 5; *cikama*, 7; *dikamakama*, 5.
 IMPERTINENT, BE, *vi.*, *disua, ibidila, ena ne bundu*(6), *di ne*
 with *dintanta*(5) or *dikamakama*(5) or *cikama*(7).
 IMPLEMENT, *n.*, *ciama, cintu*(7) *cia kuenza n'acl*.
 See note under MACHINE.
 IMPLORE, *v.*, *sengela, sengelela*.

IMPOLITE, BE, *vi.*, ena ne kalolo 8),
di ne with dikamakama(5) or
cikama(7) or dintanta(5).

IMPOLITENESS, *n.*, cikama, 7; dika-
makama, 5; dintanta, 5.

IMPORTANCE, *n.*, bualu(6) bunine,
muanda(2) munine.

IMPORTANT, *adj.*, nine, tumbé (p.p.
of tumba, to be important).

IMPORTUNATE, *adj.*, in begging, -a
lulombo(4).

See PERSEVERE.

IMPOSSIBLE, BE, *v.*, use neg. of con-
structions mentioned under
§ 230.

IMPOTENT, *adj.*, tekete(p.p. of
teketa, to be impotent).

IMPOVERISH, *vt.*, helexa, luixa with
buhéle(6) or bulanda(6), xixa
mu with buhéle or bulanda.

IMPREGNATE, *vt.*(cause concep-
tion), imicixa.

IMPRISON, *vph.*, buexa mu nsubu
wa maxika.

IMPROVE, *v.*, in health, convalesce,
sangála, kúsa mubidi(2),
sanguluka.

IMPUDENCE, *n.*, dintanta, 5; ci-
kama, 7; dikamakama, 5.

IMPUDENT, BE, see SAUCY.

IMPURE, *adj.*(adulterous), -a ma-
sandi(pl. of 5 or 6).

(bad), bi.

IMPURITY, *n.*(adultery), masandi,
pl. of 5 or 6.

(badness), bubl.

(trash), cilu, 7; cisonso, 7

In, *prep.*, mu.

front, ku mpála(3), kumudilu.

order that, use Purportive Mood
without any subordinating
word. § 461.

the hand, ku minu(pl. of 2).

the midst of, see MIDST.

the same place, hamue, hoha-
mue.

In some cases the *in* is contained
in the verb root.

INADEQUATE, *vi.*, use neg. of forms
under ENOUGH.

INATTENTIVE, BE, *vi.*, hungakana,
humbakana, neg. of unva or
ufua.

be toward, *vt.*, humbakixa,
hungakúxa.

INCANTATION, do before fetish or
charm, *v.*, tendelela, sekelela.

INCAPABLE, BE, *vi.*, use neg. of
form under CAPABLE.

INCESSANTLY, see CEASELESSLY.

INCITE, *v.*, generally use Causative
Form of verb.

dog to bite, kéba luoxi(4).

INCLINE, *vi.*, inúma, sendama; *vt.*,
sendeka, sendemexa, inyika.
against, *vi.*, eyema; *vt.*, eye-
mexa, eyeka.

INCLOSE, *vt.*, see ENCIRCLE.

INCOHERENTLY, speak, *v.*, akula
biakulakula(pl. of 7).

INCOMPETENT, BE, *v.*, use neg. of
forms under § 230.

INCOMPLETE, BE, *vt.*(not finished),
use neg. of muna or xika or
hua.

INCORRECT, *adj.*, use neg. *v.* with
impe or o-umue or muomu-
mue.

INCREASE, *vt.*(enlarge), diundixa,
lundixa; *vi.*, diunda, lunda.
in number or quantity, *vi.*, vula;
vt., vudixa.

(lengthen), *vt.*, lungakúxa, lun-
gakanya, lehexa, lunga; *vi.*,
lungakana, leha.

price, *vt.*, kálexa or bandixa with
muxinga(2); *vi.*, muxinga
as subj. of kála or banda.

INCUR, *v.*, a debt, enza dibanza(5).

INDECENCY, see IMMODESTY.

INDECENT, see IMMODEST.

INDEED, *adv.*(truly), bullela, bu-
xua, buikúxa, bualabuala,
bulnabulina. These are really
nouns of class VI.

(very, absolutely), mene.

INDIAN CORN, *n.*, see CORN.

INDIAN HEMP, *n.*, diamba, 5.
Smoked by the natives with
injurious effect.

INDIA-RUBBER, *n.*, **ndundu**, 3.
 ball of, **dibulu**, 5.
 (fruit of rubber vine), **lubulu**, 4.
 INDICATE, *v.* (show to), **lexa**, **tangidixa**, **muenexa**.
 (point with finger), **funkuna**.
 INDIFFERENT, *BE*, *vi.*, see **INATTENTIVE**.
 INDIGNANT, see **ANGRY**.
 INDIGNATION, *n.*, **elixi**, 7.
 INDISTINCTLY, *adv.*, to see, use *neg.*
 of *v.* **mona** followed by **bimpe**.
 to hear, use *neg.* of *v.* **unva** or
ufua followed by **bimpe**.
 to speak, use *neg.* of *v.* **akula**
 followed by **bimpe**; also **akula**
 with **cidimi**(7) or **čiläfi**(7).
 INDOLENCE, *n.*, **bufuba**, 6; **bukata**, 6.
 INDOLENT, *adj.*, **-a bufuba**(6), **-a bukata**(6).
 person, *n.*, **mufuba**, 1.
 INDUCE, *vt.* (cause to assent), **itabuxixa**.
 from doing, **humbixa**.
 INDUSTRIOS, see **DILIGENT**.
 INDUSTRY, *n.* (occupation), **mudimu**, 2.
 INFANCY, *n.*, **buana**, 6.
 INFANT, see **CHILD**.
 INFERIOR, *adj.* (of no consequence),
-a cinana, **-a hatuhu**, **-a bë**.
 INFINITE, *BE*, *v.*, use the verbs
tamba or **hita** with the proper
adj. or *v.*
 INFIRM, *adj.*, **tekete** (p.p. of **teketa**,
to be infirm).
 INFIRMITY, *n.* (weakness), **buteket**,
 6.
 INFLATE, *vt.*, **tantamixa**. **tuntumuxa**, **uxa**; *vi.*, one's self,
tantamika, **tuntumuka**, **ula**.
 INFLEXIBLE, *BE*, *vi.*, **kayabala**,
tantamana, **tandabala**.
 INFLUENCE, *vt.*, **itabuxixa**.
 (greatness), *n.*, **hunine**, 6.
 (have influence with one), *vph.*,
di ne dikusa(5) **kudi mun-**
tu(1).
 (strength), *n.*, **bukäle**, 6.

INFLUENTIAL, *adj.*, **nine**.
 (famous), **tumbe** (p.p. of **tumba**,
to be influential).
 INFORM, *vt.* (teach), **ilyxa**, **mün-**
yixa, **longexa**, **täyila**, **lubu-**
kixa.
 (tell to), **ambila**.
 (warn), **dilmuxa**.
 INFORMATION, *n.* (news), **lumu**, 4.
 (word), **di**, 5. *Pl.* is **me**.
 INGENIOUS, see **CLEVER**.
 INGENIOUSNESS, see **INGENUITY**.
 INGENUITY, *n.*, **lungenyi**, 4; **mexi**,
pl. of 5 or 6; **lukanyi**, 4.
Muhongo(2) and **buloxi**(6)
 come to have a secondary
 meaning corresponding to in-
 genuity.
 INGRATITUDE, *n.*, **dikamakama**, 5;
cikama, 7; **dintanta**, 5.
 INHABIT, *v.*, **ikäla mu**.
 INHABITANT, *n.*, of, use **muena**(1)
 or **mukua**(1) followed by
 name of the place. §§ 84 (b),
 357, Rem.
 INHALE, *v.* (drawing in the breath),
koka or **huta** with **muhuya**(2),
eyela.
 INHERIT, *vt.*, **hiäna**.
 INHERITANCE, *n.*, **buhlianyi**, 6;
bintu bia buhlianyi.
 INHUMAN, *adj.* (cruel), **-a cinyan-**
gu(7), **-a lukinu**(4).
 INHUMANITY, *n.*, **cinyangu**, 7;
lukinu, 4.
 INIQUITY, see **GUILT**.
 INJURE, *vt.* (accuse falsely), **banda**.
 (do wrong to one), **enzela bibi**.
 (make to go bad), **ona**, **nyanga**.
 INJUSTICE, *n.* (dishonesty), **bulvi**, 6;
bulbi, 6.
 (wrong), **bubi**, 6; **bualu**(6)
bubi; **muanda**(2) **mubi**.
 INK, *nph.* **mi** a **mikanda** (pl. of 2).
 INNOCENT, *BE*, *v.* (be acquitted),
binga.
 pronounce, *vt.*, **bingixa**.
 INNUMERABLE, *adj.*, use *neg.* of
münya or **mona** or **ena** with
mua kubäla, *to count*.

INQUIRE, *vt.*, **ebexa, konka**.
INQUISITIVE, *BE. v.*, **di ne** with **luebexixa(4)** or **lukonkono(4)**.

INQUISITIVENESS, *n.*, **luebexixa, 4; lukonkono, 4**.

INSANE, *adj.*, **buluke, hale, tomboke**. These are p.p. of **buluka, hala** and **tomboka** respectively, meaning *to be insane*.

INSANITY, *n.*, **butomboke, 6; buhale, 6; bubuluke, 6**.

INSECT, *n.*, **cixi, 7**.

INSENSIBILITY, *n.* (from fall or blow or smothering), **cifuidixe, 7; cihuka, 7**.

(from fit or spasm), **cisêke, 7; tungulungu, pl. of 8; nkoyi, 3**.

INSENSIBLE, *BE, v.* (from fall or blow or smothering), **fua** with **cifuidixe(7)** or **cihuka(7)**.

(from fit or spasm), **fua** with **cisêke(7)** or **tungulungu(pl. of 8)** or **nkoyi(3)**.

(not to feel), *neg. of unva or ufua*.

(not to know), *neg. of mûnya*.

INSERT, *vt.*, **buexa mu**.

INSIDE, *adv.* Use generally **mu** and Locative Suffixes construction; as, **buelamu, go inside. § 320**.

o, prep. ph., mu, munda mua. n., munda. § 423 (2) (b).

INSIPID, *BE, vi.* (be without salt or other seasoning), **talala, hola**.

INSOLENCE, *n.*, **dintanta, 5; cikama, 7; dikamakama, 5**.

INSOLENT, see IMPERTINENT.

INSPECT, *vt.* (look at), **mona, tangila, xoxa**.

INSTANTLY, see IMMEDIATELY.

INSTIGATE, *vt.*, generally use Causative Form of verb.

INSTRUCT, *vt.*, **tyixa, mûnyixa, longexa, ambila, lubukixa**.
(show), **lexa**.

INSTRUCTOR, *n.*, **muyixi, 1; mûnyixi, 1; muambidi, 1; muambi, 1**.

INSTRUMENT, *n.* Some of the different kinds of musical instruments are: **cisanji, 7; lunzenze, 4; lunkombe, 4; ngoma, 3; clondo, 7; luxiba, 4; lunkunvu, 4; madimba, pl. of 5; lumembo, 4; ludibu, 4; musakûci, 2; dikûsa, 5; musul, 2**.

play on, *vt.*, **imba**.

play on by blowing, *vt.*, **ela**.

See MACHINE.

INSUBORDINATE, *adj.*, **-a cicu(7), -a cixiku(7), -a buhidia(6), -a cibengu(7)**.

INSUBORDINATION, *n.*, **cicu, 7; cixiku, 7; buhidia, 6; cibengu, 7**.

INSUFFICIENT, *BE, v.*, use *neg. of forms mentioned under ENOUGH*.

INSULT, *vt.*, **henda, tuka. n., cihendo, 7**.

INTACT, *adj.* (whole), **onso, xima**.

INTEGRITY, *n.* (goodness), **kalolo, 8; butimpe, 6; buakane, 6; bulengele, 6**.

INTELLECT, *n.*, **lungenyi, 4; mexi, pl. of 5 or 6; lukanyi(Buk.), 4**.

INTELLECTUAL, *adj.*, **-a lungenyi(4), -a mexi(pl. of 5 or 6), -a lukanyi(4)**.

INTELLIGENCE, *n.* (intellect), **lungenyi, 4; mexi, pl. of 5 or 6; lukanyi(Buk.), 4**.

INTELLIGENT, *adj.*, **-a lungenyi(4), -a mexi(pl. of 5 or 6), -a lukanyi(4)**.

INTEND, *v.*, **amba** followed by *infin.*

INTENTLY, look, *v.*, **talala** with any verb meaning *to see*.

INTER, *vt.* (bury), **jika**.

INTERCEDE, *vt.*, for, **akulla, ambidila, lumbulula**.

INTERCESSOR, *n.*, **muakuldi, 1; muambididi, 1; mulumbuludi, 1**.

INTERCOURSE, have with one another in travelling, *v.*, *endan-gana*.

have sexual with, *vt.*, *luma*, *lumixa*, *tentemexa*, *lala ne*.

INTERDICT, *vt.* (as food, etc.), *jila*, *jidika*.

(the interdicted thing), *n.*, *cijila*, 7.

See note under *jidika*.

INTEREST, *n.* (business), *bualu*, 6; *muanda*, 2.

on something borrowed, *kasom-belu*, 8; *matabixa*, pl. of 5 or 6; *nsekididi*, 3; *ntente-kuli*, 3.

pay, *v.*, *tentekela*.

INTERFERE with, *vt.*, *humbixa*, *humbakuxa*.

in one's business or friendship with another, *ela mukosa*(2), *kosexa*, *di ne mucaudi*(2).

INTERFERENCE, *n.*, *mukosa*, 2; *mucaudi*, 2.

INTERIOR, *n.*, *munda*. § 423 (2) (b).

INTERMARRY, *v.*, *bükangana*.

INTERMEDIARY, *n.*, in marriage, *elbanji*, 7.

INTERMINGLE, *vt.*, *sangixa*, *sangakuxa*, *sangakanya*, *sambakanya*, *sambakuxa*, *tutakuxa*, *tutakanya*, *sala*, *salakana*, *buelakuxa*, *buexakana*; *vi.*, *sanga*, *sangakana*, *sambakana*, *tutakana*, *buelakana*.

INTERNAL, *adj.*, -a *munda*. § 423 (2) (b).

INTERPRET, *vt.* (translate), *kudimuna* or *andamuna* with *muaku*(2).

INTERROGATE, *vt.*, *ebexa*, *konka*.

INTERRUPT, *vt.*, *humbixa*, *humbakuxa*, *lekexa*, *kosexa*.

(be interrupted), *vi.*, *humba*.

INTERRUPTION, *n.*, *mukosa*, 2.

INTERVENE, *v.* (come between), *lua* with the locative words *han-küel* or *kunküel* or *munküel*.

INTERVENE (*continued*).
in quarrel, *sunga*.

See ELAPSE.

INTESTINE, *n.*, *dila*, 5.

INTIMIDATE, *vt.*, *clinyixa*.

INTO, *prep.*, *mu*.

See IN.

INTOXICATE, *vt.*, *hadixa*.

(be intoxicated), see DRUNK.

INTOXICATION, *n.*, *buhale*(6 or *bubuluke*(6) or *butomboke*(6) followed by *maluvu*.

INTRACTABLE, BE, *vi.*, use neg. of *tumika* or *tumikila*, *di ne* with *clcu*(7) or *clbengu*(7) or *buhidia*(6) or *clxiku*(7).

INVEIGLE, *vt.*, *teya*.

INVENT, *vt.*, *fuka*, *dianjila kuenza*.

INVERT, *vt.*, *andamuna*, *kudimuna*, *cingulula*.

INVISIBILITY, *n.*, the state of, *nsamu*, pl. of 4.

See INVULNERABLE.

INVISIBLE, BE, *vi.*, neg. of *mueneka* or *mueka*.

(a medicine or charm which is said to make one invisible), *n.*, *buanga bua nsamu*(pl. of 4).

(to become invisible in battle), *v.*, *säma*.

See INVULNERABLE.

INVOKE, *vt.* (call), *bikila*.

(implore), *sengela*, *sengelela*.

(worship), *tendelela*, *tumbixa*, *inyixa*.

INVULNERABILITY, *n.*, *ntuixa*, pl. of 4.

INVULNERABLE, BE, *tulixa*. May come from *tuya*, *to glance off*. (a charm to make one invulnerable), *n.*, *buanga bua ntuixa*(pl. of 4).

See INVISIBLE.

INWARD, *adv.* Generally use Locative Suffix construction with *mu*. § 320.

adj. (internal), -a *munda*.

IRON, *n.*, *clama*(7) *cläke*.
clothes, *vt.*, *hela*.

IRON (*continued*).(laundry), *n.*, *mpelu*, 3.ore, *kabanda*, 8.(when made into crosses), *n.*, *ciombo*(7) *cifike*.

See note under COPPER.

IRREVERENCE, *n.*, *cikama*, 7; *dikamakama*, 5; *dintanta*, 5.IRREVERENT, *adj.*, *-a cikama*(7), *-a dikamakama*(5), *-a dintanta*(5).IRRITABLE, BE, *v.*, *di ne* or *unva* or *ufua* with *cixi*(7), *nyingabala*, *cixi* as subj. of *kuata* with the person as obj.IRRITATE, *vt.*, *kuacixa* or *ufuixa* with *cixi*(7), *tacixa* or *fikixa* with *munda*, *hotela*, *lobola*.

IS, see BE.

ISLAND, *n.*, *cisanga*, 7.ISSUE, *v.*, a decree, *amba* followed by *di*(5) or *mukenji*(2).(come forth), *vi.*, *luhula*, *umuka*, *hātuka*.*n.*(offspring), *muana*, 1.It, *pers. pro.* The agreement is always made with the class of the noun to which the pronoun refers.

(1) Simple Disjunctive Forms. § 105.

(2) Compound Disjunctive Forms. §§ 108, 110.

(3) Conjunctive Forms:

(a) As prefixes. §§ 113, 114.

(b) As infixes. §§ 116, 117.

(c) As suffixes. §§ 120, 123, 124 (b) (c).

(4) The use with prepositions. §§ 106 (c), 107.

ITCH, *vi.*, *sasakana*, *salala*.ITINERATE, *vi.*, *endakana*.ITS, *poss. pro.* Use the sing. forms of classes II–VIII, as indicated under § 133.When used as predicate *adj.*, see § 135.ITSELF, *pers. pro.*

(1) Compound Disjunctive Form. §§ 108, 109. Agreement is

ITSELF (*continued*).

made with the class of the noun to which the pronoun refers.

(2) When reflexive, use the reflexive prefix of verb, *-di-*. § 118. Note that this construction may be used either as subj. or obj.(3) See B.L.-Eng. under *ine*.IVORY, *n.*, *mubanga*, 2.

J.

JABBER, *v.*, *akula biakulakula*(pl. of 7).JACKAL, *n.*, *mubuabu*, 2.JAIL, *n.*, *nsubu*(3) *wa maxika*.JAILOR, *n.*, *mukelenge*(1) or *mulāmi*(1) with *wa nsubu*(3) *wa maxika*.JAM, *n.*, *jam*(Eng.).JANUARY, *n.*, *Januale*(Eng.).JAR, *n.*(for water), *mulondo*, 2.JAW, *n.*, lower, *lubanga*, 4.JEALOUS, *adj.*, *-a mukau*(2).JEALOUSY, *n.*, *mukau*, 2.

JEST, see JOKE.

JESUS, *n.*, *Jisus*.JEW, *n.*, *Muyuda*, 1. Perhaps *a'so Mujuda*(1).JIGGER, *n.*, *kabuasa*, 8; *dillebele*(Buk.), 5.JOIN, *v.*(as rivers, paths, etc.), *sangakana*, *sambakana*, *sangila*. (become one of a party), *buelekana*, *buela*.(be next to), *kuatakana*, *tuangana*.(cause to come together), *vt.*, *sangakūxa*, *sangakanya*, *bambakūxa*, *bambakanya*, *sambakūxa*, *sambakanya*, *kuatakanya*, *kuatakūxa*, *tuangūxa*, *tuanganya*.to, lengthen, add one to another, *vt.*, *lungakanya*, *lungakūxa*, *lunga*, *lehexa*.JOINT, *n.*, *dinungu*, 5.

JOKE, *vt.* (play on one), *sābixa*, *nayixa*.
 (pretend not to know), *v.*, *hunga*.
 with, *ela bitedi* (pl. of 7), *cimbixa*, *humbixa*.
n., *citedi*, 7. Pl. generally used.
JOURNEY, *n.*, *luendu*, 4.
 go on a, *vph.*, *ya ku luendu*.
JOY, *n.*, *disanka*, 5.
JOYFUL, see **HAPPY**.
JUDGE, *n.*, *mulumbuludi*, 1.
v., *lumbulula*, *kosa nsambu* (3).
JUDGMENT, *n.* (damnation), *mulau*, 2.
 pronounce, *vt.*, *lumbulula*, *kosa nsambu* (3).
 (trial), *clumbu*, 7.
 (wisdom), *lungenyi*, 4; *mexi*, pl. of 5 or 6; *lukanyi*, 4.
JUG, *n.* (jar), *mulondo*, 2.
 (pitcher), *mpica* (Eng.), 3.
JUICE, *n.*, *mi*, pl. of 5 or 6.
JULY, *n.*, *Juli* (Eng.).
JUMP, *v.*, *tuhika*.
 (as flea), *tuloka*.
 (as frog), *soloka*.
n., *cidi*, 7.
JUNCTION, *n.*, of paths or rivers, *disangu*, 5. Pl. generally used.
JUNE, *n.*, *Junyi* (Eng.).
JUNIOR, see **YOUNGER**.
JUST, *adv.* (to have just done), use the verb *anza* and infin. § 228, *adj.*, see **HONEST**.
 as *conj.* *mu-* (insep.) with the verb. § 465.
 See §§ 418, 421.
JUSTICE, *n.*, see **HONESTY**.
JUSTIFIED, *BE*, *vi.* (be acquitted), *binga*.
JUSTIFY, *vt.*, *bingixa*.

K.

KEEP, *v.*, awake, *tabāla*, *lala citabāla* (7).
 doing, use Pres. Habitual tense.
 (feed), *vt.*, *dixa*.

KEEP (*continued*).

for, *tekela*.
 from, abstain, *hidia*, *benga*, *jila*.
 (look after for), *muenena*.
 silence, *lekela muaku* (2), *bua*.
 (watch flocks, etc.), *vt.*, *lāma*.
KEEPER, *n.*, *mulāmi*, 1; *mutan-gidi*, 1; *mumonyi*, 1; *mu-muenenyi*, 1.
KEEPSAKE, *n.*, *cimonyinu*, 7.
KERNEL, *n.* (germ of the kernel), *muoyo*, 2; *disu*, 5.
KETTLE, *n.*, *civuadi*, 7; *luesu*, 4; *nketel* (Eng.), 3.
KEY, *n.*, *muan'a nsāhi* (3), *luvungula* (4).
KEYHOLE, *n.*, *disu* (5) *dīa nsāhi* (3).
KICK, *v.*, *tua* with *dikūsa* (5) or *musēba* (2).
n., *musēba*, 2.
KID, *n.*, *muan'a mbuxi* (3), *lutumbatumba* (4).
KIDNEY, *n.*, *kamoma*, 8.
KILL, *vt.*, *xīha*.
 by hanging, *owa*.
KIND, *n.*, of same, this idea may be expressed in several ways:
 (1) By the verbs *fuanangana*, *kelemena*, *fuana*, *dieleka*.
 (2) By the words *bu* or *bulna*.
 (3) By the words *muomumue* or *o-umue*.
 (4) By the ph. *muan'abo ne*.
 of different, use neg. with above forms.
 (of one kind . . . of another kind), *ha bu-* . . . *ha bu-*.
 § 186.
 (what kind of a ?), *kī?* § 176.
adj. (gentle), *-a kalolo* (8).
 (good), *impe*, *-a luse* (4), *lengele*, *akane*.
KINDLE, *vt.*, *temexa*; *vi.*, *tema*.
KINDNESS, *n.* (love, mercy), *luse*, 4.
 (attractiveness), *kalolo*, 8.
KINDRED, *n.*, use some such expression as *bana betu*, etc.
 § 138, Rem. 5.
KING, *n.*, *mukelenge*, 1; *nfumu*, 1.

KINGDOM, *n.* (country), *misoko*, pl. of 2.

(kingly power), *bukelenge*, 6; *bunfumu*, 6.

KINGSHIP, *n.*, *bukelenge*, 6; *bunfumu*, 6.

KISS, *v.*, *tuangana mixuku* (pl. of 2).

KITCHEN, *n.*, *elkuku*, 7. From Eng. through the Lower Congo.

KITTEN, *n.* (young of domestic cat), *muan'a kambixi*(8), *muan'a mpus*(3). The last word is from Eng.

(young of wildcat), *muan'a mbā-labāla*(3).

KNEE, *n.*, *cinu*, 7.

KNEEL, *v.*, *tua binu* (pl. of 7) *hanxi*.

KNIFE, *n.*, *muele*, 2.

back of, *muongo*, 2.

blade of, *muele*, 2.

for table or pocket, use the dimin. *kele*(8).

handle of, *clābī*, 7; *mulābī*, 2; *cikuacilu*, 7.

sheath for, *clibubu*, 7; *luhaha*, 4; *cimanga*, 7.

KNIT, *v.*, the brows, *nyenga* or *fudika* with *mpāla*(3).

KNOCK, *vt.* (beat), *kuma*, *tuta*.

out, as a tooth, *ehula*, *huola*.

(tap), *kuokola*, *kumina*, *kumuna*.

KNOT, *n.*, bow-, *nfinina*, 3; *nfinu*, 3. hard, *dijita*, 5.

of wood, *dihu*, 5; *dihondo*, 5.

v., *sulka*.

untie a, *vt.*, *sulula*.

untie a bow-knot, *vt.*, *finuna*.

KNOW, *v.*, *mtinya*.

(hear, understand, feel), *unva*, *ufua*.

(not know, fail to recognize a person), *hanga*.

(not know the way, be lost), *hambuka*.

KNOWLEDGE, *n.*, *lungenyl*, 4; *mexti*, pl. of 5 or 6; *lukanyl*, 4.

KNUCKLE, *n.*, *dinungu*(5) *dia munu*(2).

(knuckles exposed to strike with), *n.*, *lukonyl*, 4.

strike with the, *vt.*, *tua lukonyl*.

KOLA nut, *n.*, *diku*, 5.

L.

LABOR, *v.* It is doubtful if there is a single word having reference to all forms of labor or work, though the expressions *dima*, *kuata* or *enza* or *osa* with *mudimu*(2) are so used about Luebo. They are, however, more than likely corruptions. It is best to specify the kind of labor; as, *dima*, *to work with a hoe*; *ibūka*, *to build*; etc.

n., *mudimu*, 2. See remarks above.

be in, *v.*, Pres. tense of *lela*.

LABORER, *n.*, *muena*(1) *mu-dimu*(2). See remarks under LABOR.

LACK, *v.*, *xāla*, *ena ne*.

LAD, *n.*, *songalumi*, 1; *muhian-kunde*, 2.

LADDER, *n.*, *clbandilu*, 7.

LAC, *vi.*, *xixanuka*.

LAKE, *n.*, *dixiba*, 5.

LAMB, *n.*, *muan'a mukoko*(2).

LAME, BE, *vi.*, *lēma*.

(limp), *vi.*, *zobela*, *tebuka*.

person, one unable to walk, *n.*, *muena*(1) with *njeku*(3) or *kaneke*(8) or *clibombo*(7), *muntu mulēma*.

walk, *vi.*, *enda* followed by the pres. part. of *zobela* or *tebuka*.

LAMENT, *v.* (cry), *dila*.

LAMENTATION, *n.*, *muadi*, 2.

LAMP, *n.*, *mulinda* (muendu), 2.

Perhaps from Lower Congo.

LANCE, *n.*, *difuma*, 5; *kabendi*, 8. *v.*, *asa*.

LAND, *n.* (earth), bulobo, 6.
 (region), see COUNTRY.
vi., lua followed by kukala kua
 mi or ku mpata(3).
 LANDING, *n.* (ferry), dilobo, 5;
 cisabukilu, 7; cisabu, 7.
 LANGUAGE, see DIALECT.
 LAP, *v.* (as dog), lūka.
nph., ha bibelu (pl. of cibelu, 1).
 LARD, *n.*, mafuta, pl. of 5 or 6;
 mīnyl (pl. of 5) a ngulube(3).
 LARGE, *adj.*, nīne.
 LARGENESS, *n.*, bunīne, 6.
 LASCIVIOUS, *adj.* (adulterous), -a
 masandi (pl. of 5 or 6).
 be, *vph.* (man), sua bakūxi;
 (woman), sua balumi.
 LASCIVIOUSNESS, *n.* (adultery), ma-
 sandi, pl. of 5 or 6.
 LASH, *vt.* (to whip), kuma, tuta.
 eye-, *n.*, tulavi, 4; lukofa, 4.
 LASS, *n.*, muxika kunde, 2; son-
 gakūxi, 1.
 LAST, *adj.*, -a kunxikidilu, -a ku
 nylma(3), -a haxixe.
 (be last to do, etc.), *v.*, xixa.
 born child, *n.*, muan'a muka-
 la(2).
 LATCH, *n.*, nsāhi, 3; luobo, 4.
v., bangika.
 LATE, be or do last, *v.*, xixa.
 LAUGH, *v.*, sēka.
 LAUGHABLE, BE, *v.* (producing
 laughter), sēkexa.
 LAUGHTER, *n.*, kasēku, 8. Pl.
 generally used.
 produce, *vt.*, sēkexa.
 LAW, *n.* (custom), cilele, 7; cien-
 zedi, 7; cibilu, 7.
 (make a prohibition), *vt.*, ela
 mukandu(2).
 (prohibition), *n.*, mukandu, 2.
 (something prohibited), *n.*, ci-
 jila, 7.
 LAWFUL, BE, *v.* (not tabooed), use
 neg. *v.* ena with cijila(7).
 (right), *adj.*, impe, akane, len-
 gele.
 LAWYER, *n.*, mulumbuluidi, 1;
 muakulidi, 1; muambididi, 1.

LAY, *vt.*, blame on falsely, banda.
 crosswise, *vt.*, clamakūxa.
 down, *vt.*, ladika, tokola.
 egg, *vt.*, ela with dikēla(5) or
 di(5).
 head on pillow, *vt.*, sama.
 hold of, *vt.*, kuata.
 one thing on top of another, to
 pile, *vt.*, tenteka, tentekanya,
 tentekūxa, ambakanya, am-
 bakūxa.
 over, to cover, *vt.*, buikila.
 waste, *vt.*, haula.
 LAZILY, *adv.*, fue, nyorganyonga,
 do, *v.*, xixamuka.
 LAZINESS, *n.*, bufuba, 6; bukata, 6.
 LAZY, *adj.*, -a bufuba(6), -a bu-
 kata(6).
 person, *n.*, mufuba, 1.
 LEAD, *vt.*, a tune, tuma.
 astray, entice, ibidixa or mūn-
 yixa or iyixa with bualu(6)
 bubli.
 (go before), ya with ku mpāla(3)
 or kumudilu, dianjila.
 (show the way), lombola.
 (show wrong path), hambuxa.
 LEADER, *n.* (guide), mulombodi, 1;
 mudianjidi, 1.
 of tune, mutumi, 1.
 LEAD-PENCIL, *n.*, mucil(2) wa
 mukanda(2). Suggest also
 mpenella(Eng.), 3.
 LEAF, *n.*, of book or tree, dilnyl, 5;
 dibexi, 5.
 of cassava, matamba, pl. of 5;
 kalexi, 8. The pl. of first
 word is generally used, and the
 sing. of second word is most
 commonly found.
 of palm, dilala, 5.
 put forth, *v.*, sampila, tempela.
 shed, *v.*, hohoka.
 LEAK, *n.* (crack), mutanta, 2.
 (hole), disoso, 5; dikela, 5.
 spring a, *v.*, tubuka with dikela
 or disoso or mutanta.
 LEAN, BE, *vi.*, nyana, di ne or
 uma followed by clonda(7) or
 cinyagu(7).

LEAN, BE (*continued*).

meat, *n.*, ngulunge, 3.
 on, against, *vt.*, eyeka, eyemexa;
vi., eyema.
 over, be not perpendicular, *vi.*,
 sendama, inūma; *vt.*, sen-
 deka, sendemexa.

LEANNES, *n.*, clonda, 7; cin-
 yanu, 7.

LEAP, *v.*, tuhika.

LEARN, *v.*, iya, iyila.

(be accustomed to), *v.*, ibidila,
 lobokela.

LEARNED, *adj.*, -a lungenyi(4), -a
 mexi(pl. of 5 or 6), -a lu-
 kanyi(4).

LEARNER, *n.*, mulyidi, 1.

LEARNING, *n.*, lungenyi, 4; mexi,
 pl. of 5 or 6; lukanyi(Buk.),
 4.

LEATHER, *n.*, cisēba, 7.

LEAVE, *vt.*, behind, xla.

(bequeath), ha buhlanyi(6).

(go), *vi.*, ya, umuka.

off, *vi.*, lekela.

(permission), *n.*, see PERMISSION.

LEAVEN, *n.*, yisita(Eng.).

LECHEROUS, *adj.*(adulterous), -a
 masandi(pl. of 5 or 6).

be, *v.*(man), sua bakūxi; (wo-
 man), sua balumi.

LECHEROUSNESS, *n.*(adultery), ma-
 sandi, pl. of 5 or 6.

LEECH, *n.*, musundu, 2.

LEFT, BE, *v.*, xāla.

hand, *n.*, cianza(7) cia followed
 by bakūxi or luboko or mun-
 yinyi.

-handed person, *n.*, muena(1)
 with ciboko(7) or lumosa(4).

LEFT-HANDED PERSON, *n.*, muena(1)
 with ciboko(7) or lumosa(4).

LEG, *n.*, calf of, difu(5) dla mu-
 kolo(2).

front, arm, diboko, 5.

hind, lower part, mukolo, 2.

hind, upper part, cibelu, 7.

of table or chair, dikunxi, 5.

LEGACY, *n.*, buhlanyi, 6; bintu
 bla buhlanyi.

LEGEND, *n.*, luximinyinyi, 4; lu-
 sumulnu, 4; muanu, 2.

LEND, *vt.*(with idea of returning
 the exact article), hanzixa.

(with idea of no returning the
 exact article but its value in
 kind), sombexa.

LENGTH, *n.*, bule, 6; mu bule;
 ntanta(3) mule.

LENGTHEN, *vt.*, lungakūxa, lun-
 gakanya, lehexa, lunga.

LEOPARD, *n.*, nkaxama, 3.

LEPER, *n.*, muena(1) cindumbi(7).
 See remark under LEPROSY.

LEPROSY, *n.* Leprosy is not known,
 but cindumbi(2) seems to be a
 contagious venereal disease
 breaking out on face and
 arms, and is perhaps the best
 word at hand for leprosy.

LESS, grow, *vi.*, keha.

make, *vt.*, kehexa, ihihixa.

than, see § 90 (f).

LESSEN, *vt.*, kehexa, ihihixa.

LESSON, *n.*, dilesona(Eng.), 5.

LEST, *sub. conj.*, use neg. of Pur-
 portive Mood. § 461, Rem.

LET, *v.*, alone, lekela.

down, *vt.*, huekexa, tulula,
 tula.

(give permission), see PERMIS-
 SION.

(Hortative Imperative), see § 237
 (c).

vt., loose, lekela, kuhola, sulula,
 kutula.

out, see LEND.

LETHARGY, *n.*, bufuba, 6; bukata,
 6.

LETTER, *n.*, mukanda, 2.

of alphabet, dilēta(Eng.), 5.

LEVEL, BE, *vi.*, hunga, hunga-
 kana, jalama, kelemenā.

(be even), *vi.*, akanangana,
 lamakana.

(be flat), *vi.*, landakana, ba-
 tama, butama, langakana.

(flatten), *vt.*, landakūxa, bacika,
 butamixa, batamixa, langa-
 kūxa.

LEVEL, BE (*continued*).

make, *vt.*, hungakūxa, jadika, kelemexa, ludikila.

LEVITY, *n.*, kasēku, 8. Pl. is generally used.

LEWD, *adj.* (adulterous), -a masandi (pl. of 5 or 6).

be, *v.* (man), sua bakūxi; (woman), sua balumi.

LEWDNESS, *n.* (adultery), masandi, pl. of 5 or 6.

LIAR, *n.*, muximi, 1; mudingi, 1; muena(1) followed by ludi-mi(4) or maximi(sing. is dixima, 5) or madingi(sing. is didinga, 5) or mañi(pl. of 5).

LIBERAL, *adj.*, -a diha(5). person, *n.*, cihañi, 7.

LIBERALITY, *n.*, diha, 5.

LIBERATE, *vt.* (let loose), lekela.

(set free from slavery), hikula.

(untie), kuhola, sulula, kutula.

LIBERTY, *n.*, budixikamine, 6.

to give, *vt.*, lekela, hikula, kuhola, sulula.

LICENTIOUS, *adj.* (adulterous), -a masandi (pl. of 5 or 6).

be, *v.* (man), sua bakūxi; (woman), sua balumi.

LICENTIOUSNESS, *n.* (adultery), masandi, pl. of 5 or 6.

LICK, *v.*, lūka.

n. (a blow), mukumu, 2; mututu, 2.

LID, *n.*, cibukilu, 7; cibuku, 7; cixibuku, 7.

of eye, ellavinyu, 7; ellabuidi, 7.

LIE, *n.*, dixima(pl. maximi), 5; didinga(pl. madingi), 5; mañi, pl. of 5. Pl. of these words most frequently used.

tell a, *v.*, xima, dinga, dimba (Buk.).

tell on one, *vt.*, use Applied Form of above verbs, giving ximinyina, dingila and dimbila.

tell to one, *vt.*, xima, dinga, dimba.

across, *vi.*, ciamakana.

LIE (*continued*).

(cause to lie down), ladika.

down, *vi.*, lala.

in wait for, *vt.*, alamina.

on top of, *vi.*, tentama, amba-kana.

with in sexual intercourse, *vt.*, luma, lumixa, tentemexa, lala ne.

LIFE, *n.*, muoyo, 2.

(cause one to come to life), *vt.*, handixa.

(come to life or sensibility), *vi.*, handa.

See RESUSCITATE.

LIFT, *vt.* bixa, mēma, angata, jula, takula, ambula, bandixa, kakula.

(help one to lift a load to the head or shoulders), *vt.*, ambuluxa.

LIGHT, *vt.*, a fire, temexa; *vi.* (be lighted), tema.

become, at dawn, *vph.*, cila with butuku(6) as subj.

be, from moon or fire, *vi.*, toka, kenka, kenena.

give, *v.*, temena, ditemena, toka.

(in color), *adj.*, toke(p.p. of toka, to be light).

in weight, be, *vi.*, huhāla, hehela. The p.p. huhāle and hehele are used as simple adjectives.

(lamp, candle), *n.*, mu'nda (Lower Congo), 2.

(natives of light color), *adj.*, kunze.

of fire or moon, *n.*, dikenka, 5.

of sun, *n.*, munya, 2.

LIGHTEN, *vt.* (in weight), hehexa, huhāxa.

(as lightning), *vi.*, hēnya, kenya.

LIGHTNING, *n.*, mukenyi(2) or muhenyi(2) or muele(2) followed by wa nvula(3).

If the lightning strikes it is called nkuba(3) or nza l(3), which is supposed to be some kind

LIGHTNING (*continued*).

- of animal or bird which attacks the person or thing.
the flashing of, *v.*, **henya, kenya**.
LIKE, *vt.*, **sua, nanga, Inyixa**.
(as, *adv.* and *sub. conj.*), *mu-*
insep. with the verb. § 465.
be, vi., **fuana, di** with **muomu-**
mue or **o-umue** or **bu** or
buina or **muan'abo ne**.
make, *vt.*, **fuanyikixa, kele-**
mexa, elekexa.
LIKEN, *vt.* (compare), **idikixa, ele-**
kexa.
LIKENESS, *n.*, **cifuanyi, 7; cifuany-**
yikixa, 7.
(photograph), **mundidimbi, 2;**
mudingidi, 2.
(sameness), **buobumue, 6**.
LIKEWISE, *adv.*, **nunku(nenku,**
nanku).
LIMB, *n.* (branch), **ditamba, 5**.
LIME, *n.* (fruit), **dllala, 5**. From
Lower Congo.
LIMIT, *n.* (border), **kukala, mue-**
lelu(2), musala(2), buci-
ka(6), kusula, kunfudilu,
kusala. For the Loc. words,
see § 423 (2) (b).
(destination), **cizikidllu, 7**.
(dividing line), **mukalu, 2**.
LIMP, *v.*, **zobela, tebuka, enda**
with the present participles of
zobela and **tebuka**.
LINE, *n.* (cord), **muoxi, 2; mu-**
xinga, 2.
be in a, v., **di mu mulongo(2)**.
dividing, n., **muk lu, 2**.
(mark on ground, paper, etc.),
n., **mufunda, 2**.
of descent, *n.*, **ellongo, 7**.
put in a, v., **teka mu mulongo,**
longa.
put in a straight. vt., **ludika**.
(row), *n.*, **mulongo, 2**.
stand in a, v., **imuna mu mu-**
longo.
LION, *n.*, **ntambue, 3**.
LIP, *n.*, **muxuku, 2; mulemu (mu-**
lomo), 2.

LIP (*continued*).

- move without speaking, *v.*, **dian-**
gana mukana(2).
LISTEN, *v.*, **telexa** or **teya** with
macu(pl. of 5).
understand, hear, v., **unva,**
ufua.
LISTLESS, BE, vi., **hungakana,**
humbakana, neg. of **unva** or
ufua.
be toward, vt., **humbakuxa,**
hungakuxa.
LITTLE, *adj.*, **kise, bale, nya-nya**.
This idea is often expressed by
the dimin. prefixes (**ka** and **tu**)
of class VIII. In expressing
a small quantity of, or small
amount of, the pl. is generally
us d. § 50, Rem. 2.
become, vi., **keha**.
make, vt., **kehexa**.
too, see § 90 (b).
LITTLENESS, *n.*, **bukise, 6; bu-**
bale, 6; bunyabunya, 6.
LIVE, *v.*, **ikala, xikama, lala**. In
inquiring where one lives, it is
generally best to use the forms
kuetu, kuenu, etc.; as, **kuenu**
liv ? kunyi ? where do you
kudi § 140.
(be alive), *vph.*, **di ne muoyo(2)**.
LIVER, *n.*, **mucima, 2**.
LIZZARD, *n.*, **musodi, 2**.
LOAD, *n.* It is necessary to be
specific: **muxete, box; cisuka,**
basket, etc. Occasionally **bu-**
jitu(6) is used.
boat, etc., v., **teka** or **buexa** with
mu.
a gun, vt., **soma**.
LOAF, *n.*, **mutanda, 2; mulima, 2**.
LOAN, *v.*, see **LEND**.
LOATHE, *v.* (as food), **tonda, tua**.
The person loathing becomes
obj. of the verb; as, **bidla bidi**
bintonda, I loathe the bread.
LOCK, *n.*, **nsahi** (Portuguese), **3;**
mamu, 1.
v., **xibika** or **ela** followed by
nsahi.

LOCUST, *n.*, mukumbi, 2.
 L FT, *n.*, cisasa, 7.
 LOG, *n.*, mucu, 2.
 LOINS, gird up, *v.*, ela mukiya(2).
 LONG, *adj.*, le.
 ago, *adv.*, kale, bangabanga, diambedi.
 all day, *nph.*, dinda(5) to ne dilolo(5).
 all night, *nph.*, butuku(6) to ne lunkelu(4).
 become, *vi.*, leha, nenga.
 for, to covet, *v.*, muoyo(2) or mucima(2) as subj. of samina or kumina, ela mucima, endela.
 how?, use as may be best suited to sense, the words cidimu, season, ngondo, moon, ditulu, day, followed by bungimunyi? or the *adj.* word nga?
 (talk long time), *v.*, lunguluka.
 time, *n.*, musangu(2) mule, matuku(pl. of 5) male, also the *adv.* to.
 LOOK, *v.*, about from side to side, kenzakana.
 after, to care for, lāma.
 after for, muenena.
 (appear), see SEEM.
 at, mona, tangila, xoxa.
 fixedly, tangila or mona with talala.
 for, to expect, tekemena.
 for, to seek, kēba, keja, teta.
 like, to resemble, fuana.
 out, to be cautious, dimuka.
 out for, to lie in wait, alamina.
 LOOKING-GLASS, *n.*, ludimuenu, 4; lumuenu, 4.
 LOOM, *n.*, mbungu, 3.
 shuttle of, mundongo, 2.
 LOOS, *get*, *vt.*, tuka, finuka, kuhoka(kohoka), suluka.
 let, *vt.*, lekela, kuhola, sulula, kutula:
 make, not taut, *vt.*, tekexa.
 (not be taut), *vi.*, teketa
 LOOSEN, *vt.*, see LOOSE.
 LOOT, *vt.*, haula.

LOQUA IOUS, *adj.*, -a lutäyitā-yi(4).
 LOQUACIOUSNESS, *n.*, lutäyitāyi, 4.
 LOQUACITY, *n.*, lutäyitāyi, 4.
 LORD, *n.*, mukelenge, 1; nfumu, 1.
 LORE, *n.*, folk-, muana, 2; lusumuinu, 4; luximinyinyu, 4.
 LOSE, *vt.*, jimita; (b lost), *vi.*, jimina.
 a bet, luhiku(4) as subj. of kuata with the person as obj., hila.
 at gambling, the person losing is the secondary o j. of the v. tāha; as, bakuntāha bintu blinyi, I have lost my things.
 in trading, *vt.*, ona nyanga; *vi.*(be lost), onoka, nyan-guka.
 LOST, BE, *vi.*(not able to find), see LOSE.
 (not know the way), *vi.*, hambuka.
 LOUD, *adj.* käle.
 speak, *v.*, tayika, akula, bikäle.
 LOUSE, *n.*, nkusu, 3.
 LOVE, *vt.*, sua, nanga, inyixa.
 n., use above infinitives.
 (affection), dinanga, 5; disua, 5.
 (pity), luse, 4.
 LOVELY, *adj.*, impe, akane, lengele.
 Low, *adj.*, ihl, -a ciuha(7).
 (bass voice), *nph.*, di(5) dinine.
 (be short), *vi.*, xunguka.
 speak, *vi.*, nungana.
 LOWER, *vt.*, huekexa.
 end, locative word kumanda. § 423 (2) (b).
 part of hind leg, *n.*, mukolo, 2.
 price or voice, *vt.*, tekexa, huekexa.
 (to threaten rain), *v.*, finda.
 LUCK, *n.*, bad, dikūsa(5) dibi, mubidi(2) mubi.
 good, diēse, 5, muabi, 2; dikūsa(5) dimpe; mubidi(2) muimpe.
 LUCKY, see FORTUNATE.

UDICROUS, BE *v.*(producing laughter), *sékexa*.
 LUKEWARM, *adj.*, -a *ciyuya*(7), -a *lulya*(4).
 LUKEWARM ESS, *n.*, *ciyuya*, 7; *lulya*, 4.
 LUMP, *n.*, of earth *dibu*, 5. of salt, etc., *dibulu*, 5. (swollen place), *dibuba*, 5.
 LUNACY, *n.*, *bubuluke*, 6; *buhale*, 6; *butomboke*, 6.
 LUNATIC, *n.*, *mubuluke*, 1; *muhale*, 1; *mutomboke*, 1. These words are derived from the verbs *buluka*, *hala*, *tomboka*, to be crazy.
 LUNG, *n.*, *cisulusulu*, 7.
 LURE, *vt.*(teach to do evil), *mūnyix* or *lyixa* or *ibidixa* with *bualu*(6) *bubi*.
 (tempt), *teya*.
 LUST, *n.*(adultery), *masandi* (pl. of 5 or 6).
 LUSTFUL, *adj.*(adulterous), -a *masandi*(pl. of 5 or 6).
 be, *vph.*(man), *sua bakūxi*; (woman), *sua balumi*.

M.

MACHINE, *n.*, *ciama*, 7. This general name is applied to all tools, implements, and machines made of iron. Naturally there are few native names for such imported articles. We may also use the indefinite ph. *cintu cia kuenza n'aci*.
 MAD, *adj.*, see ANGRY, CRAZY.
 MADNESS, *n.*(anger), *cixi*, 7. (dementia), *buhale*, 6, *bubuluke*, 6; *butomboke*, 6
 MAGGOT, *n.*, *eikusu*.
 MAGIC, *n.*(sleight of hand), *dijimbu*, 5; *dialu*, 5.
 MAGICIAN, *n.*, *muena*(1) followed by *dialu*(5) or *dijimbu*(5).

MAGNIFY, *vt.*, *balulula*, *vundixa*. (honor), *tumbixa*, *nemeka*, *nemekela*, *meneka*, *menekela*, *tendelela*.
 MAGNITUDE, *n.*, *bunine*, 6.
 MAID, MAIDEN, *n.*(young), *murikankunde*, 2; *songakūxi*, 1. (unmarried woman), *mujike*, 1.
 MAIDENHOOD, *n.*, *buxikankunde*, 6; *bunsongakūxi*, 6.
 MAIZE, *n.*, see CORN.
 MAKE, *vt.*, *enza*, *osa*, *kixa*(Buk.). (appoint to office), *ha mu* or *buxa mu* followed by abstract name of office.
 ashamed, *ufuixa bundu*(6).
 aware, *dīmuxa*, *mūnyixa*.
 basket, mat, etc., *luka*.
 bed, *longolola*.
 (build), *ibūka*, *asa* (see note under *asa* in B.L.-Eng.).
 (carve), *songa*.
 (cause to do or be), use Causative Form of verb.
 cloth, weave, *kuma didiba*(5).
 (compel), generally use Causative Form of verb.
 (create), *fuka*.
 disturbance, noise, *teka* with *diyoyo*(5) or *mutāyi*(2).
 fire, *temexa*.
 friendship, *kuatangana bulunda*(6).
 fun of, *sēka*.
 hole, *imba* with *dina*(5) or *cina*(7).
 like, *fuanyikixa*, *kelemexa*.
 medicine, charm, *hūka buanga*(6).
 out of, with, use *ne* with the proper verb; s. *wakuluka cifulu ne mpēku*, he made the hat with strings from the palm leaf.
 pottery, *fumba*, *fimba*.
 string, *jinga muxinga*(2).
 water, urinate, *sukula*, *sukunya*.
 MALADY, *n.*, *disama*, 5; *bubedi*, 6; *dibedi*, 5.

MALE, *n.*, *mulumi*, 1.
adj., *lumi*, *mulumi wa*, *mulum'a*.
MALEFACTOR, *n.*, *muena*(1) *lukuna*(4).
MALICE, *n.*, *lukuna*, 4.
MALICIOUS, *adj.*, *-a lukuna*(4).
MALT, *vt.*, *enga*.
MALTREAT, *vt.*, see **ABUSE**.
MALTREATMENT, *n.*, *cihendo*, 7;
matandu, pl. of 5 or 6; *cin-yangu*, 7.
MAMMON, *n.*, use pl. of *ciuma*(7)
 or *ciutu*(7); *tubetu*(4).
MAN, *n.*(generic), *muntu*, 1.
 (male), *mulumi*, 1.
 young, *songalumi*, 1; *muhian-kunde*, 1.
 (one who owns or belongs to a certain class or is from a certain town), *muena*, 1; *mukua*, 1. §§ 84 (b); 87 (d), Rem. 2.
 (a big man, generally used ironically), *ciulumiana*, 7. §351.
MANAGE, *vt.*(as child), *bulukila*, *samina*, *béla*, *nanga*.
MANGO, *n.*, *nsafu*, 3. This word has come from the Lower Congo and is there applied to a fruit not the mango.
MANHOOD, *n.*, *bulumi*, 6.
 (humanity), *buntu*, 6.
 (young manhood), *bunsongalumi* 6; *buhiankunde*, 6.
MANIOC, *n.*, see **CASSAVA**.
MANIS, *n.*(scaly ant-eater), *nkaka*, 3.
MANKIND, *n.*, *bantu*(pl. of *muntu*, 1).
MANNER, *n.*(habit), *cibillu*, 7;
cienzedi, 7; *ellele*, 7.
 (t us, in this manner), *adv.*, *nunku*(*nan u*, *nenk*).
 (customary action), use Pres. Habitual tense.
MANSION, *n.*, *nsubu*, 3.
MANURE, *n.* (excrement), *tûfi* (*tuinvi*), pl. of 8. See note under *tûfi* i B.L.-Eng.

MANY, *adj.*, *-a bungti*(6); *ngi*; *ngia* *-ngi*.
ohw, *bungti munyi?* or *bungti bixi?* or *-nga* with Secondary Prefixes.
too, *hita* or *tamba* with *bungti*.
MAR, *vt.*, *ona*, *nya ga*; *vi.*, *onoka*, *nyanguka*.
MARCH, *n.*, *luendu*, 4.
 go on a *ya ku luendu*.
 (the month), *Malasa*(from Eng.).
MARGIN, *n.*, *muelelu*, 2; *musala*, 2; *mubangu*, 2; *bucika*, 6;
 also the locative words *kukala*, *kusula*, *kunfudilu*, *kusala*.
MARK, *n.*(dividing line), *mukalu*, 2.
 (made by anything dragged), *ciokoka*, 7.
 (scar) *ciabangu*, 7.
 (sign), *ciemonyinu*, 7.
 (tracing on the ground or elsewhere), *mufunda*, 2.
 (track of foot, paw, hoof), *ciidi cilu*, 7; *dikûsa*, 5; *dika* *-a*, 5; *mukono*, 2.
 (tribal, tattoo), *lusálu*, 4.
 (to make the tattoo marks), *tâha*.
v., *funda*, *tâha*.
MARKET, *n.*, *ciálu*, 7.
 attend a, *v.*, *sakula*.
MARRIAGE, *n.*, *dibûka*, 5.
 (dowry given by groom to parents of the bride), *luselu*, 4; *bintu bla buku*(6).
 (to pay the marriage dowry). *v.*, *sela*.
 feast, *bidia b'a dibanzixa*(5).
 intermediary in, *ciibanji*, 7.
 give in, *bûkixa*.
ARROW, *n.*, *bûongo*, 6.
MARRY, *v.*, *bûka*. This word is used only of the man. When the woman is referred to, use the passive forms, or the verb *banza*, or the ph. *ya ku dibûka*.

MARRY (*continued*).

(bring the bride to the home of the groom), *vt.*, **banzira**.

(be brought to the home of the groom), *vi.*, **banza**.

(give in marriage), *vt.*, **bükixa**.

MARSH, *n.*, **bitähikidi**, **bintampi**, **bitähi**, **bintoci**. All are pl. of 7.

(a place which is dry in the dry season), *cisese*, 7.

MARVEL, *v.*, **kéma**.

MARVELOUS, *adj.*, **-a kukéma**.

MASCULINE, *adj.*, **-a balumi** (pl. of 1).

MASH, *vt.* (crush between the hands), **kama**.

(down flat), **bacika**, **batamixa**, **butamixa**, **landaküxa**.

(grind between stones), **hela**. in mortar, **tua**.

(rubbing with hands), **vlinga**.

MASK, *n.*, **muadi** (Buk.), 2; **mu-kixi**, 2.

MASON, *n.*, **müena** (1) **tuxola** (pl. of 8); **kapita**, 8.

MASTER, *n.*, **mukelenge**, 2; **nfümu**, 1; **tatu**, 1.

vt. (overcome), **hita** or **tamba** with **bukäle** (6) or **ngulu** (3)

MASTICATE, *v.*, **botexa**.

(as bones or dried corn), **bele-keta**.

(with unpleasant noise), **tan-funya**.

MAT, *n.* (made of papyrus), **ciata**, 7; **cikanga**, 7.

(made by the Bakuba from the palm), **cixaxi**, 7.

MATCH, *n.* (lucifer), **mucl** (2) **wa kahla** (8); **dincesc** (from Eng. *match*), 5.

(of same kind), this idea may be expressed in several ways:

(1) By the words **bu** and **bul-na**.

(2) By the words **muomumue** and **o-umue**.

(3) By the ph. **muan'abo ne vi.**, **fuanangana**, **akana**, **aka-**

MATCH (*continued*).

nangana, **kelemena**, **fuana**, **dieleka**.

vt., **fuanyikixa**, **kelemexa**, **aküxa**, **elekexa**.

MATCHET, *n.*, **muele**, 2.

MATE, *n.* (friend), **mulunda**, 1; **nyana**, 1.

(of same kind), expressed in several ways:

(1) By the verbs **fuanangana**, **kelemena**, **fuana**.

(2) By the words **bu** and **bulna**.

(3) By the words **muomumue** and **o-umue**.

(4) By the ph. **muan'abo ne**.

MATERIAL, *n.* (thing), **cintu**, 7.

MATRIMONY, *n.*, **dibüka**, 5.

MATTER, *n.* (affair), **bualu**, 6; **muanda**, 2.

no, **kakuena bualu**.

(pus), **tufina**, pl. of 8.

(what is the matter?), **cinyi?** **bualu ki?** **cinganyi?**

MATURE, *BE*, *vi.*, **käla**.

MAY, *v.*, see PERMISSION.

(month), **Maya** (Eng.).

MAYBE, *adv.*, **ne**.

ME, *pers. pro.*

(1) Simple Disjunctive, **meme**. § 105.

(2) As direct and indirect obj. use pronominal infix **n(m)**. §§ 116, 117.

(3) With prepositions, see §§ 106 (c), 107.

MEAL, *n.* (flour of corn or cassava), **bukula**, 6.

(food), **bidia** (pl. of 7); **bla kudla**.

MEAN, *v.* (intend), **amba** followed by infn.

be, *vi.*, **kina**.

adj., **-a lukinu** (4); **-a cin-yangu** (7).

(of low birth), **-a cinana**, **-a hatuhu**.

(stingy), **-a bulminy** (6); **-a cltu** (7).

MEANDER, *vi.*, endakana.
 MEANNESS, *n.*, lukinu, 4; cin-yangu, 7.
 (stinginess), bulminy, 6; citu, 7.
 MEANS, *n.*(riches), luhetu, 4; and the pl. forms from class VII, bluma and bintu.
 (by means of), ne.
 MEASLES, *n.*, kantembele, 8.
 MEASURE, *n.*(rule or other implement for measuring), cidiki-xilu, 7; luelekexi, 4; cidikixu, 7; luldi, 4; luedi, 4.
vt., idikixa, elekexa.
 (be full measure), *vi.*, kumbana, vula.
 MEAT, *n.*, munyinyi, 2.
 fat, dlinyi, 5.
 lean, ngulunge, 3.
 MEDIATE, *vt.*(separate when fighting), sunga.
 (deliver, save), sungila, handixa, sungidila.
 MEDIATOR, *n.*, musungidi, 1. mu-handixi, 1.
 MEDICINE, *n.*, buanga, 6. In the native mind this is only a charm or fetish, into which some supernatural spiritual power has been put by the maker. If the object is carved it is called luhingu, 4.
 (charm before which divination is done), luhuku, 4.
 destroy the power or influence of, *vt.*, taluxa or xha.
 do incantations before, *vt.*, ten-delela.
 make, *vt.*, huka, songa(if wood).
 maker of, mpuka(1) manga; muhuki(1) wa manga; musongi(1) wa mpingu.
 See DIVINE, BEWITCH, DOCTOR.
 MEDITATE, *v.*, see THINK.
 MEEK, BE, *vi.*, tumikila, di ne kalolo(8).
 MEEKNESS, *n.*, kalolo, 8.
 MEET, *v.*(assemble), tutakana, kungakana, sangakana,

MEET (*continued*).
 sambakana, disanga, diun-guxa.
 go to, to welcome, akidila, uhukila, akana.
 (meet and pass), sembakana, kumankana.
 (persons, paths, rivers, etc.), sambakana, sangakana, sangila.
 up with, sangana.
 MEETING, *n.*(crowd), cisumbu, 7.
 (of rivers or ways), disangu, 5.
 Generally use pl.
 MELANCHOLY, *n.*, cixi, 7; kanyin-ganyinga, 8.
adj., di ne cixi or kanyingan-yinga; muoyo(2) or mucima(2) as subj. of verb nyingala; cixi as subj. of kuata and person as obj.; ufua or unwa with cixi.
 MELT, *vi.*, enguluka, singaluka.
 MEMBER, *n.*, of the body, name the specific part.
 of the church, muntu(1) wa Nzambi.
 (one of a party or company), muena, 1.
 MEMORY, *n.*, muoyo, 1.
 call to, *vi.*, vuluka; *vt.*, vulula, vuluxa.
 MENACE, *vt.*, funyina.
 MEND, *vt.*, tuanganya, tuanguxa, longolola.
 (patch), lamika, bamba, tentakuxa, bambakanya, bambakuxa, tenteka.
 MENSES, *n.*, kaceci, 8; ku mbala (perhaps 3). Mukuxi udi ku mbala, the woman is at her menstrual period.
 MENSTRUATE, *v.*, muna(mona) kaceci(8).
 MENTION, *v.*, amba.
 MERCHANT, *n.*, ngenda(1) wa muxinga(2); muena(1) cisumba(7).
 MERCIFUL, *adj.*, -a luse(4).
 be to, *v.*, ha luse; samba.

MERCILESS, *adj.*, ena ne luse(4);
-a lukinu(4); -a cinyan-
gu(7).

MERCY, *n.*, luse, 4.
give to, *v.*, ha luse; samba.

MERIT, *v.*(be fit), fuana.
(be right or best to do), see
DESERVE.

MERRY, BE, *vi.*, sanku.

MESSAGE, *n.*, dl, 5; mukenji, 2.
deliver a, *v.*, amba or ambila
with dl or mukenji.

MESSENGER, *n.*, muena(1) mu-
kenji(2); muloho, 2.

METAL, *n.*(generic), clama, 7.
See COPPER, IRON, etc.

METEMPSYCHOSIS, *n.*(the thing into
which a person is changed by
metempsychosis or transmi-
gration), cilengulengu, 7.
(the act of thus changing), *v.*,
lenguluka, sanguka, tanda.

METEOR, *n.*, mutoto(2) mutuke
(act. p.p. from *v.* tuka).

METHOD, *n.*, see MANNER.

METROPOLIS, *n.*, cimenga, 7; ci-
hunda, 7.

MIDDAY, *nph.*, diba(5) dia han-
kūci, munda munya(2), diba
dlakujalama.

MIDDLE *n.*, see CENTRE.

MIDDLEMAN, *n.*(in arranging mar-
riage), elbanji, 7.

MIDNIGHT, *n.*, mundankulu. § 423
(2) (b).

MIDRIB, *n.*, mukuolo, 2; lubā-
xe(Buk.), 4.
(hard outside part of midrib
of the dibue palm), lusele,
4.
(hard outside part of midrib of
the dikadi or dibondo), lu-
bāle, 4.

MIDST, *n.*, see CENTRE.

MIDWIFE, *n.*, mulelexi, 1.
(to act as for), *vt.*, lelexa.

MIGHT, *n.*(strength), bukāle, 6,
ngulu, pl. of 3 or 4; dikanda,
5.

MIGHTY, *adj.*, see GREAT.

MIGRATE, *v.*(scatter, move to an-
other place), muangala.

MILDEW, *n.*, see MOULD.

MILK, *n.*, mabele, pl. of dibe-
le,
breast.
v., kama(to squeeze).

MILL, *n.*, see MACHINE.

MILLEPED, *n.*(long black worm
found in forest), dinyongele,
5.

MILLET, *n.*, mponda, pl. of 3 or 4.
head of, muehu, 2.

MIMIC, *vt.*, idikixa, elekexa.

MINCE, *vt.*(cut into small pieces),
zaza.

MIND, *n.*(intellect), lungenyi, 4;
lukanyi(Buk.), 4; mexi, pl.
of 5.

(the will), mucima, 2; muoyo, 2.
call to, *vt.*, vulula, vuluxa; *vi.*,
vuluka.

change the, *vt.*, kudimuna or
andamuna with mucima or
muoyo.

(never mind), kakuena bualu(6).
(obey), unva, tumikila, tumika,
enza mu- followed by proper
form of amba (§ 465), ufua.

(watch, tend), lāma.

MINE, *poss. pro.*, Inyi. See § 135.

MINGLE, *vt.*(mix), sangixa, sanga-
kūxa, sangakanya, samba-
kanya, sambakūxa, tuta-
kūxa, tutakanya, sala, sala-
kana, buelakūxa, buexa-
kana; *vi.*, sanga, sangakana,
sambakana, tutakana, bue-
lakana.

(stir around), vundula.

(stir up together), buandulula,
buandakūxa, vuandulula, so-
ha.

MINISTER, *n.*, see MISSIONARY,
PREACHER, EVANGELIST, SERV-
ANT.

to, *vt.*, lāmāta.

MINUTE, *n.*(short time), eltuha, 7.
adj., kīse, bāle, nya-nya.

MIRACLE, *nph.*, bualu(6) bua ku-
kēma.

MIRACULOUS, *adj.*, -a kukéma.
 MIRE, *n.*, see MUD.
 up, *v.*, jama.
 MIRROR, *n.*, ludimuenu, 4; lu-
 muenu, 4.
 MIRTH, *n.*, kasëku, 8. Pl. gener-
 ally used.
 MISCARRY, *v.*, tula with muana(1)
 or difu(5); lela kabixe(8).
 MISFORTUNE, *n.*, bualu(6) with
 bubl or bukële.
 (bad luck), diküsa(5) dibl; mu-
 bidl(2) mubl.
 MISGUIDE, *vt.*, hambuxa.
 MISHAP, *n.*(bad luck), diküsa(5)
 dibl; mubidl(2) mubl.
 MISLEAD, *vt.*, hambuxa.
 MISS, *v.*, aim, hanga, ela cin-
 goma(7) hanxi.
 (fail), hanga.
 fire, not go off, funga.
 (in looking for something), muo-
 yo(2) with the verb hua.
 (omit, not do as intended), hum-
 bixa.
 MISSIONARY, *nph.*, mukelenge(1)
 wa Nzambi; muambi(1) wa
 bualu(6) bua Nzambi.
 MIST, *n.*(fog), dibungl, 5.
 MISTAKE, make, *v.*(take wrong
 path), hambuka.
 in counting, etc, tuhakana,
 hanga.
 MISTRESS, *n.*(female chief), muke-
 lenge(1) muküxl(1).
 (slave in speaking of mistress),
 mamu(1), baba(1).
 MIX, *vt.*, sangixa, sangaküxa,
 sangakanya, sambakanya,
 sambaküxa, tutaküxa, tuta-
 kanya, tuhakanya, tuha-
 küxa, sala, salakana, buela-
 küxa, buerakana; *vi.*, sanga,
 sangakana, sambakana, tu-
 takana, buelakana, buanda-
 kana, tuhakana, vuanduluka.
 (stir around), vundula.
 (stir up together), buandulula,
 buandaküxa, soha, vuandu-
 lula.

MOAN, *v.*, huma, tua mukéma(2).
n., mukéma, 2.
 MOCK, *vt.*(mimic), idiktxa, ele-
 kexa.
 MODE, *n.*(custom), eliele, 7; cien-
 zedi, 7; cibilu, 7.
 in this, thus, *adv.*, nunku(nan-
 ku, nenku).
 MODEL, *n.*, cimonyinu, 7; cidiki-
 xilu, 7; luedl, 4; luidl, 4;
 cidikixu, 7.
 MODEST, BE, *vph.*, di ne or ufua
 or unva with bundu(6); ena
 ne dikama(5); ena ne ci-
 kama(7); ena ne dintanta(5);
 di ne kalolo(8); di ne mu-
 cima(2) mutekete; also neg.
 of disua.
 MODESTY, *n.*, bunvu, 6; bundu, 6;
 kalolo, 8.
 MOIST, *adj.*, see DAMP.
 MOISTEN, *vt.*, see DAMPEN.
 MOISTURE, *n.*, citelele, 7; claxima,
 7.
 MOMENT, *n.*, cituha, 7.
 MONDAY, *nph.*, dituku(5) dla
 mpätukilu(or ndubukilu) wa
 Lumingu.
 MONEY, *n.*(coin), mpalata, 3.
 MONKEY, *n.* There is no generic
 name, some of the different
 species are: nkima(ncima),
 3; nsoko, 3; nfindu, 3;
 mbële, 3; ntombolo, 3.
 MONTH, *n.*(moon), ngondo, 3;
 muenxi, 2.
 MOON, *n.*, ngondo, 3; muenxi, 2.
 (the appearing of the new moon),
 bala.
 be full, *v.*, lua cibälu(7), ten-
 tama.
 shining of the, *v.*, toka, kenena,
 kenka.
 waning of, *v.*, nyana.
 waxing of, *v.*, diunda.
 The size of the moon in waxing
 and waning is shown by com-
 paring with the fingers; as,
 ngondo udi buminu isätu, the
 moon is the size of three fingers.

MOONLIGHT, *n.*, *dikenka*, 5.
 MOPE, *v.* (due to sickness), *bun-gama*, *humpama*.
 MORBID, *BE*, *vi.*, *bungama*, *nyin-gala* or *sama* with *muelma* (2).
 MORE, *adj.* (other), *kuabo*, *nga*.
adv. To express Comparative Degree of adjectives or adverbs, use verbs *tamba* and *hita*. § 89.
 MORNING, *n.* (about sunrise), *dinda*, 5; *lunkelu*, 4.
 (about 9 a.m.), *misasa* (pl. of 2).
 (at daybreak), *haciacia*. § 423 (2) (b).
 (cockcrowing), *ha bitila*, *hadl hasama nsolo* (3).
 (to break day, the coming of the morning), *vph.*, *butuku* (6) as subj. of *v. cia*.
 MORTAL, *BE*, *vi.*, use Pres. Habitual tense or Second Pres. Actual of *fua*, *to die*.
 MORTAR, *n.* (for pounding in), *elnu*, 7.
 (mud), *bitähikidi*, *bintampi*, *bintoci*, *bitähi*. All are pl. of 7.
mix, *vt.*, *soha*.
 MORTIFIED, *BE*, *vi.*, *di ne* or *ufua* or *unva* with person as subj. and *bundu* (6) as obj.; *bundu* as subj. of *kuata* and the person as obj.
 MORTIFY, *vt.* (cause shame), *ufuixa* or *kuacixa* with *bundu* (6).
 MOSQUITO, *n.*, *kamue*, 8; *kamembele*, 8.
 MOST, *adv.* To express Superlative Degree, use the verbs *tamba* and *hita*. § 89.
 MOTH, *n.*, *ciblyiblyi*, 7.
 MOTHER, *n.*, *mamu*, 1; *baba*, 1; *nyoku*, 1; *nyin(a)*. For *nyin(a)* see § 138.
 (mother who has recently given birth), *muviela*, 1; *muadi-küxi*, 1.
 MOTHER-IN-LAW, *n.*, *muku* (1), used only by husband; *baba-*

MOTHER-IN-LAW (*continued*).
muenu (1) and *ma'-muenu* (1), see § 42, Note 3.
 MOULD, *n.*, *butu*, 6; *lutu*, 4.
v., *kuata* with *butu* or *lutu*.
 MOUNT, *v.*, *banda*.
 MOUNTAIN, *n.*, *mukuna*, 2.
 (peak), *dilunda*, 5.
 MOURN, *v.*, *dila*.
 for, *jinga*.
 MOURNING, *n.*, *muadi*, 2.
 MOUSE, *n.* (generic), *mpuku*, 3.
 Some of the more common varieties are: *cibakala* (7), *ngongo* (3), *ditambue* (5), *nkose* (3), *cibende* (7), *mulanda* (2).
 hole of, *bulna* (6), pl. is *mena*.
 MOUSTACHE, *nph.*, *muedi* (2) or *muevu* (2) with the *ph. wa ha muxuku* (2).
 MOUTH, *n.*, *mukana*, 2.
 of river, *lusongo*, 4.
 MOVE, *v.*, back and forth, *vi.*, *lemba*, *lembelela*, *dikuha*.
 out of the way, *vi.*, *chuka* (*ahuka*), *sesuka*, *umuka*; *vt.*, *umuxa*.
 (shake), *vt.*, *takixa*, *clakixa*, *kuha*, *nyungixa*, *saxa*, *nyunga*, *senga*, *salakanya*; *vi.*, *taka*, *nyunga*, *sala*, *clka*, *clkakana*.
 sidewise, *vi.*, *semrena*, *sela*; *vt.*, *semexa*, *sexa* (*seja*).
 slowly, *xixamuka*.
 stealthily, *onguela*, *tcbela*, *bombelela*.
 to another place, scatter, *vi.*, *muangala*.
 MUCH, *adj.*, *-a bungl* (6), *ngl*, *-ngla-ngl*.
 how? *bungl munyl? bungl bixl? nga?* For the last word, see § 78.
 too, the verbs *hita* or *tamba* with *bungl*.
 MUCUS, *n.* (from eye), *luhota* 4; *luhoca*, 4

MUCUS (*continued*).

(from the nose), **tuminu**, pl. of 8; **lusole**, 4.

blow from the nose, *v.*, **hemba**.

MUD, *n.*, **bitähi**, **bitähikidi**, **bin-toci**, **bintampi**. All pl. of 7.

MUDDY, *BE*, *vi.* (as water stirred up with mud), **vuanduluka**; *vt.*, **vuandulula**.

MUG, *n.*, **luhanza**, 4.

MULTIPLY, *v.* (by generations), **lelangana**.

MULTITUDE, *n.*, **cisumbu**, 8; **bungl**, 6.

MURDER, *vt.*, **xäha**.

MURDERER, *n.*, **muxihangan-yi(1)**, **muxihl(1)**.

MURMUR, *v.*, **nungana**, **tontolola**, **tontom na**.

n. (whisper), **dinunganyi**, 5.

MUSE, *v.*, **ela** or **elangana** with **mucima(2)** or **mexl(5)** or **lukanyi(4)** or **lungenyi(4)**.

MUSH, *n.*, **musäbu**, 2

MUSHROOM, *n.*, **buowa**, 6.

MUSIC, *n.* (tune or hymn), **musambu**, 2.

MUSICAL instruments, see **INSTRUMENT**.

MUST, *v.* No satisfactory word has been found to express the idea must or necessary or necessity. The unsatisfactory **bualu(6)** **bukäle** with the Causative Form of the verb is the best that can be suggested.

MUTE, *n.*, **a**, **kamama**, 8.

be, especially when rightly accused, **hua**.

MUTTER, *v.*, **nungana**, **tontolola**, **tontomona**.

MUZZLE, *n.*, of gun, **muxuku**, 2.

MY, *poss. pro.*, **inyi**. § 133.

MYSELF, *pers. pro.*

(1) Compound Disjunctive Form, **nkiyinyi**, etc. §§ 108, 109.

(2) When reflexive use reflexive prefix of verb, **-di-**. Note that this is subj. or obj. § 118.

(3) See B.L.-Eng., under *ine*.

MYSTERIOUS, *adj.*, **-a musokoko** (**musoko**). 2. The neg. form of **münya** *i, o know*, may sometimes be used in this sense.

MYSTERY, *n.* (secret), **musokoko** (**musoko**), 2.

N.

NAIL, *n.*, **mulonda**, 2; **lusonso**, 4. (brass chair nail, tack), **lufuma**, 4.

of finger, **luzäla**, 4; **luzädl**, 4; **lua**, 4.

drive a, *vt.*, **kumina**, **hohela**.

NAKED, *BE*, *vi.*, **di butaka(6)**.

NAKEDNESS, *n.*, **butaka**, 6.

NAME, *n.*, **dina(5)**, pl. is **mena**; **elbikidllu**, 7.

call by, *vt.*, **bikila**.

call one's name behind the back, *vt.*, **tela**.

give a, *vt.*, **inyika**, **idika**.

-sake, *n.*, **xakena**, 1.

what is its name? **dina diaci nciyil?**

what is your name? **dina diebi nganyi?**

NAMESAKE, *n.*, **xakena**, 1. Generally followed by *poss. pro.* enclitic. § 42, Note i.

NAP, *v.* (nod), **bunga tulu** (pl. of 8). *n.*, use **kalu**, the sing. of **tulu**.

NAPKIN, *n.* (serviette), **citamba-la(7)** **cia ha mesa**, **dit aya(5)** **dia muxuku(2)**.

NARRATE, *v.*, **amba**.

a fable or story, **ela** with **muana(2)** or **lusumulu(4)** or **luximinyinyu(4)**.

NARRATIVE, *n.*, **bualu**, 6; **muanda**, 2.

NARROW, *adj.*, **kise**, **bäle**, **nya-nya**.

be, *vi.*, **bulukana(7)**.

NARROWNESS, *n.*, **bukise**, 6; **bubäle**, 6; **bunyabunya**, 6.

NASTY, *adj.*, **bi**.

NATION, *n.*, see **TRIBE**.

NATIVE, *n.* There is no distinct word to distinguish the native from the foreigner. Occasionally we hear *bena Kasai*, meaning the native people in the Kasai regions as distinct from the foreigners.

(one from, or one of), *muena*, 1; *mukua*, 7. §§ 84 (b), 87 (d), Rem. 2.

NATURE of, *n.* (custom, habit), *cilele*, 7; *clenze* 1, 7; *clibilu*, 7.

NAUGHTY, *adj.* (bad), *bi*.

NAUSIA, *nph.* *muendi*(2) *ku muoyo*(2).

NAUSEATE, *vt.*, *endexa ku muoyo*(2).

NAUSEOUS, BE, *vph.*, use *muoyo*(2) as subject of the verb *enda*, with the person as object; or *di ne muendi*(2) *ku muoyo*; or *ku muoyo kudi kuenda*.

NAVEL, *n.*, *mufo*, 2; *mututu*, 2.

NEAR, *adv.* Use the locatives (*mu*, *ku* and *ha*) with the stem *ihl*, *short*, thus giving *muhi*, *kulhi*, *hehl(hihl)*, § 79.

We may also have the forms *ha buhi*(6), *ku*, *kunxi*, *ha buhi ne*.

(be near together), *vi.*, *kuatakana*, *tuangana*, *di ne kaba* (dimin. of *muaba*) *kamue*.

. to, *hehl ne*.

NEARLY, *adv.*, see ALMOST.

NEARNESS, *n.*, *buihi*, 6.

NEAT, *adj.*, -a *mankenda*(pl. of 5 or 6).

NEATNESS, *n.*, *mankenda*, pl. of 5 or 6.

NECESSARY, see MUST.

NECESSITY, see MUST.

NECK, *n.*, *nxingu*, 3.

of gourd, *cikolokolo*, 7.

NEED, *v.* (lack), *xāla*, neg. of *ena ne*.

n. (poverty), *buhele*, 6; *bulanda*, 6.

be in, poor, *adj.*, *hele*, *landa*.

NEEDLE, *n.*, *kaxingl*, 8.

eye of, *disu*(5) *dia kaxingl*.

EEDY, *adj.*, *hele*, *landa*.

NEGATIVE. Methods for formation of, see §§ 196, etc.

NEGLECT, *v.* (leave), *lekela* or *xia* with *clnana* or *hatuhu*.

(disown), *hidia*, *benga*, *nyoka*, *dtula*.

NEGLECTFUL, *adj.*, see DISOBEDIENT.

NEGLECTFULNESS, *n.*, see DISOBEDIENCE.

NEGLIGENCE, *n.*, see DISOBEDIENCE.

NEGLIGENT, *adj.*, see DISOBEDIENT.

NEIGHBOR, *n.* (of same tribe or village), *mukuetu*(1), *muena kuetu*, *muan'etu*. See §§ 142; 141, Rem. 1; 138, Rem. 5.

NEITHER . . . NOR, *correlative conj.*, see § 433, Rem.

NEPHEW, *n.*, *muana*(1) *wa muan'etu*.

(child of a man's older or younger sister), *mulhu*, 1.

(child of a younger brother or sister), *muana wa muakunyi*(1).

(child of an older brother or sister), *muana wa mukulu*(1).

Some say that the last two phrases, *muana wa muakunyi* and *muana wa mukulu*, can be used by the man and the woman in speaking of the children of older or younger brothers or sisters, while others claim that *mulhi* is the only proper term for the man to use in speaking of a sister's children, whether she be older or younger.

NERVOUS, BE, *vi.* (restless), *sasa-kata*.

NEST, *n.*, of birds, rats, etc., *disua*, 5 of fowl, *eisua*, 7.

of wasps, *nsaho*, 3; *dibui*, 5.

NET, *n.*, *bukuondo*, 6; *mu-xinga*(2) *wa bute*(6); *mu-xinga*(2) *wa ndadika*(3).

NEVER, *adv.* (never again), use neg. of verb with *cendelele* or *lāha-lāha* or *kaxidi* or *matuku onso*.

mind, *kakuena bualu*(6).

NEW, *adj.*, *hla-hla*. § 76.

(green, not ripe), *bixe*.

NEW-BORN babe, *n.*, *katoto*, 8.

NEWS, *n.* (fame, report), *lumu*, 4.

(word), *di*(5).

(spread), *vt.*, *endexa lumu*; *vi.*,

endakana with *lumu* as subj.

NEXT, *adj.*, time, *kabidi*(*adv.*),

musangu(2) *mukuabo*, *ci-*

kondo(7) *ciukuabo*.

month, *ngondo walua*. § 306

(*c*), Rem. 1.

(next after), *-a ku nyima*(3).

(be next to each other), *vi.*,

kuatakana, *tuangana*, *di*

kaba (dim. of *muaba*) *kamue*.

NIECE, *n.* Use exactly the same constructions as for NEPHEW, the difference in sex is not considered.

NIGHT, *n.*, *butuku*, 6; *bufuku*, 6.

(all night long), *butuku to ne*

with *lunkelu*(4) or *dinda*(5).

at, *butuku*, *bufuku*.

last, *butuku* or *bufuku* with the

ph. *bua lelu*.

mid-, *mundankulu*. § 423 (2)

(*b*).

the approaching of, *vph.*, *butuku*

or *bufuku* as subj. of the verb

ila.

the disappearance of, daybreak,

vph., *butuku* or *bufuku* as

subj. of the verb *ela*.

NINE, *card. num.*, *citema*, 7.

NIPPLE, *n.*, of breast, *lusongo*(4)

or *mutu*(2) followed by the

adj. ph. *-a dibele*.

of gun, *disu*. 5. Pl. *mesu*.

NO, *adv.* (neg. answer to a question),

uaxa, *buala*, *nanyi*, *bi*(Buk.).

adj. (not any, none), use neg. *v* ;

as, *mu nsubu kamuena mi*,

there is no water in the house.

See § 469.

NOBLE, *adj.* (good), *impe*, *lengele*, *akane*.

(famous), *nine*, *tumbe* (p.p. from *tumba*).

NOBLEMAN, *n.* (chief), *mukelenge*,

1; *nfumu*, 1; *muntu*(1)

munline.

NOBODY, *n.*, use neg. of the verb.

See NO.

NOD, *v.*, assent, *xukula mutu*(2).

dissent, *kuha mutu*.

(in sleeping), *bunga tulu* (pl of 8)

NOISE, *n.*, of crying, *muadi*, 2.

(low murmuring), *dinunganyi*,

5. Generally use pl.

of human voices, *diyoyo*, 5;

mutäyo, 2; *muaku*, 2.

of wind or rain, *ciona*, 7.

(report of gun, etc.), *mukuma*, 2.

NOISY, *adj.*, *-a diyoyo*(5); *-a*

mutäyo(2); *-a muaku*(2).

NONE, *adj.* or *pro.*, use neg. verb.

See NO.

NONSENSE, *n.* (gibberish), *ciaku-*

lakula, 7. § 356 (*g*).

NOON, *nph.*, *munda munya*(2),

diba(5), *dia hanküel*, *diba*

diakujalama.

NOOSE, *n.*, *disoko*, 5. Used in

catching rats.

NOR, see NEITHER.

NORTH, *n.*, *näta* (Eng.).

NOSE, *n.*, *dilu* (pl. *melu*), 5; *diulu*,

5.

blow the, *v.*, *hemba*.

NOSTRILS, *n.*, *muxuku*(2) followed

by the ph. *wa diulu*(5) or *wa*

dilu(5).

NOT, *adv.* For formation of neg.,

see §§ 196, etc.

any, see NO.

See § 415 and Rems.

NOTCH, *n.*, *dihoko*, 5.

NOTE, *n.* (letter), *mukanda*, 2.

NOTHING, *n.* Use neg. of the verb;

as, *mu nsubu kamuena*

cintu, *there is nothing in the*

house.

for, *cina*, *hatuhu*.

See NO.

NOTICE, *v.*(see), **tangila**, **xoxa mona**.

NOURISH, *vt.*(feed), **dixa**.
(bring up), **kälexa**.

NOURISHMENT, *n.*(bread), **bidia**, pl.
of 7; **nxima**, 3.
(food), **bia kudia**.

NOVEMBER, *n.*, **Novemba**(Eng.).

NOW, *adv.*, **katataka**, **mpindeu**,
dioliono.

NUDE, BE, *v.*, **di butaka**(6).

NUDITY, *n.*, **butaka**, 6.

NUMBER, *v.*(count), **bäla**.

n., a great, **bungi**, 6.

the same, **bungi**(6) **bumue**.

NUMERALS, see §§ 91, etc.

NUMEROUS, *adj.*, **-a bungi**(6), **ngi**,
ngia-ngi.

NURSE, *vt.*(attend), **läma**.

(suckle), **amulxa**.

n., **mulämi**, 1.

NUT, *n.* There is no generic name.
See PEANUT, PALM NUT, COLA
NUT, etc.

O.

OAR, *n.*, **mubambu**, 2; **cihu**, 7.

pull an, *vt.*, **ita**, **uha**.

(stick used in pushing a boat),
musangu, 2.

OATH, *n.*, take an, *v.*, **ciha**. The
reflexive **dicelha** is most com-
monly used.

OBEEDIENCE, *n.*, **kalolo**, 8.

OBEIENT, *adj.*, **-a kalolo**(8).

be, *v.*, **tumika**.

be to, *vt.*, **tumikila**; **enza mu-**
followed by proper tense and
person of **amba**, *to tell*; **ita-**
buxa mu di; **ufua**; **unva**.
Note that the obj. of this last
verb is **di**(5), not the person
obeyed.

OBEISANCE, *n.*, do before one, *vt.*,
meneka, **menekela**, **nemeka**,
nemekela, **tendelela**.

OBEY, *vt.*, **tumikila**; **tumika**;
enza mu- followed by proper

OBEY (*continued*).

tense and person of **amba**, *to*
tell; **itabuxa mu di**; **ufua**;
unva. Note that the obj.
of this last word is **di**(5), not
the person obeyed.

OBJECT, *n.*(cause, reason), **bualu**,
6; **muanda**, 2.

(thing), **cintu**, 7.

v.(forbid), **hidia**, **benga**.

OBLIGATION, *n.*, see DUTY.

OBLIGE, *vt.*(cause to do) use Causa-
tive Form of verb.

OBSCENE, *adj.*, see IMMODEST.

OBSERVE, *v.*, see LOOK, OBEY.

OBSTINACY, *n.*, **cihu**, 7; **cihengu**,
7; **buhidia**, 6; **cihiku**, 7.

OBSTINANT, *adj.*, **-a cihu**(7); **-a**
cihengu(7); **-a buhidia**(6);
-a cihiku(7).

be, *v.*, use neg. of **tumikila**,
tumika, **ufua**, **unva**, **itabuxa**
mu di, **enza mu-** followed by
proper tense and person of
amba, *to tell*.

OCCUPATION, *n.*, see EMPLOYMENT.

OCCUR, *v.*, **lua**.

OCEAN, *nph.*, **mi**(pl. of 5) **manine**.

O'CLOCK, see TIME.

OCRA, *n.*, **cingombo**, 7. (Perhaps
this may be origin of Eng.
"gumbo soup.")

OCTOBER, *n.*, **Okotoba**(Eng.).

ODOR, *n.*(good or bad), **muhuya**, 2;
dihembu, 5; **nsunga**, 3; **muen-**
yi, 2.

bad, **mukuhu**, 2; **iusu**, 4; **mu-**
huya(2) **mubi**; **kahambu**, 8.

detect the, to smell, *v.*, **unva**,
ufua.

emit an, good or bad, *v.*, **nunka**.
smell in order to detect the, *v.*,
nunkila.

OF, *prep.*, **-a**. This prep. is used
in *adj.* phrases to indicate pos-
session or quality, and takes
the Secondary Prefixes. § 425.

OFF, *adv* The adverbial idea is
most often expressed in the
root of the verb; as, **lämuka**

OFF (*continued*).

come off, as of something adhering; *nyema*, *run off*, *flee*.

prep. Generally use the locatives *ku* or *ha*; as, *umuxe malonga ha mesa*, *take the plates off the table*.

OFFEND, *vt.*, *henda*, *tuka*.

(with a click of the throat), *sodia*.

OFFER, *v.* (give), *ha*, *ambika*.

(hold out to, hand to), *hetexa*, *hetela*.

OFFERING, *n.* (gift), *ciha*, 7; also the infin. *kuha*, *to give*.

make as a due or tribute, *vt.*, *lambula*.

OFFICE, *n.* The name of the office is made by prefixing *bu-*(6) to the root of the title; as, *mukelenge*, *bukelenge*, *chiefship*.

appoint to, *v.*, see **APPOINT**.

OFFSPRING, *n.*, *muana*, 1.**OFTEN**, *adv.*, see **FREQUENTLY**.**OIL**, *n.*, *mīnyi*, pl. of *dīnyi*(5), *fat*. coal, petroleum, *mpitolo* (Eng.). from kernel of palm nut, *mu-xinda*, 2.

palm, *mīnyi a ngūji* (ngūxi).

purified palm, *lumbidi*, 4.

render, *vt.*, *enga*.

OINTMENT, *n.*, *mīnyi*, pl. of *dīnyi*(5), *fat*.**OLD**, *adj.*, *kulu*, *kulukulu*, -a *kale*.

(as old person), *nunu*, *kulu-kūxe* (p.p. from *kulukūxa*), -a *bukulumpe*(6), -a *bukulukūxe*(6); *kulumpe* (p.p. from *kulumpa*).

age, *n.*, *bukulu*, 6; *bukulukulu*, 6; *bununu*, 6; *bukulukūxe*, 6; *bukulumpe*, 6.

(be or become an old person), *vi.*, *kulukūxa*, *kulumpa*, *lala*.

times, *adv.*, *kale*, *bangabanga*, *diambedi*.

OLDER, *adj.*, -a *ku mpāla*(3).

brother or sister, *n.*, *mukulu*, 1.

Generally followed by poss. pro. § 138, Rem. 2.

OLDER (*continued*).

of twins, *n.*, *elbuaba*, 7.

OLDEST child, *n.*, *mukulu*, 1; *muana'a bute*(6).**OMIT**, *v.* (leave), *lekela*, *xia*.

(miss or fail to do), *humbixa*.

(overlook), *hua* *muoyo*(2), *hanga*.

OMNIPRESENT, *BE*, *vph.*, *di kuonso*.**OMNISCIENT**, *BE*, *vph.*, *mūnya malu onso*.**ON**, *prep.*, *ha*.

top of, *ha mutu*(2) *ha*.

(up on high), *heulu*.

ONCE, *adv.*, at, *katataka*, *mpindeu*, *diodiono*.

(long ago), *kale*, *bangabanga*, *diambedi*.

(one time), *musangu*(2) *umue*, *musunsa*(2) *umue*, *elkon-do*(7) *elmue*, *elakamue*(7), *diakamue*(5).

ONE, *adj.*, numeral, *mue*(mo).

For abstract counting use *omue*. *Mue* takes Secondary Prefixes. §§ 92, Rem. 1; 97.

any, *onso*.

(at one time, at the same time), *diakmue*(5), *elakamue*(7).

(distributive), the one . . . the other, *kuabo . . . kuabo*, *nga . . . nga*.

(one another), use Reciprocal Form of *v.* in -*angana*.

As indefinite pronominal subj. of verb, see § 189.

As indefinite pro., see §§ 189, Rem.; 105.

ONION, *n.*, *nsahola*, 3.**ONLY**, *adv.*, *ne ine*, or the Compound Pronoun forms *nki-yīnyi*, etc. § 109.

See § 418.

OPEN, *vt.* (as bracelet, etc.), *bangula*.

(as door), *unzulula*.

(as eyes), *handa*, *bulula*; *vi.*, *tabāla*.

(as flower), *balulula*; *vi.*, *baluluka*.

OPEN (*continued*).(as mouth), *bulula*.(as tin can or box), *xibula*, *cibula*.(as wings), *olola*, *bulula*; *vi.*, *ololoka*, *buluka*.out, as piece of cloth, *vungulula*; *vi.*, *vunguluka*.OPENER, *nph.* (as can-opener), *cintu*(7) *ela kuxibula n'aci mpanza* (pl. of 4).OPPOSE, *vph.*, *ela mukosa*(2).(forbid), *hidia*, *benga*.OPPOSITE, *adj.*, side, *n.*, *dixia*, 5.(be facing each other), *v.*, *tangixangana mpála*(3).OPPOSITION, *n.* (interference), *mukosa*, 2.OPPRESS, *vt.*, *nyanga*, *tacixa*, *ona*.OPPRESSION, *n.*, *cinyangu*, 7.OPPRESSIVE, *adj.*, person, *-a cinyangu*(7).OR, *conj.*, see EITHER.(whether . . . or), *ne . . . ne*.(in asking questions), *Inyi*. § 434.ORDAIN, *v.*, see SANCTIFY.

ORDEAL, *n.* The person against whom a real or imaginary wrong has been done by an unknown person goes to a medicine man (*muena*(1) *buanga*(6) or *muena lubuku*(4) to inquire (*tempa* or *buka*). The accused, in order to prove his innocence or guilt, is made to submit to certain ordeals or tests. One accused of witchcraft is made to drink a poisonous concoction called *cihaha*(7). One accused of theft or other small crime has a small piece of iron (*ciala*, 7) thrust into his eye. Sometimes the accused is made to put his hands and arms into boiling water.

ORDER, *n.* (command), *di*, 5; *mukenjli*, 2.(neg. command), *mukandu*, 2.ORDER (*continued*).*v.* (command), *amba*, *ambila*, *tumina di*.(command not), *kanda*.put in, arrange, *longolola*.

put out of, disarrange, *vt.*, *tangadira*, *tuhakúra*, *tuhakanya*, *tangalúra*, *bueyakana*, *sangakúra*, *sangakanya*, *muanga*, *muangalúra*, *buelakúra*; *vi.*, *tangadika*, *tangalúra*, *buelakana*, *sangakana*, *tuhakana*, *muangalúra*.

ORDINAL numerals, see §§ 98, etc.

ORDINANCE, *n.*, see COMMANDMENT.ORE, *n.*, iron, *kabanda*, 8.ORGAN, *n.* (musical instrument), *cisanjli*, 7.ORNAMENT, *n.* (articles for wearing), *cilenga*, 7.ORPHAN, *nph.*, *muan'a nxi*(3).ORPHANHOOD, *n.*, *nxi*, 3.OSCILLATE, *vi.*, *lembelela*, *dikuha*, *hehuka*.OTHER, *adj.*, *kuabo*, *nga*.

(distributive), the one . . . the other, *kuabo . . . kuabo*, *nga . . . nga*.

each, use Reciprocal Form of *v.* in *-angana*.

(of another one), *-a bende*.OTHERWISE, *adv.*, see DIFFERENTLY.

OUGHT, *v.* This far no satisfactory word has been found. Suggest *bualu*(6) *bulmpe* or *bimpe*(adv.) followed by *infin*.

OUR, *poss. pro.*, *etu*. § 133.OURS, *poss. pro.*, *etu*. § 135.OURSELVES, *pers. pro.*

(1) Compound Disjunctive form, *nklyetu*, etc. §§ 108, 109.

(2) When reflexive, use reflexive prefix of *v.*, *-di-*. Note that this form may be used either as subj. or obj. § 118.

OUT, *adv.* This idea is generally expressed in the verb, even though a prep. may be required at the same time; as,

OUT (*continue*)

luhuka, *go out*; tula, *pull out*; jima, *blow out*, etc. § 377.

(be out, exhausted), *vi.*, hua, xika.

(be out of, have not), *v.*, ena ne.

(get out of the way), *vi.*, ehuka, umuka *mu* nxila(3).

prep. (out of), *mu*.

OUTSIDE, *nph.*, ha nylma(3); ku nylma. See § 377.

OVEN, *n.*, uvum(Eng.).

OVER, *prep.* (above), ha mutu(2) ha.

(across), dixia(5) dia.

adv. As an *adv.* this idea is oftenest expressed in the verb; as, kudimuna, *turn over*; xāla, *be left over*; sabuka, *go over*; hielexa, *throw over*; etc.

(do over and over), *v.*, use the Repetitive tenses.

(overhead), use proper locative with the inseparable -ulu, giving mūlu, kūlu, heulu.

OVERABUND, *vi.*, sambuka, tamba or hita with bungl(6).

OVERBOARD, *adv.*, fall, *vph.*, hona mu ml.

OVERCOME, *vt.*, cimuna, tamba or hita with bukāle(6) or ngulu(3).

OVERFLOW, *vi.*, (run over as water in jar), hunuka, icikila.

OVERHEAD, *adv.*, ha mutu(2); proper locative with the inseparable -ulu, giving mūlu, kūlu, heulu.

OVERLOOK, *v.* (oversee), tangila, mona, xoxa, lāma.

(not to see), use neg. of any of the above verbs.

(omit, miss), hanga, hua muoyo(2).

OVERSEE, *vt.*, tangila, mona, xoxa, lāma.

OVERSEER, *n.*, mulāmi, i; mutangidl, i; mumonyi, i.

OVERTAKE, *vt.*, heta.

OVERTHROW, *vt.* (conquer), hita or tamba with bukāle(6) or ngulu(3), cimuna.

(throw down, as house), ximbula.

OVERTURN, *vt.*, tokola.

OWE, *v.* Use the forms *di* ne dibanza(5) dia, angata dibanza, dibanza as subj. of kuata and the person as obj. Hence we say ndi ne dibanza dlandi dia lukama lua mibela, *I owe him 100 cowries*; nakuangata dibanza dlandi dia lukama lua mibela, *I have taken his debt for 100 cowries*, i.e., *I owe him*, etc.; dibanza diakunkuata, *I owe a debt*, lit., *a debt has caught me*.

OWL, *n.*, elhungulu, 7.

OWN, *v.* (possess), use any of the verbs meaning *to be* (di, cidi, tadi, ikāla, etc.) followed by *ne*. § 426, Rem. 2.

up, confess, sokolola, sokola, tonda, disonguela.

The emphatic use of *own* after poss. pro. may best be expressed by the Simple Disjunctive Pers. Pro. following the noun; as, bualu buebi wewe, *your own affair*. § 106 (b).

OWNER, *n.*, of, nfumu(i) wa, mukelenge(i) wa, muena(i). § 84 (b).

OX, *n.*, ngombe, 3.

OYSTER, *n.*, cinyūmankole, 7.

P.

PACE, *n.*, at rapid, lubilu, 4; lukūsa, 4. These words are nouns in form but have the force of adverbs.

at slow, bitekete(adv.).

v., to and fro, tambakana.

PACIFY, *vt.*, a child when crying, **kosexa** or **uhulxa** with **mua-di**(2).

(make quiet), **holéxa**, **talūxa**.
(separate people who are fighting), **sunga**.

PACK, *n.*(bale), **dikutu**, 5.
(bundle), **mubombo**, 2; **cisumbu**, 7.

(roll), **muwungu**, 2.
vt., down, as dirt, **beta**, **xindika**, **kuma**, **tua**.

PACKAGE, *n.*, see **PACK**.

PAD, *n.*(for head in carrying load), **nkata**, 3.

PADDLE, *n.*(oar), **mubambu**, 2; **elhu**, 7.

v.(to row), **ita**, **uha**.

PADLOCK, *n.*, **nsáhi**, 3.

PAGE, *n.*, **dibexi**, 5; **dilnyi**, 5.

PAIN, *n.*, **disama**, 5; **dibedi**, 5; **bubedi**, 6.

v.(ache), **sama**, **bela**.

(smart), **oxa**, **hiakana**, **susuma**.

PALATABLE, *BE*, *v.*(be pleasant to taste), **xemakana**.

PALAUER, *n.*, **bualu**, 6; **muanda**, 2, no, **kakuena** **bualu**.

settle a, to judge, *v.*, **lumbulula** with **bualu** or **ellumbu**(7).

PALM, *n.*, of hand, **munda mua clanza**(7).

tree. There are several varieties, such as **dibue**(5), **dikadi**(5), **dibondo**(5), **diku**(5), **dihanda**(5).

flower of, **musékéléke**, 2.

leaf of, **dilala**, 5.

(fiber of leaf, used in making cloth), **luhéku**, 4; **munyangga**, 2.

midrib of **mukuolo**, 2; **lubáxe** (**Buk.**), 4.

(hard outside part of midrib of the **dibue** palm), **lusele**, 4.

(hard outside part of midrib of the **dikadi** and **dibondo** palms), **lubále**, 4.

(pith of the midrib), **elububu**, 7.

nut, **lungúji**(**lungúxi**), 4.

PALM (*continued*).

(bunch of nuts), **cingúji**(**cingúxi**), 7.

(kernel of nut after outside oily skin has been taken off), **musa**, 2.

oil, **minyi**(pl. of 5) a **ngúji** (**ngúxi**).

(the rendered oil), **lumbidi**, 4.

(oil of the kernels), **muxinda**, 2.
wine, **maluvu**, **malua**. These words are pl. of 5 or 6,

(man who climbs the tree for wine), **muemi**, 1.

(the rope with which he climbs), **luku**(**Buk.**), 4.

(chisel for making incision), **muyonga**, 2.

(to make incision), *v.*, **ema**.

PALSY, *n.*, **lukanku**, 4; **lusakalu**, 4.

PAN, *n.*, **dilonga**, 5.

frying, **elvuadi**, 7; **luesu**, 4; **nyingu**, 3.

PANG, *n.*(mental), **kanyingan-yinga**, 8.

(pain), **disama**, 5; **dibedi**, 5; **bubedi**, 6.

PANT, *v.*, **huyakana**, **eyakana**.

PANTS, *n.*(pantaloon), **muhánu**, 2; **mukíya**, 2. Pl. generally used.

put on, *v.*, **ela**.

PAPAW, *n.*, **dihahi**, 5. This is corruption of *papaw*.

PAPER, *n.*, **mukanda**, 2.

PAPYRUS, *n.*(with which mats are made), **lutuhu**, 4; **lumunyu**, 4.

PARABLE, *n.*, see **FABLE**.

PARALLEL, *BE*, *vi.*, **luháma**.
make, *vt.*, **ludika**.

PARALYTIC, *n.*, see **PARALYZED**.

PARALYZED person, *n.*(one unable to walk), **muena**(1) **njeku**(3), **muena kaneké**(8).

PARCH, *v.*, **kanga**.

PARDON, *v.* There is no satisfactory word. We would suggest **tokela** or **tokexila** or **tokera** followed by **munda** or **mu-cima**(2); also **jimixa malu**

PARDON (*continued*).

mabl. Tokela seems to have reference to pardoning one who has done the wrong, while **tokexa** has more reference to the person wronged ceasing from the anger in his heart.

PARE, *vt.*, nails, **bengula**.

PARENT, *n.* There is no distinct word, use the words for **FATHER** and **MOTHER**.

PARROT, *n.*, **nkusu**, 3.

PARSIMONIOUS, *adj.*, -a **citu**(7); -a **bulminyi**(6); -a **cilema**(7); -a **clanza**(7) **cikāle**.

PARSIMONY, *n.*, **citu**, 7; **bulminyi**, 6; **cilema**, 7; **clanza**(7) **cikāle**.

PART, *v.*, among, **abanya**, **abanyina**, **abuluxa**.

(as hair), **handa**, **henga**.

(separate, divide), *vt.*, **abuluxa**, **handulula**, **sungulula**, **tāhulula**; *vi.*, **abuluka**, **handuluka**, **tāhuluka**.

those fighting, **sunga**.

(some of), use the *adjs.* **kuabo** and **nga**.

n.(of anything cut off), **cituha**, 7.

(of anything split), **clhēsu**, 7.

(side), **lusēke**, 4.

hind, **citaku**, 7; **nyima**, 3.

PARTITION, *n.*, of house, **clididi**, 7.

PARTRIDGE, *n.*, **kalumbu**, 8.

PARTY, *n.*(company, crowd), **clisumbu**, 7.

(of the party of), **muena**(1) followed by the distinguishing noun. § 84 (b).

PASS, *v.*, by, on by, when going in the same direction, **tamba**, **hita**, **dika**.

by, elapse, see **ELAPSE**.

(go around one in order to pass), **sesuka**, **ehuka**.

(going in different directions), **sembakena**, **kumankana**.

in, **buela**.

let, **hicixa**, **tambixa**, **dikixa**.

on, go, ya, **enda**.

PASS (*continued*).

out, **luhuka**, **umuka**, **hātuka**.

over, as river, **sabuka**.

PASSAGE, *n.*(fording), **dilobo**, 5; **clisabu**, 7; **clisabukilu**, 7.

PASSION, *n.*(anger), **cixi**, 7.

get into, *v.*, **di ne** or **ufua** or **unva** with **cixi**; also **cixi** as subj. of *v.* **kuata** with the person as obj.

throw into, *vt.*, **kuacixa** or **ufuixa** with **cixi**.

PAST, go, *vt.*, **hita**, **tamba**.

PASTE, *vt.*, together, **lāmācixa**.

PATCH, *v.*, **lāmika**, **bamba**, **bambakanya**, **bambakūxa**, **tentekūxa**, **tenteka**.

(small plat of garden near house)

n., **cibunda**, 7.

(small place in swamp planted in dry season), *n.*, **clisenze**, 7.

PATH, *n.*, **nalla**(**njila**), 3.

PATIENCE, *n.*, **lutulu**, 4.

PATIENT, *adj.*, -a **lutulu**(4).

PATIENTLY, *adv.*, **bitulu**, **bitekete**.

PATRIARCH, *n.*, **kaku**, 1.

PATTERN, *n.*, **clidikixilu**, 7; **luedi**, 4; **luidi**, 4; **luelekexi**, 4; **clidikixu**, 7.

PAW, *n.*, **dikama**, 5.

PAWN, *v.*(leave in), **eyeka**.

(take out of), redeem, **hikula**.

n., **clैया**, 7.

PAY, *vt.*, **futa**.

attention, **telexa**.

dowry, **sela**.

homage to, **tumbixa**, **nemekela**, **nemeka**, **meneka**, **menekela**, **tendelega**.

interest, **tentekela** with **kasombelu**(8) or **matambixa**(pl. of 5 or 6) or **nsekididi**(3) or **ntentekedi**(3).

over to, **fila**.

taxes to, **lambula**.

n., **difutu**, 5.

PAYMENT, *n.*, **difutu**, 5.

PEA, *n.*, black-eyed, **lukunde**, 4.

PEACE, BE AT, *v.*, **talala**, **hola**, **di** with **talala** or **hola**.

PEACEFUL, BE, *vi.*, *talala*, *hola*, *di*
with *talala* or *hola*.

PEACEFULLY, *adv.*, *talala*, *hola*.

PEACEMAKER, *n.*, *musungu*, 1.

PEAK, *n.*, of mountain, *dilunda*, 5.

PEANUT, *n.*, *kambeke*, 8.

PEBBLE, *n.*, *lusoka*, 4.

PECK, *v.*(as fowl), *zokola*, *tua*
mulinu(2).

PEEL, *vt.*, *ubula*.

n., *cihusu*, 7; *cihubu*, 7.

PEER about, *v.*, *kensakana*.

PEEVISH, BE, *vi.*, *nyingabala*.

PEN, *n.*(enclosure), *cikumbi*, 7.

(for writing), suggest *mpena*
(Eng.), 3; *muci*(2) *wa mi a*
mikanda.

PENALTY, *n.*(fine), *difutu*, 5.

PENCIL, *n.* The name *mpencil*
(Eng.) is suggested.

lead-, *muci*(2) *wa mukanda*.

slate-, *muci wa* with *dibue*(5) or
ditadi(5).

PENETRATE, *v.*(pierce), *tubula*.

(go in), *buela*.

PENIS, *n.*, *lubola*, 4.

PENITENCE, *n.*(shame), *bundu*, 6;
bunvu, 6.

(sorrow), *cixi*, 7; *kanyingan-*
yinga, 8.

PENITENT, BE, *v.*, *muoyo*(2) or
mucima(2) as subj. of the
verbs *nyingala* or *sama*;
ufua or *unva* with *cixi*(7) or
bundu(6); *di ne mucima*
mutekete.

PENSIVE, BE, *vi.*, *bungama*.

PENURY, *n.*, *buhela*, 6; *bulanda*,
6.

PEOPLE, *n.*, *bantu*(pl. of *muntu*, 1.)

(people of), *bena*(pl. of *muena*,
1), *bakua*(pl. of *mukua*, 1).

§§ 84 (b), 87 (d), Rem. 2.

PEPPER, *n.*, *lulungu*, 4.

PERADVENTURE, *adv.*, *ne*.

PERCEIVE, *v.*(feel), *unva*, *ufua*.

(know), *munya*.

(see), *mona*, *xoxa*, *tangila*.

PERCH, *v.*, *ikila*.

PERCUSSION cap, *n.*, *lufataci*, 4.

PERFECT, BE, *vi.*(be completed),
hua, *xika*; *vi.*, *muna*, *muna-*
yixa, *xikixa*, *huxa*.

(exact number), *vi.*, *ula*, *xika*;
also the adj. forms *xila* and
kanda.

adj.(good), *impe*, *lengele*,
akane.

(whole, complete), *onso*, *xima*.

PERFORATE, *vt.*, *tubula*.

PERFORATION, *n.*, *disoso*, 5; *di-*
kela, 5.

PERFORM, *v.*(do), *enza*, *osa*,
kixa(Buk.).

on an instrument, *imba*.

PERFUME, *n.*, *mananaxi*, pl. of 5
or 6. Doubtless an imported
word.

PERHAPS, *adv.*, *ne*.

PERISH, *vi.*, *fua*.

PERMISSION, *n.* The idea of grant-
ing permission is perhaps best
expressed by the *v.* *itabuxa*
with the verbal noun in *lu-*
as obj.; as, *wakultabuxa*
luendu lufnyi, *he gave me*
permission to go. Asking per-
mission may be expressed by
the *v.* *lomba* with a verbal
noun in *lu-* as obj.; as *naku-*
lomba luendu, *I asked per-*
mission to go. Sometimes this
idea is expressed by the Pur-
portive Mood and is then gen-
erally to be translated by *may*
[§ 312 (b)]. Often the Causa-
tive Form of the *v.* will express
the idea; as, *wakumpicixa*,
he let me (gave me permission
to) pass. Refusing per-
mission is expressed by the *v.*
kanda.

PERMIT, *v.*, *itabuxa*. See PER-
MISSION.

(not tabooed, permitted), neg: of
v. with *cijila*(7).

PERPENDICULAR, BE, *vi.*, *lulama*,
jalama, *imuna*; *vi.*, *make*,
ludika, *jadika*, *jalamixa*,
imunyika.

- PERPETUALLY, *adv.*, see CEASELESSLY.
- PERPLEX. *vt* (confuse), **buanda-kūxa**, **buandakanya**, **tuhakūxa**, **tuhakanya**; *vi.*, **buandakana**, **buhakana**.
- PERSECUTE, *vt.*, **nyanga**, **ona**, **tacixa**, **kengexa**, **enzela bibi**.
- PERSECUTION, *n.*, **cinyangu**, 7.
- PERSEVERE, *v.*, use neg. of **lekela** or of **hanga** or the Pres. Habitual tense.
- See also § 356 (d), Rem. 1.
- PERSISTENT, BE, *vi.*, see PERSEVERE.
- PERSON, *n.*, **muntu**, 1.
(person of or belonging to a certain party), **muena**, 1; **mu-kua**, 1.
- PERSPIRATION, *n.*, **cisululu**, 7; **luanga**, 4.
- PERSPIRE, *v.*, **tuka** or **hātuka** with **cisululu**(7) or **luanga**(4).
- PERSUADE, *v.*(induce to do), **itabuxixa**.
(induce from doing), **humbixa**, **kosexa**.
(implore by caressing), **sengela**, **sengelela**.
- PESTLE, *n.*, **mulinxl**, 2; **musau**, 2.
- PETROLEUM, *n.*, **mpitolo**(Eng.).
- PETULANT, BE, *vi.*, **nyingabala**.
- PHLEGM, *n.*, **dikodi**, 5. Generally use pl.
- PHOTOGRAPH, *n.*, **mundidimbi**, 2; **mudingidi**, 2; **cifuanyi**, 7.
The indefinite **mukanda**(2) is perhaps most often used.
take a, *v.*, **kuata mu mukanda**.
- PHYSICIAN, *n.*(medicine maker), **mpūka**(1) **manga**(pl. of **buanga**, 6); **muhūkl**(1) **wa manga**.
- PICK, *vt.*(choose), **sungula**.
(gather, as maize, fruit, etc.), **huola**, **kuola**.
(gather up, as trash), **boya**.
off, as feathers, **tukula**, **tula**.
out, as something imbedded, **tubula**, **tundula**.
- PICK (*continued*).
up, **ambula**, **mēma**, **angata**.
up in the way, find, **angula**.
up, as fowls in eating, **zokola**.
- PICTURE, *n.*(likeness), **cifuanyi**, 7.
(photograph), **mundidimbi**, 2; **mudingidi**, 2; **mukanda**, 2.
take a, *vt.*, **kuata mu mukanda**.
draw a, *v.*, **idikixa kufunda**.
- PIECE, *n.*, of anything cut off, **cituha**, 7.
of anything split, **cihēsu**, 7.
of cloth, **mpesa**, 3. From French.
of cloth, less than a fathom, **citambala**, 7.
(one fourth of a piece of cloth, one fathom), **lubandu**, 4.
(one half of a piece of cloth), **difunka**, 5.
come to, *vi.*, **tuka**, **tulakana**.
cut in pieces, *vt.*, **kosa bituha**(pl. of 7). **Kosa muc bituha bisātu**, cut the stick in three pieces.
(cut into small pieces, to hash), *nt.*, **zaza**.
(take to pieces), *vt.*, **tula**, **tulakanya**.
(tear to pieces), *vt.*, **tuanyangana**, **tuanyakanya**, **handakanya**.
- PIERCE, *vt.*, **tubula**; *vi.*, **tubuka**.
- PIG, *n.*, **muan'a ngulube**(3).
- PIGEON, *n.*, **nkudimba**, 3; **mputu**(3) **nyunyu**(3).
- PILE, *v.* and *n.*, see HEAP.
- PILGRIM, *n.*, **muendakanyi**, 1.
- PILL, *n.*, **kamoma**, 8.
- PILLAGE, *vt.*, **haula**.
- PILLAR, *n.*, **dikunxi**, 5.
- PILLOW, *n.*, **musamu**, 2.
lay head on, *v.*, **sama**.
- PIMPLE, *n.*, **luhusu**, 4.
- PIN, *n.*, **kaxingl**(8) **ka kabusa**(8).
- PINCH, *v.*, **tua** or **lsa** with **luzādi**(4) or **luzāla**(4) or **luala**(4).

PINE, *v.*, **bungama**, **nyingala**
muelma(2), **unva** or **ufua**
 with **etxi**(7).
 (cry), **dila**.
 PINEAPPLE, *n.*, **kangūjīngūjī**, 8;
eikakakaka, 7; **dikaka**, 5.
 PINNACLE, *n.*, **mutu**, 2.
 PIPE, *n.*, **muxiba**, 2.
 bowl of, **nsuku**, 3.
 gourd used as, **cihuba**, 7; **ciloa**,
 7.
 PISTOL, *n.*, **kahambala**, 8.
 PIT, *n.*(hole), **dina**(5), pl. is **mena**;
cina, 7.
 for trapping animals, **dijimba**,
 5.
 sharpened stick in, **disongo**, 5.
 PITCH, *n.*(used in mending pots),
kamonyi, 8.
v.(throw), **ela**.
 PITCHER, *n.*(jug), **luhanza**, 4;
mpica(Eng.), 3.
 PITH, *n.*, of palm ribs, **cibubu**, 7.
 PITILESS, *adj.*, see **MERCILESS**.
 PITY, *n.*, **luse**, 4.
v., **ha luse**, **samba**.
 feel, *v.*, **ufua** or **unva** with **luse**.
 PLACE, *n.*, **muaba**, 2; **mbādi**, 3;
mbādu, 3.
 at, in or on the same, *adv.*,
kumue, **mumue**, **hamue**,
kaba kamue. § 79.
 fire-, *n.*, **d'xu**, 5. Pl. is **meku**.
v., see **PUT**.
 PLACENTA, *n.*, **nkixiabendi**, 3.
 PLAIN, *n.*(treeless space), **mpata**,
 3.
 PLAINT, *vt.*, **luka**.
n., **cihla**, 7.
 PLAN, *v.*(intend), **amba** followed
 by infin.
 in private conference, *v.*, **ela**
cifufu(7).
 interrupt one's, *v.*, **humbixa**,
ela mukosa(2).
 PLANE, *vt.*, **kuona**, **langa**.
 PLANK, *n.*, **diblya**, 5.
 PLANT, *v.*(transplant), **tentula**,
ximika.
 (as corn, etc.), *vt.*, **kuna**.

PLANTAIN, *n.*(bunch or single fruit),
dikuonde, 5.
 hand of, **cisangi**, 7.
 stalk of, **cikuondekuonde**, 7.
 PLANTATION, *n.*, see **FARM**.
 PLANTER, *n.*, **mukunyi**, 1.
 PLASTER, *v.*(daub), **mēta**, **bua**.
 PLATE, *n.*, **dilonga**, 5. Perhaps
 from Lower Congo.
 PLATEAU, *n.*(treeless plain), **mpa-**
ta, 3.
 PLAY, *v.*, **sāba**, **naya**.
 on an instrument, *v.*, **imba**.
 with, amuse, **sēkexa**, **sābixa**,
sāba ne, **naya ne**, **nayixa**.
n.(game), **disāba**, 5; **dinaya**, 5.
 PLEAD, *v.*, for, **akuilla**, **lumbululla**,
ambidilla.
 with, implore, **sengela**, **senge-**
lela.
 PLEASANT, BE, *vi.*, to the taste,
xemakana, **di ne nse**(pl. of 3
 or 4).
 PLEASE, *vt.*(make happy), **sankixa**.
 (be pleased), *vi.* **sanka**.
 (implore, in sense of "please
 do"), **sengela**, **sengelela**.
 PLEASURE, *n.*, **disanka**, 5.
 PLEDGE, see **PAWN**.
 PLENTIFUL, *adj.*, **-a bungl**(6),
ngia-ngi, **ngi**.
 PLENTY, *n.*, **bungl**, 6.
 of, abundant, *adj.*, **-a bungl**,
ngia-ngi, **ngi**.
 PLIABILITY, PLIABLENESS, *n.*, **mu-**
xobo(**mujobo**), 2.
 PLIABLE, BE, *vi.*, **xoboka**, **nyenga-**
bala, **di ne muxobo**(2).
 PLIANT, see **PLIABLE**.
 PLOT, *n.*, **cifufu**, 7.
v., **ela cifufu**.
 PLOUGH, *v.*, **imba** is suggested.
 PLUCK, *v.*(as feathers), **tukula**,
tula.
 (as fruit or corn), **huola**, **kuola**.
 PLUNDER, *vt.*, a village, **huala**.
 PLUNGE, *vi.*(dive), **dina**.
 POCK mark, see **SCAR**.
 POCKET, *n.*, **cibombo**, 7; **luhiya**,
 4.

- POINT, v., at, funkuna.**
at the, or end, the inseparable locative words *kusala, kusula, kunfudilu*. § 423 (2) (b).
of needle, etc., *n., lusongo*, 4.
out to one, cause to see, *vt., tangidixa, muenexa, lexa*.
sharpen to a, *vt., songa*.
- POISON, vt., lunga.**
n., mulungu, 2.
(given to witches), *n., elihaha*, 7.
(on arrows), *lulengu*, 4.
- POKE, vt., the fire, sonsola.**
- POLE, n. (stick), mucu, 2.
ridge-, *mutandala*, 2; *mutamba*, 2.**
- POLITE, adj., -a kalolo**(8).
- POLITENESS, n., kalolo**, 8.
- POLLUTE, vt., ona, nyanga.**
- POMPOUS, BE, v., disua, dilexa, sanku.**
- POND, n., dixiba, 5.**
- PONDER, v., ela or elangana** followed by *lungenyi*(4) or *mexi*(pl. of 5 or 6) or *lukanyi*(4).
- POOR, adj., hele, landa.**
become as of land, *vi., atuka*.
- POP, v. (as corn parching), tudika, tayika.**
- POPULATION, see PEOPLE.**
- PORCH, n. (veranda), citadilu, 7; *mbalanta*(doubtless from Eng. veranda), 3.**
- PORCUPINE, n., nkése, 3.
quill of, *muanga*, 2; *musomono*, 2.**
- PORRIDGE, n., mpoluj**(Eng.), 3.
- PORTER, nph., mutuadi**(1) *wa bintu*.
- PORION, n. (inheritance), buhlanyi**, 6.
(piece of anything cut off), *elihuha*, 7.
(piece of anything split), *elihesu*, 7.
(side), *luséke*, 4.
- PORTUGUESE, n. (native from the Portuguese territory on the West Coast), cimbadl, 7.**
- POSITION, n. (place), muaba, 2; *mbadl*, 3; *mbadu*, 3.**
- POSSESS, see HAVE.**
- POSSESSIONS, n., bintu**(pl. of 7), *bluma*(pl. of 7), *luhetu*(4).
- POSSESSOR, see OWNER.**
- POSSIBLE, BE, v., use di or mona** or *munya* followed by *mu* and infin. § 230.
- POSSIBLY, adv. (perhaps), ne.**
- POST, n. (for holding up veranda), dikunxi, 5.
(for wall or door), *elua*, 7; *elixiki*, 7.
(stick), *mucu*, 2.**
- POSTERIOR, adj., -a ku nyima**(3).
- POSTERITY, n., bana, pl. of *muana*.**
- POSTPONE, v., humbixa.**
- POT, n., elvuadi, 7; *luesu*, 4; *nyingu*, 3.
a small, *kasamba*, 8.
make a, *vt., fumba, fumba*.
water-, *mulondo*, 2.**
- POTATO, n. (sweet), elunga, 7; *elnsenga*, 7.**
- POTTER, n., mufimbi**(*mufuimbi*), 1; *mufumbi*, 1.
- POTTERY, make, vt., fumba, fumba** (*fulmba*).
- POUCH, n., of monkey or crop of fowl, dibodio, 5.**
- POUNCE, v., upon, tuhikila, uhukila.**
- POUND, vt. (crush between stones), hela.
(beat), *kuma, tuta*.
down, as loose dirt, *beta*.
in a mortar, *tua*.
into powder, *botexa*; *vi.* (be powdered), *bota*.**
- POUR, vt., humuna, icikixa.**
- POUT, v., bungama.**
- POVERTY, n., buhele, 6, *bulanda*, 6.**
- POWDER, n. (anything fine), musenga, 2.
gun-, *kahla*, 8; *difuanda*, 5.
vt., botexa; *vi.* (be powdered), *bota*.**

- POWER, *n.*(strength), **bukāle**, 6; **ngulu**, pl. of 3.
 have, be able, *v.*, see **ABLE**.
- POWERFUL, *adj.*, **kāle**.
- PRACTICE, *n.*(custom), **cilele**, 7; **cibilu**, 7; **ciensedi**, 7.
 (customary action), use **Pres.**
 Habitual tense.
- PRAISE, *v.*(honor), **tumbixa**, **tendelela**, **meneka**, **menekela**, **nemeka**, **nemekela**, **inyixa**.
 (not to praise, condemn), *vt.*, **dlula**, **nyoka**.
- PRATTLE, *v.*, **akula** **biakula-kula** [§ 356 (g)], **labakana**.
- PRAY, *v.*(act of prayer), **tendelela** is perhaps best word.
 (ask for), **lomba**.
- PRAYER, *n.*, **mutendelelu**, 2.
- PREACH, *vph.*, **amba bualu**(6) **bua Nzambi**.
- PREACHER, *nph.*, **muambi**(1) **wa Nzambi**, **muambi wa bualu**(6) **bua Nzambi**.
- PRECAUTION, *n.*, **budimu**, 6.
 take, *v.*, **ditmuka**.
- PRECEDE, *v.*, **ya** with **ku mpāla**(3) or **kumudilu**, **dianjila**.
- PRECIPICE, *n.*, see **CLIFF**.
- PRECIOUS, *adj.*, **-a muxinga**(2) **mukāle**.
 make, *vt.*, **bandixa** or **kālexa** with **muxinga**.
- PREDESTINATE, *vph.*, **sungula diambedi**.
- PREDICT, *vph.*, **amba diambedi bualu kabul buanza**(e) **kulua**.
- PREFER, *vt.*(choose), **sungula**.
 (like), **sua**, **nanga**, **inyixa**.
- PREGNANT, **BE**, *vi.*, **di ne** with **difu**(5) or **dimi**(5).
 (be pregnant by, cause to be), *vt.*, **imleixa**.
 (to conceive), *v.*, **imlita difu**.
- PREMATURELY, **bring forth**, see **MISCARRY**.
- PREPARE, *vt.*(make), **enza**, **osa**, **kixa**.
 (arrange), **longolola**.
 (be prepared), *vi.*, **hua**, **xika**.
- PREPOSITION. For treatment of, see §§ 422, etc.
- PRESENCE, *n.*(before the face of), **ku mesu kua**, **ku mpāla kua**.
- PRESENT, **BE**, *vi.*, use generally **di** with **Locative Suffixed** construction. § 320.
 (give), *vt.*, **ha**, **ambika**.
n.(extra amount added to conclude trade), **matabixa**, pl. of 5 or 6; **nsekididi**, 3; **ntenteledi**, 3.
 (gift), **ciha**, 7; also the **inf.** **kuha**.
- PRESENTLY, *adv.*(at once), **kata-taka**, **mpindeu**, **diodiono**.
- PRESERVE, *v.*(as salt), **lengexa**.
 (guard), **lāma**.
- PRESS, *vt.*, **down**, **huekexa**.
 in hands, to squeeze, **kama**.
 in hands, to throttle, **fiekela**.
 (push against), **sēkila**, **semexa**, **sexa**.
 together into smaller space, **bambila**, **nyemenena**, **xindikā**, **kamata**.
- PRETEND, to *v.*, **dingixa** or **ximixa** or **dimbixa** followed by **inf.**; as, **udi udingixa kulala**, *he is pretending to sleep*.
- PRETTY, *adj.*, **impe**, **lengele**, **akane**, **-a mpoci**(slang.)
- PREVAIL, see **OVERCOME**.
- PREVENT, *v.*(forbid), **hidla**, **benga**.
 (interrupt, hinder), **humbixa**, **humbakūxa**, **kosexa**. **Nvula wakutuhumbixa mua kuya**, *the ainr prevented us from going*.
- PREVIOUSLY, **do**, *v.*, **dianjila** followed by **inf.**.
- PRICE, *n.*, **muxinga**, 2.
 beat down the *vt.*, **huekexa** or **tekexa** or **tentulula** with **muxinga**.
 of cheap, *adj.*, **-a muxinga mutekete**.
 of dear, *adj.*, **-a muxinga mukāle**.
 raise the, *vt.*, **bandixa** or **kālexa** with **muxinga**.
 talk the, *vt.*, **tua muxinga**.

PRIDE, *n.*, *disanka*, 5.
 PRIEST, *n.* (in Biblical sense), suggest *muambi*(1) *wa Nzambi* or *muambi wa bualu*(6) *bua Nzambi*.
 high, *mukelenge*(1) *wa bambi ba Nzambi*, *mukelenge wa bambi ba bualu bua Nzambi*.
 PRINCE, *n.* (son of king), *muana*(1) followed by *wa mukelenge*(1) or *wa nfumu*(1).
 (chief), *mukelenge, nfumu*.
 PRINT, *v.* (write), *funda*.
 foot-, *n.*, *dikisa*, 5; *cidiacllu*, 7; *dikama*, 5; *mukono*, 2.
 PRISON, *nph.*, *nsubu*(3) *wa marika*.
 PRISONER, *nph.*, *muntu*(1) *wa mu nsubu*(3) *wa marika*.
 PROBABLY, *adv.*, *ne*.
 PROBOSCIS, *n.*, *mulu*, 2.
 PROCEDURE, *n.*, *clenzedi*, 7.
 PROCEED, *v.*, see *GO*.
 PROCESSION, *n.*, *mulongo*, 2.
 PROCLAIM, *v.*, *amba*.
 PROCLAMATION, *n.*, *di*, 5; *mukenji*, 2.
 issue a, *v.*, *amba* followed by *di* or *mukenji*.
 (prohibitive command), *n.*, *mu-kandu*, 2.
 PROCRASTINATE, *v.*, *humba, xixamuka*.
 PRODIGAL, *nph.* (one spending recklessly his substance), *mutangaluxi*(1) or *mutangadixi*(1) or *munyangi*(1) followed by *wa bintu*.
 PRODIGALLY, *spend*, *vt.*, *nyanga, tangadixa, tangaluxa, muangaluxa, dia, ona*. These may all be followed by *bintu* as obj.
 PRODUCE, *v.* (bear), *lela, kuama, lka*.
 (make), *enza, osa, kira*.
 PRODUCTIVE, *adj.*, *soil, impe, akane, kale, -a lulya*(4).
 (have power to bear young), *vph.*, *di ne* followed by *lulelu*(4) or *diminu*(5) or *buledi*(6).

PROFANE, *adj.*, *bi*.
 vt., *ona, nyanga*.
 PROFESS, *v.* (accept), *itabuxa*.
 (pretend), *dingixa* or *dimbixa* or *ximixa* followed by *infin*.
 PROFESSION, *n.* (calling), *mudimu*, 2.
 (make profession of faith), *vph.*, *itabuxa* (*bualu bua Nzambi*).
 PROFIT, *v.* (make by trading), *endulula muxinga*(2) *mulimpe*.
 PROGENITOR, *n.*, *kaku*, 1; *nyink(a)*, 1.
 PROGENY, *n.*, *bana*, pl. of *muana*(1).
 PROGRESS, *v.* (go), *ya, enda*.
 PROHIBIT, *v.* (forbid), *hidia, benga, kanda*.
 (prevent), *humblxa, humbakuxa*.
 (prohibited thing), *n.*, *cljila*, 7.
 (taboo), *vt.*, *jidika, jila*.
 PROHIBITION, *n.* (law), *mukandu*, 2.
 PROLIFIC, *BE*, *v.* (have power to bear young), *di ne* followed by *lulelu*(4) or *diminu*(5) or *buledi*(6).
 PROLONG, *v.*, *lunguluka*.
 PROMINENT, *adj.* (important), *nine, tumbe* (p.p. of *tumba*, *to be prominent*).
 PROMISE, *v.*, *laya*.
 n., *mulayi*, 2.
 PRONOUNCE, *v.*, *badly, akula cidimi*(7) or *akula cilasi*(7).
 innocent, *vt.*, *bingixa, hixa*.
 judgment, *v.*, *lumbulula, kosa nsambu*(3).
 PROOF, *n.* (sign), *cimonyinu*, 7.
 PROP, *n.*, *dikunxi*, 5; *cihanda*, 7; *cikuacixi*, 7.
 PROPAGATE, *v.*, *lelangana*.
 PROPER, *adj.* (good), *impe, akane, lengele*.
 be, to fit, *v.*, *akana, akanangana, fuanangana, kelemenena, dileleka*.
 PROPERTY, see *GOODS*.
 PROPHECY, *vph.*, *amba diambedi bualu kabul buanza*(e) *ku-lua*.

PROPHET, *n.*, suggest ph. **muambi(1) wa malu kai manza(e) kulua.**

PROPRIETOR, *n.*, see OWNER.

PROSTITUTE, *n.*(adulterer), **muena(1) masandi(pl. of 5 or 6); mukūxi(1) wa masandi.**

PROTECT, *v.*(guard), **lāma.**

PROTRACT, *v.*(as one speaking a long time), **lunguluka.**

PROTRUDE, *v.*, **hātuka, tuka.**

PROUD, BE, *v.*, **disua, dilexa, sanku, alakana.**

PROVERB, see FABLE.

PROVIDE, *v.*, for, **dixa, kālexa.**

PROVOKE, *vt.*(anger), **kuacixa or ufulxa with cixi(7), tacixa, fikixa munda.**

(be provoked), *vi.*, **tata, kuata cixi, ufua or unva or di ne with cixi, di ne munda mukike.**

dog or other animal to bite, *v.*, **kēba luoxi(4).**

PRUDENCE, *n.*(craftiness), **budimu, 6.**

(wisdom), **lungenyi, 4; lukanyi 4; mexi, pl. of 5 or 6.**

PRUDENT, *adj.*, **-a lungenyi(4), -a lukanyi(4), -a mexi(pl. of 5 or 6), -a budimu(6), dimuke(p.p. of dimuka, to be prudent).**

PUBLISH, *v.*(tell), **amba.**

PULL, *vt.*, **hulumuna, koka, huta.**

an oar, to row, **ita, uha.**

apart, as anything sticking, **lāmuna.**

down, as a house, **sasula.**

off, as clothes, **kuhola, vula.**

off, as fruit, **huola, kuola.**

out, **tula, hulula, uhula.**

to pieces, **tulakanya.**

up, **xomuna, jula.**

PULSATE, *v.*(as heart), **kuma munda.**

PULVERIZE, *vt.*, **botexa.**

PUMPKIN, *n.*, **dloxi(dioji), 5; kabanga, 8.**

PUNCH, *v.*, at, **tua.**

(make a hole through), *vt.*, **tubula; vi., tubuka.**

PUNISH, *vt.*, **kuma, kengexa, tuta, nyanga, ona.**

PUNISHMENT, *n.*, **dikengexa, 5.**

PUP, *n.*, **kabua(dimin. of mbua, 3), 8.**

PUPIL, *n.*, of eye, **lumūnyi, 4.**

(scholar), **mulyidi, 1; muena(1) mikanda(pl. of 2).**

PURCHASE, *vt.*, **ula, sumba.**

PURE, *adj.*(good), **impe, akane, lengele.**

(be, *vi.*, chaste), **ena ne masandi(pl. of 5 or 6).**

(transparent), **toke(p.p. of toka, to be pure).**

PURGE, *vt.*(as medicine), **uhlxa munda.**

(make good), **lengexa.**

(wash), **uvua, sukula(Lower Congo).**

(whiten), **tokeza.**

PURIFY, see PURGE.

PURITY, *n.*, **bulimpe, 6; buakane, 6; bulengele, 6; butoke, 6.**

PURPLE, *adj.*, **kunze, kunzubile, kunsuluke.** These are p.p. from the verbs **kunza** and **kunsubila** and **kunsuluka**, respectively.

PURPOSE, *v.*(intend), **amba with infin.**

interrupt one's, *vt.*, **humbixa, ela mukosa(2).**

Sometimes the simple Purportive Mood is the construction to be used. § 461.

n.(cause), **bualu, 6; muanda, 2.** for what? see WHY.

PURSUE, *v.*(drive away), **ihāta.** (follow), **londa.**

PUS, *n.*, **tufina, pl. of 8.**

(in corner of eye), **luhoca, 4, luhota, 4.**

PUSH, *vt.*, **semexa, sēkila, sexa.**

down, to press down, **huekexa, xindikixa, bambila, nyememena, kamata.**

PUSH (*continued*).

over, to upset, *tokola*(*tonkola*).
 PUT, *vt.*, *teka*.
 across a river, *vt.*, *sabula*.
 back, *vt.*, *alulixa*.
 by, to lay by, *vt.*, *teka*, *tekela*,
 lāmīna.
 down, to lay down, *vt.*, *ladika*,
 tokola.
 down, to let down, *vt.*, *tulula*,
 teka or *tula* followed by
 hanxi.
 fire to, *vt.*, *oxa*.
 forth leaves, to bud, *vi.*, *sampila*
 in, *vt.*, *buxa*.
 in a line, *vt.*, *longa*, *teka mu*
 mulongo(2).
 in mind, to remind, *vt.*, *vulula*,
 vuluxa.
 in order, *vt.*, *longolola*.
 off clothes, *vt.*, *vula*, *kuhola*.
 off, to postpone, *vt.*, *humbixa*.
 on a patch, *vt.*, *bamba*.
 on clothes, *vt.*, *luata*, *vuala*.
 on cover, *vt.*, *bulkila*.
 one on top of the other, *vt.*, *ten-*
 tekūxa.
 on top, *vt.*, *tenteka*, *ambika*,
 bamba.
 out, *vt.*, *luhula*, *umuxa*, *hā-*
 tula.
 out, as hand, *vt.*, *olola*.
 out, to distinguish, *vt.*, *jima*.
 to death, *vt.*, *xīha*.
 to flight, *vt.*, *ihāta*.
 together, *vt.*, *teka hamue*, *san-*
 gixa, *tutakūxa*, *bambakan-*
 ya, *bambakūxa*, *kungixa*,
 sanga, *sambakanya*, *samba-*
 kūxa, *sangakanya*, *sanga-*
 kūxa, *tutakanya*, *sangila*.
 together, to join, *vt.*, *kuatakūxa*,
 tuangūxa, *tuanganya*, *kua-*
 takanya.
 under, *vt.*, *buxa* or *teka* fol-
 lowed by *munxi mua*.
 up, as price, *vt.*, *bandixa* or
 kālexa with *muringa*(2).
 up on, *vt.*, *teka ha*, *hayika*.
 up, to build, *vt.*, *asa*, *ibūka*.

PUTREFY, *vt.*, *bolexa*; *vi.*, *bola*.

PUTRID, BE, *vi.*, *bola*.

PUZZLE, *n.*, *dijmbu*, 5; *dialu*, 5.
vt., *hangixangana*.

PYGMY, *n.*, *kayēke*, 8. The *tu-*
yēke are said to live in the
 dense forests and are regarded
 with superstitious awe. They
 are doubtless only creatures of
 the imagination.

Q.

QUAKE, *vi.*, *sakala*, *kanka*, *cika-*
kana, *cika*, *taka*.

(as earthquake), *vi.*, use *bu-*
lobo(6) as subj. of *taka* or
cika.

QUALIFIED, BE, *vi.*, *di ne* or *mona*
 or *mūnya* followed by *mua*
 and infin. § 230.

QUALITY, *n.*, see *KIND*.

QUANTITY, *n.*, great, *bungi*, 6.
 (what quantity?), *bungi* followed
 by *munyi?* or *bixi?*, also *nga*
 (§ 178).

QUARREL, *n.*(dispute), *luhāta*, 4.
 (row), *n.*, *diyoyo*, 5; *mutāyo*, 2.
v.(to dispute), *ela* or *elangana*
 or *di ne* with *mpāta*(pl. of
luhāta).

(to fight), *v.*, *luangana*.

QUARRELSOME, *adj.*, *-a diyoyo*(5),
-a mutāyo(2), *-a muaku*(2).

QUEEN, *n.*, *mukelenge*(1) *mu-*
kūxi(1).

QUELL, *vt.*(conquer), *tamba* or
hita with *bukāle*(6) or *ngu-*
lu(pl. of 3 or 4).

(to quiet), *vt.*, *talūxa* or *holexa*
 or *huxa* or *kosera* or *xikixa*
 followed by *diyoyo*(5) or
mutāyo(2) or *muaku*(2) or
nvita(3).

QUENCH, *vt.*(as fire), *jima*.

(as thirst), *mūna* or *huixa* with
mlota(*nyota*), *talūxa* or *ho-*
lexa with *ha diminu*(5) or *ha*
mumīnu(2).

QUESTION, *vt.* (ask about), *ebexa*, *konka*.

n. (dispute), *luhāta*, 4.

QUICKLY, QUICKNESS, *adv.* and *n.*, *lubilu*(4), *lukūsa*(4).

QUIET, *vt.*, *talūxa* or *holexa* or *huxa* or *kosexa* or *xikixa* with *diyoyo*(5) or *mutāyo*(2) or *muaku*(2).

be, *vi.*, *talala*, *hola*, *di* followed by the adverbial words *talala* or *hola*.

(be not able to speak when accused), *vi.*, *hua*.

(stop noise), *v.*, *lekela* followed by *diyoyo*(5) or *mutāyo*(2) or *muaku*(2) or the infin. of *akula*.

QUIETLY, *adv.*, *talala*, *hola*, *bite-kete*.

QUILL, *n.*, of porcupine, *muanga*, 2; *musomono*, 2.

QUIT, *v.* (leave off), *lekela*.

QUITE, see *VERY*.

QUIVER, *vi.*, *sakala*, *kanka*.

R.

RABBLE, *nph.*, *bantu ba cinana*.

RACE, *n.*, see *TRIBE*.

run a, *vph.*, *idikixa* or *elekexa* with *lubilu*(4), lit., *compare the speed*.

RADIATE, *vi.*, *abuluka*.

RAFTER, *n.*, *dihilu*, 5; *lusokolo*, 4.

RAG, *n.* (small piece of cloth), *cihēsu*, 7; *citambala*, 7.

(small piece of cloth worn in front and behind), *lubondia*, 4.

(worn-out cloth), *cilulu*(7) *cisusuke*.

RAGE, *n.*, *cixi*, 7.

v. (be angry), *di ne* or *ufua* or *unva* with *cixi*, *cixi* as subj. of *v. kuata* with the person as obj.

RAGGED, *be*, *vi.*, *susuka*.

RAILWAY train, *nph.*, *dikumbi*(5) *dia bulobo*(6).

RAILWAY (*continued*).

(track), *nxila*(3) *wa dikumbi dia bulobo*.

RAIN, *n.*, *nvula*, 3.

v., *loka*, *māta*.

-bow, *n.*, *muazankongolo*, 2.

(cease raining), *v.*, use *nvula* as subj. of *v. tangadika* or *tangalūka*.

continued, *n.*, *mudimbi*(*mudumbi*), 2; *muvumbi*, 2.

(to threaten), *v.*, *finda*.

RAINBOW, *n.*, *muazankongolo*, 2.

RAINY SEASON, *n.*, *nvula*, pl. of 3; *mayowa*, pl. of 5 or 6.

RAISE, *vt.*, *bixa*, *bandixa*, *bunguluxa*, *takula*, *kakula*, *ambula*, *jula*.

the voice, *bandixa* or *ambuluxa* or *ambulula* or *kālexa* with *di*(5).

to life, *fululula*.

RAM, *n.* (male of sheep), *cimpanga*, 7.

v. (as a gun), *soma*.

RAMBLE, *vi.*, *endakana*.

RAMROD, *n.*, *nfukēte*, 3.

RANK, *n.* (of high, chiefship), *bukelenge*, 6; *bunfumu*, 6.

(row), *n.*, *mulongo*, 2.

RANSOM, *vt.* (redeem), *hikula*.

RAPE, commit, *vph.*, *kuata mukūxi*(1) *ku bukāle*(6).

RAPIDITY, *n.*, *lubilu*(4), *lukūsa*(4), *kalubilubi*(8). This last word has also the idea of *carelessness*.

RAPIDLY, *adv.*, *lubilu*, *lukūsa*.

These are really nouns of class IV.

RAPIDS, *n.* (falls), *cibila*, 7.

RASCAL, *n.*, *muntu*(1) *mubi*.

RASCALITY, *n.*, *bubi*, 6.

RAT, *n.*, *mpuku*, 3. The dimin. is *kahuku*.

For varieties of, see *MOUSE*.

-hole, *buina*, 6. Pl. is *mena*.

-trap, *n.*, *buteyi*, 6; *lukinda*, 4.

RATHER, had, *v.* (prefer), *sungula*.

RAT-HOLE, *n.*, see under *RAT*.

- RATTLE**, *n.*(gourd with seeds inside), *dikúsa*, 5; *musul*, 2; *musakúci*, 2.
(for dogs in hunting), *cidibu*, 7.
v., *imba*.
- RAT-TRAP**, *n.*, see under **RAT**.
- RAVAGE**, *vt.*(plunder), *haua*.
- RAVISH**, *v.*, see **RAPE**.
- RAW**, *adj.*, *bixe*.
- RAZOR**, *n.*, *dihl*, 5; *nteula*, 3.
- REACH**, *v.*(arrive at), *fika*.
out, as hand, *olola*.
to, to extend to, *tua ku*.
to, as with hand, *heta*.
to, to hand something to one, *vt.*, *hetela*, *hetexa*.
- READ**, *v.*, *bála*, *luida* (Eng.).
- READY**, **BE**, *vi.*(be finished), *múna*, *hua*, *xika*.
- REAL**, *adj.*(true), *lilela*, *ikúxa*, -a *buxua*(6), -a *bulilela*(6), -a *bulnabulina*(6), -a *bulkúxa*(6), -a *bualabuala*(6).
Sometimes the postpositive *mene* is used.
- REALITY**, *n.*, *bulilela*, 6; *buxua*, 6; *bulnabulina*, 6; *bualabuala*, 6; *bulkúxa*, 6.
- REALLY**, *adv.*(truly), use the noun forms *bulilela*, *buxua*, *bulnabulina*, *bualabuala*, *bulkúxa*.
Sometimes the *adv.* *mene* is used.
- REAP**, *vt.*(gather corn), *huola*, *kuola*.
(gather millet), *nowa*.
(gather peas), *aka*.
See **HARVEST**.
- REAR**, *n.*, at the, *ku nyima*(3), *haxixe*.
be in the, be last, *vi.*, *xixa*.
part of, *kumanda*, *ku citaku*(7), *kuntaku*. See § 423 (2) (b).
vt., *dixa*, *kálexa*.
- REASON**, *n.*(cause), *buala*, 6; *muanda*, 2.
for this, therefore, *adv.*, *ka*.
for what?, see **WHY**.
(intelligence), *lungenyi*, 4; *mexi*, pl. of 5 or 6; *lukanyi*, 4.
- REASON** (*continued*).
(think), *v.*, *ela* or *elangana* with *lungenyi* or *mexi* or *lukanyi*.
- REBEL**, against, *vt.*, *hidia*, *benga*.
- REBOUND**, *vi.*, *lundumuka*.
(jump), *tuhika*.
- REBUKE**, *vt.*, *béla*, *samina*, *bulukila*, *nanga*.
- RECALL**, *vt.*(cause to return), *lúxa*, *alukixa*, *hingixa*, *tucixa*, *hingúxa*.
(remember), *vi.*, *vuluka*.
- RECEIVE**, *vt.*(accept), *itabuxa*.
(get), *angata*.
- RECKLESS**, *adj.*(wild), *hale*, *buluke*, *tomboke*. These are p.p. from *hala* and *buluka* and *tomboka* respectively, meaning to be reckless.
- RECKLESSLY**, spend, *vt.*, *nyanga*, *tangadixa*, *tangalúxa*, *muangalúxa*, *dia*, *ona*. These words are generally followed by *bintu*.
- RECKLESSNESS**, *n.*, *buhale*, 6; *bubuluke*, 6; *butomboke*, 6.
- RECKON**, *v.*(count), *bála*.
(suppose), *amba*.
- RECLINE**, *vi.*, *lala*.
- RECOGNIZE**, *vt.*(know), *múnya*.
(not to recognize), *hanga*.
- RECOLLECT**, *v.*(recall to mind), *vuluka*.
- RECOMMENCE**, *v.*, *tuadixa*, *angacila kabidi*.
- RECOMPENSE**, *vt.*, *futa*.
n., *difutu*, 5.
- RECONCILE**, *vt.*, *tokexa munda*, *alukixa bulunda*(6).
(pacify people who are fighting), *vt.*, *sunga*.
- RECONCILER**, *n.*, *musungi*, 1.
- RECONNOITER**, *v.*, *tentekela*.
- RECOVER**, *v.* (after a fainting spell), *tuya*.
(get better), *v.*, *sangála*, *kúsa mubidi*(2), *sangaluka*.
- RED**, *adj.*, *kunze*(p.p. of *v. kunza*, to be red).
- REDEEM**, *vt.*(free from slavery or redeem things in pawn), *hikula*.

REDEEMER, *n.*, **musungidl**, 1; **muhlkudi**, 1.
 REDEMPTION, *n.*, price of, **buhl-kudi**, 6.
 REDNESS, *n.*, **bukunze**, 6. Sometimes the infin. **kukunza**, to be red, is used in Comparative constructions.
 REDUCE, see DECREASE.
 REED, *n.* (papyrus, used in making mats), **lutuhu**, 4; **lumungu**, 4.
 (used in making fence), **cinkéte**, 7.
 REEL, *vi.* (stagger), **lenduka**, **tenkakana**, **nyungakana**, **takanakana**.
 REFINE, *vt.*, **lengexa**.
 REFLECT, *vt.* (as mirror), **monexa**. (think), **ela** or **elangana** with **lungenyi**(4) or **mexi**(pl. of 5 or 6) or **lukanyi**(4).
 REFLECTION, *n.* (as in mirror), **mundidimb**, 2; **mudingidl**, 2.
 (likeness), **cifuanyi**, 7; **cifuan-yikixa**, 7.
 (thought), **lungenyi**, 4; **mexi**, pl. of 5 or 6; **lukanyi**, 4.
 REFRACTORINESS, *n.*, **cixiku**, 7; **cicu**, 7; **buhidia**, 6; **ci-bengu**, 7.
 REFRACTORY, *adj.*, -a **cixiku**(7), -a **cicu**(7), -a **buhidia**(6), -a **ci-bengu**(7).
 REFRAIN from, *v.*, **lekela**.
 REFRESH, *vt.*, **kālexa**.
 REFUGE, take, *v.*, **nyema**, **ongoloka**.
 REFUGEE, *n.*, **munyemi**, 1.
 REFUSAL, *n.*, **mukandu**, 2; **buhidia**, 6; **ci-bengu**, 7.
 REFUSE, *v.*, **hidia**, **benga**.
 to give, *vt.*, **imina**, **hāla**.
 to let do, *vt.*, **kanda**.
 (trash, rubbish), *n.*, **bilu**, **bisonso**. These are pl. of 7.
 REGARD, *v.* (honor), **tumbixa**, **nemeka**, **menekela**, **meneka**, **menekela**.

REGARD (*continued*).
 (look at), **mona**, **xoxa**, **tangila**.
 (reckon), **amba**.
 REGARDS, *n.* (compliments), **muoyo**, 2.
 give, *vt.*, **ela** or **ha** or **ebexa** with **muoyo**.
 REGENERATE, *vt.*, **fuka** or **lela** with **kabidi**.
 REGION, see COUNTRY.
 REGRET, *n.*, **cixi**, 7.
v., **di ne kanyinganyinga**(8), **di ne** or **unva** or **ufua** with **cixi**(7), **muoyo**(2) or **mu-cima**(2) as subj. of **nyingala** or **sama**, **cixi** as subj. of **kuata** with person as obj.
 REGULATION, see LAW.
 REIGN, *vph.*, **di mukelenge**(1).
 over, see GOVERN.
 REJECT, *vt.*, **hidia**, **benga**.
 REJOICE, *vt.*, **sanka**.
 RELATE, *v.* (as a fable or story), **ela**.
 (tell), **amba**.
 RELATIVE, *n.*, use some such expression as **muan'etu**, etc. § 138, Rem. 5.
 RELAX, *vt.*, **bulula**, **lekelela**.
 RELEASE, *vt.*, **lekela**.
 RELIABLE, *adj.*, -a **di**(5) **dimue**.
 RELIEVE, *v.* (carry for), **tuadila**.
 (help), **enzexa**. Use Causative Form of *v.*
 of pain, **talūxa**, **holexa**.
 of, take off from, **tentulula**.
 RELIGION, *n.* The Gospel is called **bualu**(6) **bua Nzambi**.
 RELY on, *vt.*, **tekemena**(?).
 REMAIN, *v.*, **xāla**, **ikāla**.
 over, **xāla**.
 REMAINDER, *nph.*, **cintu**(7) **ci-xāle**.
 REMARKABLE, *adj.*, -a **kukēma**.
 (great), **nīne**.
 REMEDY, *n.* (medicine), **buanga**, 6.
 REMEMBER, *vi.*, **vuluka**.
 cause to, to remind, *vt.*, **vulula**, **vuluxa**.
 (recognize), **mūnya**.

REMIND, *vt.*, vulula, vuluxa.
 REMINDER, *n.*(mark), cimonyinu, 7.
 REMORSE, *n.*, kanyinganyinga, 8; cixi, 7.
 REMOTE, *adj.*(in distance), use the proper locative inseparably with *le*. Most often *kule* is correct. We may also have the forms *kuakua*, *muamua*, *haha*. § 163, Note 3.
 (in time), *kale*, *bangabanga*, *diambedi*.
 REMOVE, *v.*, a covering, *bulula*. from one place to another, to scatter, *vi.*, *muangala*. (take away), *vt.*, *umuxa*.
 REMUNERATE, *vt.*, *futa*.
 REMUNERATION, *n.*, *difutu*, 5.
 REND, *vt.*, *handa*, *tuanya*; *vi.*, *handika*, *tuanyika*.
 RENDER, *v.*(give), *ha*, *ambika*. oil, *enga*.
 RENOUNCE, *vt.*, *hidia*, *benga*, *nyoka*, *diula*.
 RENOWNED, *adj.*, *nine*, *tumbe*(p.p. of *tumba*, to be renowned).
 RENT, *n.*(hole), *disoso*, 5; *dikela*, 5.
 (the pay for use of an article), *n.*, *matabixa*, pl. of 5 or 6; *nse-kididi*, 3; *ntentekedi*, 3.
 REPAIR, *vt.*, *longolola*.
 REPEAT, *v.*(begin again), *tuadixa*, *bangila*, *angacila kabidi*; the Pres. or Past Repetitive tenses; the verbal suffixes *-ulula* and *-ununa*. § 346.
 REPENT, *v.*(change one's mind), *kudimuna* or *andamuna* with *muelma*(2) or *muoyo*(2). (feel sorry), see SORRY.
 REPENTANCE, *n.*(shame), *bundu*, 6; *bunvu*, 6.
 (sorrow), *cixi*, 7; *kanyingan-yinga*, 8.
 REPLY, *v.*(answer when called), *itaba*.
 to question, *amba*.

REPORT, *n.*(fame), *lumu*, 4.
 (noise of crying), *n.*, *muadi*, 2.
 (noise of gun), *n.*, *mukuma*, 2.
 (noise of human voice), *n.*, *di-yoyo*, 5; *mutäyo*, 2; *muaku*, 2.
 (noise of wind or other distant sound), *n.*, *clono*, 7.
v.(tell about), *amba*.
 (tell to), *ambila*.
 REPOSE, *v.*(lie down), *lala*.
 (rest), *v.*, *ikixa*, *eya*.
n.(sleep), *tulu*, pl. of 8.
 REPRESENT, *v.*(act for), generally use Applied Form of *v.*
 to, tell to, *vt.*, *ambila*.
 REPRESENTATION, *n.*(likeness), *ci-fuanyi*, 7.
 (picture), *mundidimbi*, 2; *mundingidi*, 2.
 REPROACH, *vt.*, *bëla*, *nanga*, *samina*, *bulukila*.
n.(shame), *bundu*, 6; *bunvu*, 6.
 REPRODUCE, *v.*(by generations), *le-langana*.
 REPROVE, *vt.*, *bëla*, *nanga*, *samina*, *bulukila*.
 REPTILE, *n.*, be specific. Use words for *snake*, *lizzard*, etc.
 REPUDIATE, *vt.*, *hidia*, *benga*.
 REPUGNANT, *adj.*, *bi*.
 REPULSE, *vt.*(defeat), *tamba* or *hita* with *bukäle*(6) or *ngulu*(3).
 REPULSIVE, *adj.*(bad), *bi*.
 REQUEST, *vt.*(beg), *lomba*.
 RESCUE, *vt.*, *sungila*, *handixa*, *sungidila*; *vi.*, *handuka*.
 RESEMBLANCE, *n.*(likeness), *ci-fuanyi*, 7; *cifuanyikixa*, 7.
 RESEMBLE, *vi.*, *fuangana*, *kele-mena*.
 (be like), *fuana*, *fuangana*, *kelemena*, *di* with *muomu-mue* or *o-mue* or *bu* or *buina*.
 RESIDE, *vi.*, *ikäla*, *xikama*, *lala*.
 RESIDENCE, *n.*(house), *nsubu*, 3.
 RESIN, *n.*, *kamonyi*, 8.
 RESIST, *v.*(fight), *luangana*.
 (refuse), *hidia*, *benga*.

RESOLUTE, BE, see PERSEVERE.

RESOLVE, see CONCLUDE.

RESPECT, *vt.* (honor), *tumbixa*, *nemeka*, *menekela*, *meneka*, *menekela*.

RESPECTS, *n.*, *muoyo*, 2.

give to, *v.*, *ha* or *ela* or *ebexa* with *muoyo*.

give to for another, *vt.*, *hela muoyo*.

to a chief, *vt.*, *sekelela*, *menekela*, *meneka*, *nemeka*, *menekela*.

RESPIRE, *v.*, *eyela*.

rapidly, to pant, *v.*, *huyakana*.

RESPOND, *v.*, to a question, *amba*. when called, *v.*, *itaba*.

RESPONSIBILITY, *n.*, *bualu*, 6; *muanda*, 2.

RESPONSIBLE, BE, *vph.*, *di bualu*(6) *bua*, *di muanda*(2) *wa*.

REST, *vt.*, *ikixa*, *eya*, *xikama*.

(be rested), *vi.*, *kankamuna*.

n.(remainder), *clntu*(7) *clxale*.

RESTLESS, BE, *vi.*, *sasakata*.

RESTLESSNESS, *n.*, *disasakata*, 5.

RESTORE, *vt.*(return to), *alukixa*, *hingixa*, *hinguxa*, *tuclxa*.

to health, to cure, *vt.*, *ondaha*, when used of the person curing; *umixa* or *taluxa* or *holexa*, when used of the medicine.

RESTRAIN, *vt.*(correct, as a child), *bela*, *bulukila*, *samina*, *nanga*.

(forbid), *hldia*, *benga*, *kanda*.

(hold), *kuata*.

(interrupt, hinder), *humbixa*, *lekexa*, *kosexaxa*, *humbakuxa*.

RESULT, *n.*, *bualu*, 6; *muanda*, 2.

RESURRECT, *vt.*, *bixa ku lufu*(4), *fululula*.

RESUSCITATE, *vt.*, *sanguluxa*, *fululula*, *tuyixa* (i.e., cause sickness to glance off).

(be resuscitated), *vi.*, *sanguluka*, *sangala*, *tuya*, *fululuka*, *kusa mubidi*(2).

RETAINER, *n.*, *mulamaci*, 1.

RETARD, *vt.*, *humbixa*, *lekexa*.

RETICENT, BE, *hua*.

RETINUE, *n.*, *balamaci*, pl. of 1.

RETIRE, *vi.*(go back), *hingila*, *hingana*, *aluka*, *alukila*, *tuta*, *tuclla*.

RETREAT, *vi.*, *cimuka*.

(run away), *vi.*, *ya* or *nyema* with *lubilu*.

RETRIBUTION, *n.*, *lukuna*, 4.

(punishment), *dikengexa*, 5.

RETURN, *vi.*, *aluka*, *alukila*, *andamuka*, *tuta*, *tuclla*, *hingila*, *hingana*, *hinguluka*; *vt.*, *alukixa*, *andamuxa*, *tuclxa*, *hingixa*, *hinguxa*.

REVEAL, *vt.*, a secret or something hidden, *sokolola*; *sokola*, *tonda*.

(uncover), *bulula*.

REVENGE, *n.*(enmity), *lukuna*, 4.

REVENGEFUL, *adj.*, -a *lukuna*(4).

REVERE, *vt.*, *tumbixa*, *nemeka*, *nemekela*, *meneka*, *menekela*, *tendelela*.

REVERENCE, *vt.*, see REVERE.

n., *kalolo*, 8.

REVERENT, *adj.*, -a *kalolo*(8).

REVERSE, *vt.*(turn over or around), *andamuna*, *kudimuna*, *cingulula*.

REVILE, *vt.*, *henda*, *tanda*, *tandixa*, *tuka*.

REVIVE, *vt.*, one fainting, etc., *fululula*, *sanguluxa*, *tuyixa*; *vi.*, *fululuka*, *sanguluka*, *sangala*, *tuya*, *kusa mubidi*(2).

REVOLT, *vt.*, from, *hldia*, *benga*.

REVOLVE, *vi.*, *cinguluka*.

REWARD, *n.*, *difutu*, 5.

v., *futa*.

RIB, *n.*, *lubale*, 4; *lubafu*, 4.

(bone of fish), *dieba*, 5. Pl. is *meba*.

RICE, *n.*, *luoso*, 4. Perhaps from Portuguese.

RICH, *adj.*, *banji*, -a *hiuma*(pl. of 7), -a *bintu*(pl. of 7), -a *luhetu*(4).

RICH (*continued*).

- soil, *lengele*, *impe*, *akane*, *kāle*,
-a *lulya*(4).
- RICHES, *n.*(goods), *bubanjī*, 6;
bluma, pl. of 7; *bintu*, pl. of
7; *luhetu*, 4.
- RICHNESS, *n.*, *bubanjī*, 6.
- RIDDLE, *n.*, *dijimbu*, 5; *dialu*, 5.
- RIDE, *vph.*, in hammock, *enda mu*
buanda(6).
on horse, *enda mubande ha*
kabālu(8).
- RIDGE, *n.*(hill), *mukuna*, 2.
-pole, *mutandala*, 2; *mutamba*,
2.
of house, *musongo*, 2.
- RIDGE-POLE, *n.*, *mutandala*, 2;
mutamba, 2.
- RIDICULE, *vt.*, *sēka*.
- RIDICULOUS, *BE*, *v.*(producing
laughter), *sēkera*.
- RIFLE, *n.*, *cingoma*(7) *cia lu-*
tende(4).
- RIGHT, *n.*, *bulmpe*, 6; *buakane*, 6;
bulengele, 6.
all, *vph.*, *kakuena bualu*(6).
be, to fit, *vi.*, *akanangana*,
fuanangana.
(good), *adj.*, *impe*, *akane*, *len-*
gele.
hand, *nph.*, *clanza*(7) *cia* with
balumi or *bukāle* or *bidia*.
(it is right to do), *bualu bulmpe*
or *blmpe* followed by *infin*.
not, *vph.*, use *neg.* with *impe* or
akane or *lengele*.
adv., *blmpe*, *biakane*, *bilengele*.
- RIGHTEOUS, *adj.*(good), *impe*,
akane, *lengele*.
- RIGHTEOUSNESS, *n.*(goodness),
bulmpe, *buakane*, 6; *bu-*
lengele, 6.
- RIGHTLY, *adv.*, *blmpe*, *biakane*,
bilengele.
- RIGID, *BE*, *vi.*(inflexible), *tanta-*
mana, *tandabala*, *kayabala*.
- RIM, *n.*, *muelelu*, 2; *mubangu*, 2;
muxuku, 2; *mulemu*, 2.
- RIND, *n.*, *clihusu*, 7; *clizubu*,
7.

- RING, *n.*(circle), *cljingu*, 7;
clfundu, 7; *cltanga*, 7.
for finger or ear, *kakanu*, 8.
vt.(as church bell), *ela*.
(if a musical instrument), *imba*.
- RIOT, *n.*, *dlyoyo*, 5.
- RIP, *vt.*, *banda*, *tuanya*.
- RIPE, *adj.*, *hie*(p.p. of *hia*, to be
ripe).
- RISE, *vi.*(ascend), *banda*.
(as dough), *vi.*, *tuntumuka*,
tantamika.
(as price), *vi.*, *banda*, *kāla*.
(as sun), *vi.*, *banda*, *hātula*,
luhuka.
from a sitting posture, *vi.*, *bika*,
juka.
from the dead, *vi.*, *bika ku*
lufu(4), *fululukaka*.
sun-, about, *n.*, *dinda*, 5; *lun-*
kelu, 4.
- RIVER, *n.*, *musulu*, 2.
up-, *nph.*, *ku mutu*(2).
- ROAD, *n.*, *nxila*, 3.
- ROAM, *vi.*, *endakana*.
- ROAR, *vi.*(as cataract), *bila*.
(as lion), *dila*.
n.(as of animal), *muadi*, 2.
(as of wind or falls), *clono*, 7.
See note under *onona*.
- ROAST, *vt.*, in fire, *oxa*.
in pot, as peanuts, *kanga*.
on a spit, *nanga(nana)*, *inyika*
(*anyika*).
- ROB, *vt.*(pillage), *haua*.
(steal), *iba*.
(take by force), *nyenga*.
- ROBBER, *n.*(on highway), *mun-*
yengi, 1.
(thief), *muivi*, 1; *mulbi*, 1;
muena(1) *muclma*(2).
- ROBBERY, *n.*, *buibi*, 6; *buivi*, 6;
bunyengi, 6.
- ROBUST, *adj.*, *kāle*(p.p. of *kāla*,
to be robust).
- ROCK, *n.*, *dibue*, 5.
about, as canoe, *vi.*, *tankakana*;
vt., *tankakūa*.
- ROD, *n.*(brass, used as money),
mutaku, 2.

ROD (*continued*).

- ram-, *mfukēte*, 3.
 (switch), *mulangala*, 2; *mu-xoxo*, 2; *munyasu*, 2; *kan-yansu*, 8.
 ROGUE, *n.*, *mulibi*, 1; *mulivi*, 1; *muena*(1) *mucima*(2).
 ROGUSH, *adj.*, -a *mucima*(2), -a *bulibi*(6), -a *bulivi*(6), -a *bianza*(pl. of 7) *bile*.
 ROGUISHNESS, *n.*, *bulibi*, 6; *bulivi*, 6.
 ROLL, *n.*, *muwungu*, 2.
 along, away, down, *vi.*, *bungu-luka*.
 (as a boat), *vi.*, *tankakana*; *vt.*, *tankakūa*.
 (bale), *n.*, *dikutu*, 5.
 (bundle), *n.*, *mubombo*, 2; *ci-sumbu*, 7.
 into a string, *vt.*, *jinga*, *jingila*.
 of twine or string, *n.*, *cikata*, 7.
 up, *vt.*, *vunga*, *nyengela*, *kuta*, *vungila*.
 ROOF, *n.*, *cimūnu*, 7.
 put on, *vt.*, *finga*, *kuma*.
 top of, *n.*, *musongo*, 2.
 ROOM, *n.*(in house), use *nsubu*(3) with part. of *v. handulula*, *to split open*; as, *nsubu udi muhandulula nsubu isātu*, *the house has three rooms*.
 (place), *muaba*, 2; *mbādi* (Buk.), 3; *mbādu*, 3.
 ROOSTER, *n.*, *citila*, 7.
 ROOT, *n.*, *muxi*, 2.
 (exposed so that the foot can strike it), *n.*, *cikuku*, 7.
v.(as pig), *funkuna*.
 ROPE, *n.*, *muoxi*, 2; *muxinga*, 2; *mukudi*, 2.
 ROT, *vi.*, *bola*.
 ROTATE, *vi.*, *cinguluka*.
 ROTTEN, BE, *vi.*, *bola*.
 ROUGH, BE, *v.*(as surface), *tāha*.
 ROUGHLY, *adv.*(handle or carry), *bibi*.
 (to speak), *v.*, *buluka di*(5).
 ROUND, *adj.*(circular), -a *cijengu*(7), -a *cifundu*(7), -a *citanga*(7).

ROUND (*continued*).

- (go round about), *v.*, *cimba-kana*, *nyunguluka*.
 (go round anything in the way), *v.*, *sesuka*.
 (spherical), *adj.*, -a *cibulunge* (7), -a *dibulunge*(5); (be), *vt.*, *bulunga*; (make), *vt.*, *bulunguxa*.
 ROUSE, *vt.*(as from sleep), *bixa*.
 ROUT, *vt.*, *ihāta*, *cimuna*.
 ROUTE, *n.*, *axila*, 3.
 ROW, *n.*(line), *mulongo*, 2.
 be in a, *vi.*, *di mu mulongo*.
 put in a, *vt.*, *longa*, *teka mu mulongo*.
 stand in a, *vi.*, *imūna mu mulongo*.
vt., a boat, *ita*, *uha*.
 (quarrel), *n.*, *diyoyo*, 5; *mutāyo*, 2.
 RUB, *vt.*(grind between stones), *hela*.
 off, *kuhula*, *hulula*.
 on, *laba*.
 out, *jima*, *jimixa*.
 (scrape), *kuona*, *heya*.
 the hand over, *lamba*, *laba*, *lenga*.
 up, as dried tobacco in the hands, *vinga*, *sunsula*.
 RUBBER, *n.*, *ndundu*, 3.
 ball of, *n.*, *dibulu*, 5.
 (fruit of rubber vine), *n.*, *lululu*, 4.
 to cut the vines for, *vt.*, *benda*, *tāha*.
 RUBBISH, *n.*(trash), *bilu*, *bisonso*.
 Both pl. of 7.
 place for throwing, *n.*, *diala*, 5.
 RULE, *n.*(authority), *bukelenge*, 6; *bunfumu*, 6.
 (custom), *eliele*, 7; *cienzedi*, 7; *cihilu*, 7.
 (law), *di*, 5; *mukenji*, 2; *mukandu*(negative), 2.
 (measure), *n.*, *luelekexi*, 4; *cidikixilu*, 7; *luedi*, 4; *luidi*, 4; *cidikixu*, 7.
v.(be chief), *di mukelenge*(1).

RULE (*continued*).over, *v.*, see GOVERN.RULER, *n.*, mukelenge, 1; nfumu, 1.(for measuring), *n.*, luelekexi, 4;

cidikixilu, 7; cidikixu, 7;

luedi, 4; luidi, 4.

RUMOR, *n.*, lumu, 4.RUN, *v.*, ya or nyema with lubilu. against, dituta, dlanda.

a race, idikixa or elekexa with lubilu.

(as water), *v.*, hueka.

away, ya or nyema with lubilu, ongoloka.

off at the bowels, *v.*, uha or ela or huya with munda.

over, as water in vessel, icikila.

rapidly, nyamuka.

RUNT, *n.*, njeku, 3; cihindi, 7; cituha, 7.be a, *vi.*, xunguka.RUNTY, *adj.*, -a njeku(3), -a cihindi(7), -a cituha(7), xunguke(p.p. of xunguka, to be runty).RUST, *n.*, dimoma, 5.*v.*, kuata dimoma.RUSTY, BE, *v.*, kuata dimoma(5).RUT, *n.*, (in ground), nkoka, 3; muexi, 2; mutubu, 2.

S.

SABBATH, *n.*, Lumingu(Lubingu), 4. From Portuguese.SACK, *n.*, cibombo, 7; luhlya, 4.*v.*(pillage), haula.SACRED, *adj.* *ph.*, -a bualu(6) bukäle.

(interdicted), -a cijila(7).

SACRIFICE, *vt.*(kill), xihä.(offering as a due or tribute), *vt.*, lambula.to, *vt.*, xihela.SAD, BE, *v.*, di ne kanyingan-yinga(8), di ne or ufua or unva with cixi(7), muoyo(2) or muelma(2) as subj. of

nyingala, cixi as subj. of kuata and the person as obj.

SADDEEN, *vt.*, ufulixa or kuacixa with cixi(7).SADNESS, *n.*, kanyinganyinga, 8; cixi, 7.SAFE, BE, *vi.*(be escaped from danger), handuka.SAFETY, *n.*, luhandu, 4.SAGACIOUS, *adj.* dimuke(p.p. of dimuka, to be sagacious), -a budimu(6).SAGACITY, *n.*, budimu, 6.SAIL ho, *interjec.*, selo.SAKE, *n.*(cause), bualu, 6; muan-da, 2.SALAD, *n.*, nsalata, 3. Doubtless from Portuguese through Lower Congo.SALARY, *n.*, difutu, 5.SALE, *n.*(market), cisälu, 7.SALIVA, *n.*, lute, 4. Pl. is mate. §51.SALT, *n.*, lueho, 4; mukele, 2; ngäla(Bukuba), 3.

coarse in sacks, lueho lua nsoka(sing. lusoka, lump).

(native salt made from a kind of grass), lueho lua mbanda.

This is not sodium chloride.

SALTLESS, BE, *vi.*, hola, talala.SALUTATION, *n.*, muoyo, 2.give, *v.*, ela or ha or ebexa followed by muoyo.give to a chief, *vt.*, sekelela, menekela, nemekela, meneka, nemeka.

Among the Baluba the first person speaking says inyixaku (sing.) or inyixi(pl.), the person responding says ndi mulnyixe. These forms are from the verb inyixa, to adore.

Among the Bena Lulua both persons say muoyo.

Among the Bakëte the first person speaking says wibika, the one responding says dibika.

Among the Bakuba the first person says winung, the one responding says dinung.

SALUTATION (*continued*).

Sometimes the Baluba are heard to say **ixaku**(sing.) and **ixl**(pl.), as if from a verb **ixa**.

SALUTE, *vt.*, **ela** or **ha** or **ebexa**, followed by **muoyo**(2).

a chief, *vt.*, **sekelela**, **meneka**, **menekela**, **nemeka**, **nemekela**.

(go out to meet and embrace), *vt.*, **akidila**.

SALVATION, *n.*, **luhandu**, 4.

(life), **muoyo**, 2.

SAME, *adj.*(of same kind). Expressed in several ways:

(1) By the verbs **fuanangana**, **kelemena**, **fuana**, **dieleka**.

(2) By the words **bu** or **bulna**.

(3) By the *adj.* **o-umue** or the *adv.* **muomumue**.

(4) By the *ph.* **muan'abo ne**.

(at, in, or on the same place), *adv.*, **kumue**, **mumue**, **hamue**, **kaba**(dimin. of **muaba**) **kamue**.

length, size, number, *adj.*, **mue**(*mo*).

make the, *vt.*, **fuanylkixa**, **kelemexa**, **elekexa**.

(the very same), *adv.*, **mene**.

SAMENESS, *n.*(likeness), **cifuanyi**, 7; **buobumue**, 6.

SAMPLE, *n.*, **cimonyinu**, 7; **cilexilu**, 7; **cidikixilu**, 7.

SANCTIFICATION, *n.*(cleanness), **butoke**, 6.

(goodness), **buimpe**, 6; **buakane**, 6; **bulengele**, 6.

SANCTIFY, *vt.*(interdict), **jila**.

(make clean), **tokexa**.

(make good), **lengexa**.

(set apart), **tekela**.

SAND, *n.*, grain of, **kasoka**(dimin. of **lusoka**), 8; **kasenga**(dimin. of **lusenga**), 8; **kasele**(dimin. of **lusele**), 8.

loose, **diffukenya**, 5; *pl.* of **lusenga**(4) and **lusele**(4).

SAND-BANK, *n.*, **lusenga**, 4; **lusele**, 4.

SANTA CLAUS, *n.*, **Santa Kläs**.

SATAN, *n.*, **Satana**.

(demon or devil), **mulämäcl**(1) **wa Satana**.

SATCHEL, *n.*(scrip), **nsäho**, 3.

SATIATE, *BE* satiated, *vi.*, **difu**(5) as subj. of **ukuta**.

SATISFIED, *BE*, *v.*, after eating, **difu**(5) as subj. of **ukuta**.

(content), *adj.*, **-a mucima**(2) with the participial words **mutalale** or **muhole**.

with, *v.*, **itabuxa**.

SATISFY, *vt.*, with food, **ukucixa**.

with water when thirsty, **talüxa**, or **holexa** with **ha** **diminu**(5) or **ha** **muminu**(2), **müna** or **hulxa** with **mlota**(*nyota*).

SATURDAY, *n.* **dituku**(5) **disambombo**.

SAUCER, *n.*, **dilonga**, 5.

SAUCINESS, *n.*, **cikama**, 7; **dikamakama**, 5; **dintanta**, 5.

SAUCY, *BE*, *v.*, **ena ne bundu**(6), **di ne** with **cikama**(7) or **dikamakama**(5) or **dintanta**(5), **disua**, **ibidila**.

SAVE, *vt.*, **sungila**, **handixa**, **sungidila**; (be saved), **handa**, **handuka**.

up, *vt.*, **lämina**, **teka**.

SAVIOR, *n.*, **musungidi**, 1; **muhandixi**, 1.

SAVOR, *vi.*, of, **tua**.

n., use infin. **kutua** as noun.

See **TASTE**.

SAVORY, *BE*, *vi.*, **xemakana**, **di ne** with **nse**(3) or **kutua** **kuimpe**.

SAW, *n.*, **cikuaka**, 7.

vt., crosswise, **kosa**, **kala**.
lengthwise, **handa**.

SAWYER, *n.*, **muena**(1) with **mbiya**(*pl.* of 5) or **bikuaka**(*pl.* of 7).

SAY, *v.*, **amba**, **täya**(*Buk.*).

to, **ambilla**.

SAYING, *n.*(proverb), **muanu**, 2; **lusumulu**, 4; **luximinyinyu**, 4.

SCAB, *n.*, *eliūmulūmu*, 7.
 tear off a, *vt.*, *lāmuna*; (come off), *vt.*, *lāmuka*.
 SCABBARD, *n.*, *luhaha*, 4; *ci-manga*, 7; *cibubu*, 7.
 SCALD, *vt.*, *hixa(?) mumi a kahia*; *vi.* (be scalded), *hia(?) mu mi a kahia*.
 SCALE, *n.*, of fish, *dibamba*, 5.
 (scrape off), *vt.*, *hulula*, *kuhula*; *vi.*, *huluka*, *kuhuka*.
 SCAR, *n.*, *cibangu*, 7.
 SCARCE, *adj.*, *klse*, *bāle*, *nya-nya*.
 SCARCITY, *n.*, *bukise*, 6; *bubāle*, 6; *bunyabunya*, 6.
 SCARE, *vt.*, *clnyixa*; *vi.* (be scared), *cina*.
 (be much scared), *vi.*, *mucima(2)* with the verbs *handika* or *sakala*; *vt.*, *handixa*, or *sakūxa* with *mucima(2)* as obj.
 SCARLET, *adj.*, *kunse* (p.p. of *kunza*, to be scarlet).
 SCATTER, *vt.*, *tangalūxa*, *tangadixa*, *muanga*, *muangalūxa*; *vi.*, *tangalūka*, *muangalūka*, *tangadika*, *muangala*.
 (as a contagious disease), *vi.*, *sambulukila*, *tampakana*, *ambulukila*.
 (as clouds after a rain), *vi.*, *sanguluka*.
 SCENT, *n.* (bad smell), *muhuya(2)* *mubi*, *mukuhu(2)*, *kahambu(8)*, *lusu(4)*.
 (detect the odor), *v.*, *unva*, *ufua*.
 emit a, *v.*, *nunka*.
 (odor, good or bad), *n.*, *muhuya*, 2; *dihembu* (pl. generally used), 5; *nsunga*, 3; *muenyi*, 2.
 (perfume), *n.*, *mananaxi*, pl. of 5 or 6.
v. (to smell), *nunkila*.
 SCHOLAR, *n.*, *muena(1)* *mikanda* *mulyidi(1)*.
 SCHOOL, *n.*, *mu mikanda* (pl. of 2); suggest also *sukulu* (Eng.).

SCISSORS, *n.*, *luxola*, 4. The dimin. pl., *tuxola*, is generally used.
 SCOFF, at, *vt.*, *sēka*.
 SCOLD, *vt.*, *bēla*, *nanga*, *samina*, *bulukila*.
 SCORCH, *vt.* (as food), *xidixa*, *lunguxa*, *babula*; *vi.* (be scorched), *xila*, *lungula*, *babuka*.
 SCORN, *vt.* (deny), *hidia*, *benga*.
 show, by clicking with the tongue, *vt.*, *sodia*.
 SCORPION, *n.*, *kaminyi* (kaminyi-minyi), 8.
 SCOUR, *vt.* (scrape), *kuona*, *heya*.
 (scrape off), *vt.*, *kuhula*, *hulula*.
 SCOURGE, *vt.* (beat), *kuma*, *tuta*.
 SCOWL, *v.*, *nyenga* or *fudika* with *mpāla(3)*.
 SCRAPE, *vt.*, *kuona*, *heya*.
 off, *vt.*, *kuhula*, *hulula*.
 SCRATCH, *v.* (as fowls), *kala*.
 (in case of itching), *kuinya*.
 make a, *vt.*, *fiita*.
 out, to erase, *jima*, *jimixa*.
 with nails or claws, *v.*, *tua* or *asa* with *luzādi(4)* or *luzāla(4)* or *luala(4)*. Pl. of these words generally used.
n., *mufunda*, 2.
 SCREAM, *v.* (to cry loud), *tayika*.
 (in terror), *v.*, *handalala*.
 SCREW, *n.*, *mulonda*, 2; *lusonso*, 4.
vt., around, *jekexa*, *nyenga*.
 SCRIBE, *n.*, *mufundi*, 1.
 SCRIP, *n.* (bag), *luhiya*, 4; *ci-bombo*, 7.
 (large open), *nsāho*, 3.
 SCRIPTURES, *nph.*, *mukanda(2)* *wa Nzambi*.
 SCROTUM, *n.*, *cibudi*, 7.
 SCRUB, *vt.* (scrape), *kuona* *heya*.
 (scrape off), *kuhula*, *hulula*.
 SCUM, *n.* (froth), *lututu*, 4; *lukende*, 4.
 SEA, *n.* (ocean), *mi manīne*.
 (lake), *dixiba*, 5.
 SEAL, *n.* (mark), *clmonyinu*, 7.
 SEARCH for, *vt.*, *kēba*, *keja*, *teta*.

SEASON, *n.*, *cldimu*, 7.
 dry, *muxthu*, 2.
 rainy, *mayowa*, pl. of 5 or 6;
nvula (pl. generally used), 3.
 There is no division of the
 seasons into spring, summer,
 autumn and winter. See SUM-
 MER, WINTER.
v., *lunga*.
 SEAT, *n.* (chair), *nkuasa*, 3.
 (made with palm ribs), *ditanda*, 5.
vt., *xikika*.
 take a, *vi.*, *xikama*.
 SECOND, *ord. num.*, *ibidi*. § 99.
 SECRETE, *n.*, *musokoko* (musoko), 2.
 keep a, *vt.*, *sokoka*.
 tell a, *vt.*, *sokolola*.
 SECRETARY, *n.*, *mufundi*, 1.
 SECRETE, *vt.*, *sokoka*; *vi.* (one's
 self), *sokoma*.
 SECTION, *n.*, see PART, COUNTRY.
 SECURITY, *n.*, for debt, *cleya*, 7.
 give, *vt.*, *eyeka*.
 (safety), *n.*, *luhandu*, 4.
 SEDIMENT, *n.*, see DREGS.
 SEDUCE, *vt.* (entice), *mūnyixa* or
ilyxa or *ibidixa* with *bua-*
lu(6) *bubi*.
 (to commit adultery with one),
v., *enda n'andi masandi* (pl.
 of 5 or 6).
 SEE, *vt.*, *mona*, *tangila*, *xoxa*
 (*joxa*). (know), *mūnya*.
 SEED, *n.* (for planting), *dĩminu*, 5;
buhu, 6.
 germ of, *disu*, 5; *muoyo*, 2.
 of corn, *ditete*, 5; *mutonda*, 2;
ditungu, 5.
 (offspring), *n.*, *muana*, 1.
 of millet, *ditete*, 5.
 of pumpkin, *lutete*, 4.
 SEEK, *vt.*, *kēba*, *keja*, *teta*.
 SEEM, *vi.* (appear), *mueka*, *mue-*
neka.
 (seem what it is not), use the ph.
ku mesu; as, *ellulu cidi*
climpe ku mesu, *the cloth*
seems good, i.e., *to the eye*.
 SEEN, BE, *vi.* (appear), *mueneka*,
mueka.

SEER, see PROPHET.
 SEIZE, *vt.*, *kuata*, *flekela*.
 (embrace), *uhukila*.
 (pounce upon), *tuhikila*, *uhu-*
kila.
 (snatch, grab), *bakula*.
 things by force, *nyenga*.
 SELECT, *vt.* (choose), *sungula*.
 SELF, when emphatic use:
 (1) The compound disjunctive
 pro. forms *nkityinyi*, etc.
 § 109.
 (2) The adjective ph. *ne ine*.
 § 80.
 When reflexive use the reflexive
 prefix *-di-*. § 118.
 SELFISH, BE, *v.* (conceited), *disua*.
 (stingy), *-a citu*(7), *-a bulimin-*
yi(6), *-a cianza*(7) *cikāle*, *-a*
cllema(7).
 toward one, *vt.*, *imina*, *hāla*.
 SELFISHNESS, *n.* (stinginess), *citu*,
 7; *buliminyi*, 6; *cianza*(7)
cikāle; *cllema*, 7.
 SELL, *vt.*, *hana*, *leka*.
 (buy and sell, trade), *enda* or
endululu followed by *mu-*
xinga(2).
 to one, *udixa*.
 SEMEN, *n.*, *hana*, pl. of *muana*(1);
bilumi, pl. of *ellumi*(7).
 SEND, *vt.*, *tuma*.
 away, to dismiss, *vt.*, *fūla*,
umuxa.
 back, *vt.*, *alukixa*, *hingūxa*,
hingixa, *tucixa*.
 to, *tumina*.
 SENIOR, *n.* (elder brother or sister),
mukulu, 1.
 of twins, *clbuabu*, 7.
 (oldest child), *muan'a bute*(6).
 SENSE, *n.* (wisdom), *lungenyi*, 4;
mexi, pl. of 5 or 6; *lukanyi*, 4.
 SENSELESS, BE, *vi.* (unconscious),
fua followed by any word
 meaning *spasm* or *fit* or *faint-*
ness.
 (stupid), *adj.*, *hote*, *xibāle*.
 These are p.p. from *hota* and
xibāla, *to be stupid*.

SENSIBLE, *adj.* (smart), -a lungen-
yl(4); -a mexl(pl. of 5 or 6),
-a lukanyl(4).

SENTINEL, SENTRY, *n.*, sentedi, 1.
From Eng. or French.

(watchman, keeper), mulāmi, 1;
mutangidi, 1; mumonyl, 1.

SEPARATE, *vt.* (divide among),
abanya, abanyina, abuluxa.
into parts, *vt.*, tãhulula, abu-
luxa, handulula, sungulula;
vi., tãhuluka, handuluka,
abuluka.

mediate in quarrel, *vt.*, sunga.

SEPARATELY, *adv.* (one at a time),
mue ne mue.

SEPTEMBER, *n.*, Sepetemba(Eng.).

SEPULCHRE, *n.*, lukita, 4; ci-
duaya, 7.

SERIES, *n.*, mulongo, 2.

SERIOUS matter, *n.*, bualu(6) or
muanda(2) followed by *adj.*
kãle.

SERMON. *n.* Perhaps the most sat-
isfactory word is the infin.
kuamba used as a noun.

SERPENT, *n.*, nyoka, 3.

SERVANT, *n.*, muana, 1.
(laborer), muena (1) mudimu(2).
(slave), muhika, 1; muntu, 1.

SERVE, *vt.* (attend, as slave his
master), lāmāta.
(work for), enzela or enxexa or
kuacila followed by mudim-
mu(2).

SERVICE, *n.* (work), mudimu, 2.

SERVETTE, *n.*, see NAPKIN.

SET, *vt.*, teka, xikika.

against, *vt.*, eyeka.

apart, aside, *vt.*, teka, tekela,
lāmīna.

(as the sun), *vi.*, buela.

down, *vt.*, xikika.

fire to, *vt.*, oxa.

free, *vt.*, hikula, lekela, ku-
hola, sulula, kutula.

in line, *vt.*, longa.

in order, *vt.*, longolola.

out, to depart, *vi.*, ya, umuka,
bika.

SET (continued).

out, to plant, *vt.*, tentula,
ximika.

table, *vt.*, longolola. The
Lower Congo word sala is
generally used.

trap, *vt.*, taya ndende(3).

up, to erect, *vt.*, imũyika.

SETTLE, *v.* (become calm), di hola,
di talala, hola, talala.

debt, to pay, *vt.*, futa.

dispute, *v.*, tulxa.

down, as sediment, *vi.*, hueka,
butama, batama.

palaver, *vt.*, lumbulula, kosa
nsambu(3), xambula(Buk.).

SEVEN, *card. num.*, muanda(1)
mutekete(muakunyi).

SEVER, *vt.* (cut), kosa, kala.

SEVERAL, *adj.* (many), -a bungl(6),
ngl, ngla-ngl.

(others), kuabo, nga.

(some, distributive), kuabo . . .
kuabo, nga . . . nga.

SEVERE, *adj.* (strong), kãle.

SEW, *v.*, tunga, tuma, fuma,
tela.

on patch, *vt.*, lāmika, bamba.

SEXUAL INTERCOURSE, have with,
vt., luma, lumixa, tente-
mexa, lala ne.

SHADE, *n.* (coolness), citelele(cita-
lele), 7.

(shadow), *n.*, mudingidi, 2;
mundidimb, 2.

SHAKE, *vt.*, takixa, nyungixa,
saxa, cikixa, salakanya,
kuha, zakuxa, kankixa, tu-
tula, nyukula, nyunga,
senga; *vi.*, taka, nyunga,
sala, cika, sakala, kanka,
cikakana.

(as in the wind), *vi.*, hehuka;
vt., hehula

hands with one another, kuatan-
gana ku bianza.

one's self, dinyungixa.

(vibrate), *vi.* lembe, lembelela,
dikuba.

up, *vt.*, bukankonya.

SHALL, *v.*, use simple future tense of verb.

See MUST.

SHALLOW, *adj.*, *ihl*.

SHAME, *n.*, *bundu*, 6; *bunvu*, 6.

cause, *vt.*, *kuacixa* or *ufulxa* with *bundu*.

have, *v.*, *di ne* or *ufua* or *unva* with *bundu*; *bundu* as subj. of *kuata* and the person as obj.

have no, to be immodest, *v.*, *ena ne bundu*, *uma mu disu*(5).

SHAMEFUL matter, *n.*, *bualu*(6) *bua bundu*(6).

SHAMELESS, see IMMODEST.

SHAMELESSNESS, see IMMODESTY.

SHAPE, *n.* and *v.*, see FORM.

SHARE, *v.*(divide among each other), *abanyangana*.

(divide into shares), *vt.*, *abanya*, *abanyina*.

SHARP, *adj.*, *-a budimu*(6), *dimuke*(p.p. of *dimuka*, to be sharp).

edge or point, *tue*(p.p. of *tua*, to be sharp); to be, *v.*, *di ne menu*(pl. of 5).

SHARPEN, *vt.*(by beating, as blacksmith), *sũktxa*.

(by grinding), *nuona*.

to a point, *vt.*, *songa*.

SHARPNESS, *n.*, *menu*, pl. of 5; *ntendu*, 3.

(cunning), *budimu*, 6.

SHAVE, *vt.*, *beya*.

off all hair on head, *vt.*, *kungula mutu*(2).

(scrape off), *heya*, *kuona*, *kuhula*, *hulula*.

SHE, *pers. pro.*, see HE. There is no distinction between *he* and *she*. § 105, Rem. 4.

SHEAF, *n.*, *elsumbu*, 7.

SHEAR, *vt.*, *kosa*, *kala*.

SHEARS, *n.*, *luxola*, 4. The dimin. pl., *tuxola*, is generally used.

SHEATH, *n.*, *cibubu*, 7; *luhaha*, 4; *clmanga*, 7.

SHED, *n.*, *citanda*, 7.

hair, feathers, tears, *vi.*, *hātuka*, *tuka*.

leaves, *vi.*, *hohoka*.

SHEEP, *n.*, *mukoko*, 2.

(ram), *climpanga*, 7.

SHEET, *n.*, of bed, *nxiti*(Eng.), 3.

of paper, *n.*, *dibexi*, 5; *dilnyi*, 5.

SHE GOAT, *n.*, *dixina*, 5.

SHELL, *n.*(cartridge loaded with shot), *mutelenge*(2) *wa tundimba*(pl. of 8).

(cowry), *mubela*, 2; *luhāxi* (Buk. and Bukuba), 4.

of egg or seed or nut or terrapin, *clhusu*, 7; *clzubu*, 7.

of snail, *nyongo*, 3.

vt.(as corn), *kombola*, *tungula*.

(as peanuts), *bosa*, *totobula*, *bēla*, *bula*, *taya*(toya).

(as peas by beating), *xuhula*, *suanga*.

SHELTER, *vt.*(cover), *buikila*.

n.(thrown up hastily on the road), *clsambusambu*, 7.

SHEPHERD, *n.*, *mulāmi*(1) *wa mikoko*.

SHIELD, *n.*, *ngahu*, 3.

SHIN, *n.*, *muongo*(2) *wa mukolo*(2).

SHINE, *v.*(as fire, light, sun), *toka*, *temena*, *ditemena*.

(as stars, moon), *kenena*, *toka*, *kenka*.

(glitter, glisten, gleam), *engelela*, *balakana*.

sun-, *n.*, *munya*, 2.

SHIP, *n.*(propelled by oars), *buatu*, 6.

(steamer), *dikumbi*(5) *dia mī*.

SHIRT, *n.*, *clkowela*, 7; *clinkutu*(Lower Congo), 7; *nsu-mixa*(from French), 3.

SHIVER, *v.*, *kanka*, *zakala*.

SHOCK, *vt.*, with fear, grief, etc., *handixa* or *zakūxa* with *mucima*(2); *vi.*(be shocked), *handika* or *sakala* with *mucima* as subj.

SHOE, n., *cisabatu*, 7; *elikono*, 7.
Cisabatu is from Portuguese
 and *elikono* is now seldom
 used.

SHOOT, vt., one with arrow, *asa*.
 one with gun, *vt., kuma, lonza*.
 (to bud, to sprout), *vi., mēna*,
sampila, tempela.
 with arrow or gun, *ela*.
n.(sprout), *lutonga*, 4.

SHOP, n., blacksmith, *citudilu*, 7.

SHORE, n.(beach), *muelelu*(2) or
musala(2) or *buelka*(6) or
kukala or *kusula* or *kunfu-*
dilu or *kusala* followed by -*a*
ml.

on the, *n., mpata*, 3.

SHORT, adj., *ihl*.

be or become, *vi., ihilha*.

(be not enough), *vi., use ena*
 -*a bungl*(6); neg. of *kum-*
bana or *vula*.

time, *n., matuku*(pl. of 5) *mihl*,
musangu(2) *mulhl*, *cit-*
ha(7).

SHORTEN, vt., *ihihlxa*.

(make smaller), *vt., kehexa*.

SHORTNESS, n., *buthl*, 6.

SHOT, n., for shot-gun, *kandimba*,
 8.

-gun, *cingoma*(7) *cia tundimba*.

SHOULD, v. To express the idea
 of recommendation, use im-
 perative mood or one of its
 equivalent constructions.

In Future Conditions use the
 constructions indicated in
 § 459 (b).

SHOULDER, n., *diala*, 5; *dikiya*, 5.
 -blade, *elkiyakiya*, 7; *dikeha*, 5.

SHOUT, v., by a crowd in expression
 of surprise or joy, *bingila, ela*
bila(pl. of 7).

SHOVE, vt., see *PUSH*.

SHOW, vt., *lexa, tangidixa, mue-*
nexa.

by pointing, *v., funkuna*.

off one's self, *v., dilexa*.

one's self, appear, *vi., mueneka*,
mueka.

SHOW (continued).

the eye by pulling down the lower
 lid, intended as insult, *v.,*
tonkena or *ondela* with *mu*
disu.

the way, *vt., lombola*.

SHREWD, adj., *dimuke*(p.p. of *di-*
muka, to be shrewd), -*a bu-*
dimu(6).

SHRIEK, v., *tayika, handalala*.

SHRIMP, n., *luxixa*, 4; *luxoxa*,
 4.

SHRINK, v.(become smaller), *fuata*,
ihilha, keha

(as from fear), *v., dikuonya*.

SHRIVEL up, vi., *fuata, fuba*.

SHRUG the shoulders, v., *sūka* with
makiya or *maha*.

SHUCK, n., *ehusu*, 7; *cisubu*, 7.

vt.(as corn), *uvula*.

(as peas by beating), *xuhula*,
suanga.

SHUDDER, v., *handika* or *sakala*
 with *muelma*(2).

SHUT, v., door, *inxila, xibika*.
 eyes, *buika*.

in or out, *nxidila*(?).

with lid, as box or book, *bulkila*.

SHUTTLE, n., *mundonga*, 2.

SHY, see *TIMID*.

SHYNESS, see *TIMIDITY*.

SICK, BE, vi.(ill), *sama, bela*.

make, nauseate, *vt., endexa ku*
muoyo(2).

(nauseous, be), *v., use muoyo*(2)
 as subj. of *enda* with the person
 as obj., or *di ne muendi*(2) *ku*
muoyo, or *ku muoyo kudi*
kuenda. Note that two con-
 structions may be used when
 parts of the body are men-
 tioned; as, *mutu udi unsama*,
 or *ndi nsama mutu, my head*
is sick.

SICKEN, vt.(nauseate), *endexa ku*
muoyo(2).

SICKNESS, n., *disama*, 5; *bubedi*,
 6; *dibedi*, 5.

at stomach, nausea, *n., muen-*
di(2) *ku muoyo*(2).

SIDE, *n.*, *lusêke*, 4.
 (be side by side), *vi.*, *tuangana*,
imûnangana, *kuatakana*.
 of body, just above hip, *n.*,
lubêse, 4.
 of house, *n.*, *elimûnu*, 7.
 of path, field, etc., *n.*, *muele-*
lu(2), *musala*(2) *bucika*(6),
kukala.
 (put side by side), *vt.*, *Imûn-*
yika hamue, *tuangûxa*, *tuang-*
ganya, *kuatakûxa*.
SIDEWAYS, *go*, *v.*, *enda* with the
 pres. part. of *semena* or *sela*.
SIDLE, *vi.*, *semena*, *sela*.
SIEVE, *n.*, *munyungu*, 2; *kaseng-*
gulu, 8.
SIFT, *vt.*, *senga*, *nyunga*.
SIFTER, *n.*(sieve), *munyungu*, 2;
kasengulu, 8.
SIFTINGS, *n.*, of corn, *nsêke*, pl. of
 4; *bikahakaha*, pl. of 7.
 of manioc, *mixi*, pl. of 2.
SIGH, *vi.*, *humuna*.
SIGHT, come into, *vi.*, *mueka*,
mueneka.
SIGN, *n.*(mark), *elimonyinu*, 7.
SILENCE, *n.*, see **SILENTLY**.
 keep, *vt.*, *lekela* with *mutäyo*(2)
 or *muaku*(2) or the infin. *kuak-*
kula; *vi.*, *hua*.
SILENT, *BE*, *v.*, *talala*, *hola*, *di*
 with the advs. *hola* or *talala*.
 (not speak when accused), *vi.*,
hua.
 (stop noise), *vt.*, *lekela* with
mutäyo(2) or *muaku*(2) or
 the infin. *kuakula*.
SILENTLY, *adv.*, *hola*, *talala*.
SILK, *n.*, of corn, *munyanvudi*, 2.
SILLY, see **FOOLISH**.
SILVER, *nph.*, *lukanu*(4) *lutoke*.
SIMILAR, *adj.*(of same kind). This
 may be expressed in several
 ways:
 (1) By the verbs *fuanangana*,
kelemena, *fuana*, *dieleka*.
 (2) By the words *bu* or *buina*.
 (3) By the words *muomumue* or
o-umue.

SIMILAR (*continued*).
 (4) By the ph. *muan'abo ne*.
 make, *vt.*, *fuanyikixa*, *kele-*
mexa, *elekexa*.
 length, size, number, *adj.*, *mue*
(mo).
SIMILARITY, *n.*, *cifuanyi*, 7; *buo-*
bumue, 6.
SIMILARLY, *adv.*, *nunku*(*nanku*,
nenku).
SIMILITUDE, *n.*, *cifuanyi*, 7; *buo-*
bumue, 6.
SIMPLE, see **FOOLISH**.
SIMPLETON, *n.*, *muhote*, 1; *muxi-*
bäle, 1.
SIMULTANEOUSLY, *adv.*, *diacimue*,
 5; *clahamue*, 7; *clamumue*,
 7; *clakamue*, 5. Note these
 nouns used as adverbs. § 95
 (b) and Rems.
SIN, *n.*, *bualu*(6) *bubi*, *muanda*(2)
mubi, *bubi*(6). We often
 hear simply the pl. of the ad-
 jectives *mabi* and *mibi*.
v., *enza bibi*.
SINCE, *adv.* and *sub. conj.*(be-
 cause), see § 466.
 (long ago), *adv.*, *kale*, *banga-*
banga, *diambedi*.
SINFUL, *adj.*, *bi*.
SINFULNESS, *n.*, *bubi*, 6.
SING, *v.*, *imba*.
 in harmony, *vt.*, *akûxa me*
hamue.
SINGE, *vi.*, *babuka*; *vt.*, *babula*.
SINGLE, *adj.*(one), *mue(mo)*. This
 takes Secondary Prefixes.
SINK, *vi.*, *dina*, *hueka*.
 (as sediment), *vi.*, *batama*,
butama.
vt., *inylxa*, *ina*.
SINNER, *n.*, *muntu*(1) *mubi*,
muena(1) *malu mabi*.
SISTER, *n.* There is no specific
 word, use the indefinite *muan'-*
etu mukûxi, etc. § 138, Rem.
 5.
 elder, *n.*, *mukulu*, 1.
 younger, *n.*, *muakunyi*, 1.
 The words *mukulu* and *mua-*

SISTER (*continued*).

kunyi are generally followed by poss. pro. enclitic. § 138, Rem. 2.

SISTER-IN-LAW, *n.* (sister of husband), **mbi-** (poss. pro.)-**eina**. §§ 138, Rem. 3; 42, Note 2. (sister of wife), **bukonde**, *r.* (wife of brother), **mukūxi**(1) **wa muan'etu**.

SIT, *vi.*, **xikama**.

(as hen on eggs), **ladlla**.

on the haunches, **sonzama**, **susamana**.

tailor fashion, **vangala**.

SITE, *n.*, of deserted village, **dikolo**, 5; **ekulu**, 7.

SITUATION, *n.* (place), **muaba**, 2; **mbādi**, 3; **mbādu**, 3.

SIX, *card. num.*, **sambombo**. Takes Secondary Prefixes. In abstract counting use **isambombo**. § 97.

SIXTH, *ord. num.*, **isambombo**.

SIZE, *n.* (largeness), **bunine**, 6. (smallness), **bukise**, 6; **bubāle**, 6; **bunyabunya**, 6.

SKELETON, *n.*, use pl. of words meaning **BONE**.

SKILFUL, *adj.* (clever, ingenious), **-a muhongo**(2), **-a buloxi**(6), **-a lungenyi**(4), **-a mexi**(pl. of 5 or 6), **-a lukanyī**(4).

(crafty), **dimuke**(p.p. of **dimuka**, *to be skilful*), **-a budimu**(6).

SKILFULNESS, *n.* (cleverness), **lungenyi**, 4; **mexi**, pl. of 5 or 6; **lukanyī**, 4; **muhongo**, 2; **buloxi**(**muloxi**), 6.

(craftiness), **budimu**, 6.

SKILL, *n.*, see **SKILFULNESS**.

SKIM, *vt.*, **engula**.

SKIN, *n.*, of animals, **elēba**, 7. of persons, **dikoba**, 5.

(peel), *n.*, **elhusu**, 7; **elzubu**, 7. *vt.*, **ubula**.

Diseases of: (an eruption on arms, legs and buttocks), **luhusu**, 4; (an eruption mostly on face,

SKIN (*continued*).

perhaps venereal), **elndumbi**, 7; (white hands), **nkenyu**, pl. of 4; (whitish spots on neck, arms and chest), **lubiki**(4), **dloto**(5).

SKULL, *n.*, **kabalabala**(8) **ka mutu**(2).

SKY, *n.*, **dlulu**, 5.

SLACK, *adj.*, **tekete**(p.p. of **teketa**, *to be slack*).

SLACKEN, *vt.*, **tekera**.

SLACKNESS, *n.*, **butekete**, 6.

SLAKE, *vt.*, see **QUENCH**.

SLANDER, *vt.*, **songuela**, **banda**.

n., **bunsonge**, 6; **mukosa**, 2.

SLANDERER, *n.*, **muena**(1) with **bunsonge**(6) or **mukosa**(2), **musonguedi**(1).

SLANT, *vt.* (lean against), **eyeka**, **eyemexa**; *vi.*, **eyema**.

(not perpendicular), *vt.*, **sendeka**, **sendemexa**; *vi.*, **sendama**.

SLAP, *n.*, **dihl**, 5; **luhl**, 4.

vt., **tua** or **kuma** or **tuta** with **dihl** or **luhl**.

SLATE, *n.*, **dibue**, 5; **dlitadi**(from Lower Congo), 5.

-pencil, *n.*, **muci**(2) **wa** with **dibue** or **dlitadi**. Suggest also **mpencilla**(Eng.).

SLAUGHTER, *vt.*, **xlha**.

SLAVE, *n.*, **muhika**, *r.* The slave is generally called **muana**(1) or **muntu**(1) by his master.

SLAVERY, *n.*, **buhika**, 6.

SLAY, *vt.*, **xlha**.

SLEEK, *BE*, *vi.*, **senena**, **teketa ku bianza**, **di ne** with **busenu**(6) or **buselu**(6) or **buñnu**(6).

SLEEKNESS, *n.*, **busenu**, 6; **buselu**, 6; **buñnu**, 6.

SLEEP, *n.*, **tulu**, pl. of 8.

v., **lala tulu**.

(dose), *v.*, **bunga tulu**.

SLEEPLESS, *BE*, *v.*, **lala citabāla**(7).

SLEEPY, *adj.* Use **tulu**(pl. of 8) as subj. of **kuata** with person as obj.

SLEEVE, *n.*, *diboko*(5) *dla* with *elikowela*(7) or *clinkutu*(7).
 SLEIGHT of hand, *n.*, *dijlimbu*, 5;
dialu, 5.
do, vt., *enza dijlimbu*.
 SLENDER, *adj.*(tall and slim), -a
luselesele(4), -a *luseke-*
seke(4).
 SLENDERNESS, *n.*, *luselesele*, 4;
lusekeseke, 4.
 SLICE, *n.*, *lubengu*, 4.
vt., *benga, handa*.
 SLIDE, *vi.*, *hulumuka, selemuka*.
 SLIM, *adj.*(tall and slim), -a *luse-*
lesele(4), -a *lusekeseke*(4).
 SLIMNESS, *n.*, *luselesele*, 4; *luse-*
keseke, 4.
 SLIP, *vi.*, *selemuka, hulumuka*.
away anything secretly, vt., *on-*
golola.
by accident, vi., *halamuka,*
finuka.
n.(an accident by slipping),
bufinu, 6.
 SLIPPERINESS, *n.*, *buselu*, 6; *bu-*
finu, 6; *busenu*, 6.
 SLIPPERY, *adj.*, -a *buselu*(6), -a
bufinu(6), -a *busenu*(6).
 SLOPE, *vi.*, *sendama*.
 SLOTH, *n.*, *bufuba*, 6; *bukata*, 6.
 SLOTHFUL, *adj.*, -a *bufuba*(6), -a
bukata(6).
 SLOVENLINESS, *n.*, *bukoya*, 6; *bu-*
luatafi, 6.
 SLOVENLY, *adj.*, -a *bukoya*(6), -a
buluatafi(6).
 SLOW, BE OR DO SLOWLY, *v.*, *enza*
with the adverbs fue fue and
ngonyangonya, xixamuka.
(lazy person), n., *mufuba*, 1.
 SLOWLY, *adv.*, *fue, ngonyan-*
gonya.
be or do, v., *onguela, xixamuka*.
(carefully), adv., *bitekete, bi-*
tulu.
 SLOWNESS, *n.*, *butekete*, 6.
(laziness), bufuba, 6; *bukata*, 6.
 SLUGGARD, *n.*, *mufuba*, 1.
 SLUGGISHLY, *adv.*, *fue, ngonyan-*
gonya.

SLUGGISHNESS, *n.*(laziness), *bu-*
fuba, 6; *bukata*, 6.
 SLUMBER, *v.* and *n.*, see SLEEP.
 SLY, *adj.*, *dimuke*(p.p. of *dimuka,*
to be sly), -a *budimu*(6).
 SLYLY, *move, vi.*, *onguela, tobela,*
bombelela.
 SLYNESS, *n.*(cunningness), *budimu,*
 6.
 SMACK, *v.*(as lips), *kumanganya*
mukana(2).
vt., *tua or tuta or kuma with*
dihl(5) or *luhl*(4).
n., *dihl*, 5; *luhl*, 4.
 SMALL, *adj.*, *kise, bale, nya-nya*.
 This idea is often expressed by
 the dimin. prefixes of class
 VIII. A small quantity is
 generally expressed by the
 dimin. pl.
become, vi., *keha*.
make, vt., *kehexa*.
too, see § 90 (b).
 SMALLNESS, *n.*, *bukise*, 6; *bubale*
 6; *bunyabunya*, 6
 SMALLPOX, *n.*, *mbalanga*, 3.
 SMART, *adj.*, -a *lungenyi*(4), -a
mexi(pl. of 5 or 6), -a *lukan-*
yi(4), -a *ludimi*(4) with the
adjs. luhehele or luhuhale.
v., *oxa, hiakana, susuma*.
 SMARTNESS, *n.*, *lungenyi*, 4; *mexi*,
 pl. of 5 or 6; *lukanyi*, 4; *lu-*
dimi(4) with the *adjs. luhe-*
hele or luhuhale.
 SMASH, *vt.*, *xiba*.
 SMEAR, *vt.*(as oil on body), *laba*.
(be smeared over with, as clothes
with mud), v., *tahakana*.
 SMELL, *n.*(good or bad), *muhuya*, 2;
dihembu, 5; *nsunga*, 3;
muenyi, 2.
bad, mukuhu, 2; *lusu*, 4; *mu-*
huya mubi; *kahambu*, 8.
emit a, good or bad, v., *nun-*
ka.
v., *unva, ufua*.
(in order to detect the odor), v.
nunkila.

SMELT, *vt.*, omba. This word doubtless has reference only to the blowing of the bellows.

SMILE, *v.*, tua mimuemue(pl. of 2). *n.*, mumuemue, 2.

SMITE, *vt.*(kill), xha. (make a wound), *vt.*, táha. (strike), *vt.*, kuma, tuta, tua.

SMITH, *n.*, mutudi, 1; mufudi, 1; nsenda, 3.

SMITHY, *n.*, citudilu, 7.

SMOKE, *n.*, muinxl, 2. *v.*(as burning wood), fulma muinxl. tobacco, hemp, *vt.*, nua.

SMOOTH, BE, *vi.*, senena, teketa ku blanza, di ne with busenu(6) or buselu(6) or bufinu(6). out, as folds, *vt.*, olola. over, as a mud wall, *vt.*, xunguila. over, to level down, *vt.*, langakúxa, langa; *vi.*, langakana. (smoothing iron), *n.*, mpelu, 3.

SMOOTHNESS, *n.*, busenu, 6; bufinu, 6; buselu, 6.

SMOTHER, *vt.*(as clothes over the head), jika cifuidixe(7); *vi.*(be smothered), di ne cifuidixe.

SMUGGLE, *vt.*, away, ongolola.

SNAG, *n.*(a stick or root causing one to trip up), cikuku, 7.

SNAIL, *n.*, dilandi, 5. shell of, *n.*, nyongo, 3.

SNAKE, *n.*, n'oka, 3. Kinds of: muma, 2; ntoka, 3; cianga, 7; ditula, 5, ludlabula, 4.

SNAP, *v.*, the finger, tuta cixondu(7). Done to express regret.

SNARE, *n.*, buteyl, 6; lukinda, 4. *v.*, teya. set a, *v.*, teya ndende(3).

SNARL, *v.*, kanga. (as dog), *v.*, ela makanda(pl. of 5). *n.*, dikanda, 5.

SNATCH, *vt.*, bakula.

SNEAK stealthily, *vi.*, tobela, onguela, bombelela.

SNEEZE, *n.*, nyaci, 3. *v.*, ela nyaci, kacila.

SNIGGER, *n.*, kaséku, 8. *v.*, di ne kaséku.

SNORE, *v.*, onona blono(pl. of 7). *n.*, clono, 7. Pl. generally used.

SNOOT, *n.*, of pig, cibondo, 7.

SNUFF, *vt.*(as tobacco), koka, huta. So, *adv.*(in this way, thus), nunku (nanku, nenku). (not so . . . as), see § 90 (e). that, so as to, see § 461. (therefore), ka, bu- insep. with Applied Form of verb. (very). This is expressed in several ways:

- (1) By the post positive word be.
- (2) By the verbs tamba and hita followed by the abstract quality of the adj.
- (3) By elongating the last syllable of the adj.
- (4) By repeating a syllable or syllables of the adj.; as, toke to, kunze kunzu.

SOAK, *vt.*, bombeka, tohexa. (as cassava), *vt.*, ina, zabika. (be wet or soaked), *vi.*, bola, toha, bombama, talala, hola.

SOAP, *n.*, nsabanga, 3. From Portuguese.

SOAR, *vi.*(as bird), lembelela.

SOBER, BE, *vph.*, ena ne maluvu mu mesu.

SOCIETY, *n.*(company), cisumbu, 7.

SOCK, *n.*, cimenyl, 7.

SOFT, BE, *vi.*(as dough), hoteta. The p.p., hotete, is used as simple adj. (as something rotten), *vi.*, buyuka. (sleek), *vi.*, teketa ku blanza, senena, di ne busenu(6).

SOFTEN, *vt.*, tekexa.

SOFTLY, *adv.*, bitekete, hola, talala, bitulu. move, *vi.*, onguela, tobela, bombelela.

SOFTNESS, *n.*, butekete, 6.
 (sleekness), busenu, 6.
 SOIL, *vt.*, fikira.
 (soiled), *adj.*, bi, fike(p.p. of
 fika, to be soiled).
n., bulobo, 6.
 SOJOURN, *vi.*, lkāla, lala, xikama.
 SOLACE, *vt.*, samba, bomba, kă-
 lexa mucima(2).
 SOLDIER, *n.*, muena(1) nvita(3);
 disoladi(from Portuguese), 5.
 SOLE, *n.*, of foot, munda mua
 dikusa(5).
 (one only), use the compound
 disjunctive pers. pro. nkî-
 yinyi, etc.; also ne with the
 adj. ine.
 SOLEMN, BE, *v.*, bungama, nyin-
 gala mucima(2).
 SOLICITOUS, BE, *v.*, nyingala mu-
 cima(2).
 SOLICITUDE, *n.*, kanyinganyinga,
 8.
 SOLID, BE, *vi.*(firm), kanana, kan-
 damana, xindama, jama.
 (hard), *adj.*, kăle(p.p. of kăla,
 to be solid).
 SOLIDIFY, *vi.*, kuatakana.
 SOLIDNESS, *n.*, bukăle, 6.
 SOLITARY, *adj.*, use the compound
 disjunctive pers. pro. nkîyinyi,
 etc.; also ne with the adj. ine.
 SOME, *adj.*, one, muntu, 1.
 one else or something else, *adj.*,
 kuabo, nga.
 (some . . . others), kuabo . . .
 kuabo, nga . . . nga.
 Often this word is left unex-
 pressed; as, lua ne mi, *bring*
some water.
 SOMEBODY, *n.*, muntu, 1.
 SOMETHING, *n.*, cintu, 7.
 SOMEWHERE, *adv.*(anywhere). By
 using the locatives inseparably
 with ntu and onso we have
 kuntu, muntu, hantu, and
 kuonso, muonso, honso.
 else, *adv.* By using the locatives
 inseparably with kuabo and
 nga we have kukuabo, mu-

SOMEWHERE (*continued*).
 kuabo, hakuabo, and kunga,
 munga, hanga.
 SON, *n.*, muana(1) mulumi(1).
 real, muana mulela.
 SONG, *n.*, musambu, 2.
 SOON, *adv.*(as soon as), see § 458 (a)
 (early in the morning), dinda,
 lunkelu, haciacia.
 (immediately), katataka, mpin-
 deu, diodiono.
 SOOT, *n.*, mixila, pl. of 2; mifila,
 pl. of 2.
 SOOTHE, *vt.*(comfort), samba, bom-
 ba, kălexa mucima(2).
 one crying, *vt.*, kosexa or hulxa
 with muadi(2).
 SORCERER, *n.*, muena(1) with
 muhongo(2) or muloxi(2)
 or buloxi(6) or lubuku(4)
 or clala(7), mutempexi(1),
 mpuka(1) manga, muhuki(1)
 wa manga.
 SORCERY, *n.*, buloxi, 6; muhongo,
 2; muloxi, 2.
 SORE, *n.*, mputa, 3.
 SORROW, *n.*, cixi, 7; kanyingan-
 yinga, 8.
 for, to grieve for, *vt.*, jinga.
 (pity), *n.*, luse, 4.
 SORROWFUL, see SAD.
 SORRY, BE, *vi.*, di ne kanyingan-
 yinga(8), di ne or ufua or
 unva with cixi(7), muoyo(2)
 or mucima as subj. of nyin-
 gala, cixi as subj. of kuata
 and the person as obj., mu-
 cima or muoyo as subj. of
 sama.
 for, to pity, *vt.*, ha luse(4).
 SORT, *vt.*, tăhulula, sungulula.
n.(kind), see KIND.
 SOUL, *n.*, mucima, 2; muoyo, 2.
 SOUND, *v.*, an alarm, kubola, ela
 bila(pl. of 7), bingila.
 a trumpet, *vt.*, ela.
 low, whisper, *n.*, dinunganyi, 5.
 Pl. is generally used.
 of crying, *n.*, muadi, 2.
 of human voice, generally in case

SOUND (*continued*).

- of quarreling or making a noise, *n.*, *diyoyo*, 5; *mutäyo*, 2; *muaku*, 2.
 of musical instrument, *n.*, *di(pl. me)*, 5.
 of wind or rain or distant noise, *n.*, *clono*, 7.
 (report of gun), *n.*, *mukuma*, 2.
 the depth of water, *v.*, *saunde* (Eng.).
SOUR, *n.*, *nsupu* (Eng.), 3.
 (gravy), *musoxi*, 2; *mukele-kele*, 2.
SOUR, *BE*, *vi.*, *di ne buanjli*(6), *sasa*, *aya*.
SOURCE, *n.*(cause), *bualu*, 6; *muanda*, 2.
 of stream, *mutu*, 2; *mpokolo*, 3.
SOURNESS, *n.*, *buanjl*, 6.
SOUTH, *n.*, *sauta* (Eng.), 3.
SOUVENIR, *n.*, *climonyinu*, 7.
SOW, *vt.* (as millet), *miamina*.
 (plant, as corn), *vt.*, *kuna*.
n., *muküxl'a ngulube*(3).
SOWER, *n.*, *mumiaminyi*, 1; *mu-kunyi*, 1.
SPACE, *n.*(place), *muaba*, 2; *mbädi*, 3; *mbädu*, 3.
SPADE, *n.*, *luküsu*, 4.
SPANK, *vt.*, *tua* or *tuta* or *kuma* with *dibi*(5) or *luhi*(4).
SPARK, *n.*, *lusase*, 4; *lutolokela*, 4.
SPARKLE, *vi.*(glisten), *engelela*, *balakana*.
SPASM, *n.*, *cisöke*, 7; *tungulungu*, pl. of 8; *nkoyi* (used only of children), 3.
 be unconscious from, *vi.*, *fua* with any of the above words.
 to have, *v.*, *haluka* with any of the above words.
SPEAK, *v.*, *akula*, *amba*, *täya* (Buk.).
 against, *vt.*, *songuela*.
 badly, *v.*, *akula* with *cidimi*(7) or *cläfi*(7).
 (converse together), *v.*, *somba*.
 louder, *vt.*, *bandixa* or *kälexa*

SPEAK (*continued*).

- or *ambulula* or *ambuluxa* with *di*(5).
 rapidly, *v.*, *labakana*, *di ne kalubilubi*(8).
 roughly or loudly, *v.*, *buluka di*(5).
 softly, to whisper, *vi.*, *nungana*.
 to, *vt.*, *ambila*.
SPEAR, *n.*, *difuma*, 5; *kabendi*, 8.
vt., *asa*.
SPECIES, see *KIND*.
SPECIMEN, *n.*, *climonyinu*, 7; *clile-xilu*, 7; *cidikixilu*, 7.
SPECK, *n.*, *ditoba*, 5; *dibäxi*, 5.
SPECKLED, *BE*, *vi.*, *di ne* with the pl. of *ditoba*(5) or *dibäxi*(5).
SPECTACLES, *n.*, *muenu*(2) is suggested.
SPECTRE, *n.*(spirit), *mukixi*, 2.
SPEECH, *n.*(language, dialect), *muaku*, 2; *clakuilu*, 7; *muakulu*, 2.
 (word), *di*, 5. Pl. is *me*.
SPEECHLESS, *BE*, *vt.*, when accused, *hua*.
SPELL, *v.*, *sohela* (Eng.).
SPEND, *vt.*, carelessly, *nyanga*, *tangadixa*, *tangalüxa*, *muangalüxa*, *dia cinnana*, *ona*.
 (be spent or exhausted), *vi.*, *nyanguka*, *tangadika*, *hua*, *xika*, *tangalüka*, *muangalüka*, *onoka*.
SPENDTHRIFT, *n.*, *mutangalüxi*(1) or *mutangadixi*(1) or *munyangi*(1) followed by *-a bin-tu*.
SPEW, *v.*, *luka*.
SPHERE, *n.*, *cibulunge*, 7; *dibulunge*, 5. Cf. *v. bulunga*.
SPHERICAL, *adj.*, *-a cibulunge*(7), *-a dibulunge*(5).
 be, *vi.*, *bulunga*.
SPIDER, *n.*, *ntande*, 3.
 web of, *n.*, *buntate*, 6; *butatande*, 6; *bukuondo*, 6.
SPILL, *vt.*, *icikixa*; *vi.*, *icikila*, *humuka*.

SPIN, *vt.* (as spider), luka.
 around, *vt.*, cingulula; *vi.*, cinguluka.
 SPINE, *n.*, of body, muongo, 2.
 SPIRIT, *n.* (Holy Spirit), nyuria, 3.
 From Greek.
 (life, soul), muoyo, 2; mucima, 2.
 of the dead, mukixi, 2; muxangi (Buk.), 2.
 SPIT, *v.*, tulla or ela with lute.
 For lute see § 51.
 SPITE, *n.*, lukuna, 4.
 SPITTLE, *n.*, lute, 4. Pl. is mate of class V. § 51.
 SPLINTER, *n.*, kaci (dimin. of mucu), 8.
 SPLIT, *vt.*, handa; *vi.*, handika, tayika.
 (burst), *vt.*, handixa, tayixa.
 SPOIL, *vt.* (as a child), ibidixa or mūnyixa or iyixa with bualu(6) bubu.
 (become worthless), *vi.*, onoka, nyanguka; *vt.*, ona, nyanga.
 (pillage), *vt.*, haula.
 (rot), *vi.*, bola; *vt.*, bolexa.
 SPOOL, *n.*, cinu, 7.
 SPOON, *n.*, nkutu, 3.
 SPORT, *v.*, make of, sēka.
 (play), *v.*, sāba, naya.
 SPOT, *n.*, ditoba, 5; dibāxi, 5.
 SPOTLESS, BE, *v.*, ena ne with pl. of ditoba(5) or dibāxi(5).
 (white), *adj.*, toke(p.p. of toka, to be spotless).
 SPOTTED, BE, *v.*, di ne with pl. of ditoba(5) or dibāxi(5).
 SPOUT, *n.*, of teapot, etc., muxuku, 2.
 SPREAD, *v.* (as contagious disease), tampakana, sambulukila, ambulukila.
 (as news), *vt.*, endakana; *vt.*, endexa.
 (as wings), *vt.*, olola.
 on, as butter, oil, etc., *vt.*, laba.
 out, to expand, *vi.*, tuntumuka, tantamika; *vt.*, tuntumuxa, tantamixa.

SPREAD (*continued*).
 out, to open out, *vt.*, vungulula; *vi.*, vunguluka.
 over, to cover, *vt.*, bulkila.
 SPRING, *v.*, a leak, tubuka with dikela(5) or disoso(5) or mutanta(2).
 (fountain), *n.*, mpokolo, 3.
 of trap, *n.*, ndende, 3.
 SPRINKLE, *v.*, miamina, sanxila.
 SPROUT, *n.*, lutonga, 4; musele, 2.
vi., mēna, sampila, toloka, tempela.
 SPUR, *n.*, of cock, lukela, 4.
 SPURN, *vt.*, hidia, benga.
 SPY, *v.*, tentekela.
n., muena(1) lusoko(4), mutentekedi(1).
 SPYING, *n.*, lusoko, 4.
 SQUALL, *vi.* (as child), handalala, tayika.
n. (strong wind), cibuhu, 7.
 SQUANDER, *vt.*, nyanga, tangadixa, tangalūxa, muangalūxa, ona, dia cinana.
 SQUAT, *vi.*, on haunches, zonzama, susamana.
 SQUEAL, *vi.* (as pig), dila.
 SQUEEZE, *vt.*, in hands, kama.
 in order to hurt, *vt.*, fiekela.
 together, down, *vt.*, bambila, nyemenena, xindika, kamata.
 SQUIRM, *vi.*, nyenga, jeka.
 (wriggle), *vi.*, sala, salakana, jongoloka, lundamana.
 STAB, *vt.*, tua, tāba.
 STABILITY, *n.*, bukāle, 6.
 STABLE, BE, *vi.*, kanana, kanda-mana, kāla.
 STAFF, *n.*, cibangu, 7.
 walk with, *vi.*, xindamina, endela ku cibangu.
 STAGGER, *vi.*, lenduka, tenkakanā, nyungakana, takanakanā.
 STAIRS, *n.*, cibandilu, 7.
 STAKE, *n.*, mucu, 2.
 (pointed and fastened in a pit trap), *n.*, disongo, 5.

- STALK**, *n.*, of banana or plantain, *ekwondekuonde*, 7.
 of corn, *ekolakola*, 7; *lubalabala*, 4; *musengeleke*, 1.
- STAMMER**, *vi.*, *kukumina*.
- STAMMERER**, *n.*, *muena*(1) with *ekukumina*(7) or *dikukumina*(5).
- STAMMERING**, *n.*, *ekukumina*, 7; *dikukumina*, 5.
- STAMP**, *v.*, heavily with foot, *tua muséba*(2) *hanxi*.
- STAMPING**, *n.*(a kick), *muséba*, 2.
- STAND**, *vi.*, *imúna*; *vt.*, *imúnyika*. close together, *vi.*, *imúnangana*. erect, *vi.*, *jalama*. in line, *vi.*, *imúna mu mulongo*(2).
 steady or firm, *vi.*, *kála*, *jama*, *kanana*, *kandamana*, *xindama*.
 up, to rise up, *vi.*, *juka*, *bika*.
- STAR**, *n.*, *mutoto*, 2.
- STARCH**, *n.*, *sitaci*(Eng.).
- STARE**, *v.*, at, *tangila* or *xoxa* or *mona* with adv. *talala*.
- START**, *v.*(begin over), *tuadira*, *angacila kabidi*, *banga*, *bangila*.
 (from fright), *vi.*, *tabuluka*.
 out, to depart, *vi.*, *umuka*, *ya*, *bika*.
- STARTLE**, *vt.*, *tabuluxa*; *vi.*(be startled), *tabuluka*.
- STARVATION**, *n.*(famine), *ciote*, 7; *lukota*, 4.
 (hunger), *nsála*, pl. of 3.
- STARVED**, *BE*, *vt.*, *fua nsála*(3), *nsála* as subj. of *xilha* and the pers. as obj.
- STATE**, *n.*, see **COUNTRY**.
 (condition), suggest infin. *kul-kála*.
 (Congo Free State government and officers), *Bula Matadi*.
 From Lower Congo.
 (declare), *v.*, *amba*.
 to, *vt.*, *ambilla*.
- STATEMENT**, *n.*, *di*(pl. me), 5.
- STAY**, *vi.*, behind, to remain, *xála*. (reside), *vi.*, *lkála*, *xikama*, *lala*. (stop), *vt.*, *kosexa*, *humbixa*.
- STEAD**, *n.* Such expressions as *in one's stead* are generally expressed by the Applied Form of the verb.
- STEADFAST**, *adj.*, *kále*(p.p. of *kála*).
 be, *vi.*, *kála*, *kanana*, *kandamana*, *xindama*, *jama*.
- STEADFASTLY**, behold, *v.*, use adv. *talala* with any verb meaning *to behold*.
- STEADY**, *adj.*, *kále*(p.p. of *kála*).
 be, *vi.*, *kála*, *kanana*, *kandamana*, *xindama*, *jama*.
 make, *vt.*, *kálexa*, *jamixa*, *kanúxa*, *kandamixa*.
- STEAL**, *vt.*, *iba*.
- STEALTHILY**, move, *vi.*, *onguela*, *tobela*, *bombelela*.
- STEAM**, *n.*, *lulya*(4) or *ciyuya* with *-a ml*.
- STEAMBOAT**, *n.*, see **STEAMER**.
- STEAMER**, *n.*, *dikumbi*(5) *dia ml*, *maxua*(pl. of 5 or 6). *Dikumbi* and *maxua* are imported words.
- STEM**, *n.*, of banana or plantain, *ekwondekuonde*, 7.
 of pipe, *muxiba*, 2.
 (stalk of corn), *ekolakola*, 7; *lubalabala*, 4; *musengeleke*, 2.
- STENCH**, *n.*, *muhuya*(2) *mubi*, *kahambu*(8), *mukuhu*(2), *lusu*(4).
 emit a, *vi.*, *nunka* followed by any of the above words.
- STEP**, *v.*, down, *tuluka*, *ika*.
 on, *v.*, *diata mu dikúsa*(5).
 (stairs), *ciwandilu*, 7.
 take a, *v.*, *diata*.
 over, *v.*, *sambuka*.
- STERILE** person or animal, *n.*, *nkumba*, 3. Refers only to female.
- STERN**, *n.*, *citaku*, 7; *ku nyima*(3) and the locative words *kumanda*, *kuntaku*. §423(2)(b) *adj.*, *-a mucima*(2) *mukále*.

STEW, *v.*, tumpa, sǎbula.
 STICK, *n.*, mucu, 2.
 for leading a dog, *n.*, luobo, 4.
 in, *vt.*, asa, tua, ximika.
 (in animal pit), *n.*, dlsongo, 5.
 in, as mud, *vi.*, kandamana,
 jama, kananǎ; *vt.*, kanda-
 miza, jamiza, kanǔxa.
 out, *vi.*, hǎtuka, tuka.
 through, as needle through
 cloth, *vi.*, sompoka; *vt.*, som-
 pola.
 through, to punch hole through,
 vt., tubula.
 to, to adhere, *vi.*, lǎmǎta, kua-
 takana; *vt.*, lǎmika, lǎmǎ-
 ciza, kuatakǔxa, kuata-
 kanya.
 together, *vi.*, lǎmǎtangana, kua-
 takana, lǎmakana.
 walking, *n.*, cibangu, 7.
 STIFF, BE, *vt.* (inflexible), tanta-
 mana, tandabala, kayabala.
 STIFLE, *vt.*, jika cifuldixe(7).
 (be stifled), *v.*, di ne cifui-
 dixe(7).
 STILL, BE, *vi.*, hola, talala, di with
 hola or talala.
 make to be, to quiet, *vt.*, talǔxa,
 holexa, kosexa or xikixa
 followed by diyoyo(5) or mu-
 tǎyo(2) or muaku(2).
 (stop noise), *v.*, lekela with di-
 yoyo or mutǎyo or muaku or
 the infin. kuakula.
 STILL-BORN child, *n.*, kana(8) ka-
 bixe.
 STIMULATE, *vt.* (strengthen), kǎ-
 lexa.
 STING, *vt.*, suma.
 STINGINESS, *n.*, citu, 7; buiminyi,
 6; cilema, 7; cianza(7) ci-
 kǎle.
 STINGY, *adj.*, -a citu(7), -a bui-
 minyi(6), -a cilema(7), -a
 cianza(7) cikǎle.
 toward, *vt.*, imina, hǎla.
 STINK, *n.*, muhuya(2) mubi, mu-
 kuhu(2), lusu(4), kaham-
 bu(8).

STINK (*continued*).
v., nunka followed by any of the
 above words.
 STIR, *vt.* (as mud in water), vuan-
 dulula, buandulula, buanda-
 kǔxa, soha.
 fire, *vt.*, sonsola.
 pot, *vt.*, vundula.
 together, to mix, *vt.*, sangiza,
 sangakǔxa, sangakanya,
 sambakanya, sambakǔxa,
 tutakǔxa, tutakanya, sala,
 salakanya, saxa.
 STOCKADE, see ENCLOSURE.
 STOCKING, *n.*, cimenyi, 7.
 STOCKS, *n.*, muomba, 2; cikunyi,
 7.
 STOMACH, *n.*, difu, 5; the locative
 word munda.
 STONE, *n.*, dibue, 5.
 for grinding corn, millet, etc., *n.*,
 mpelu, 3. This is held in the
 hand.
 hail-, *n.*, dibue dia nvula(3).
 STOOL, *n.*, nkuasa, 3.
 go to, *v.*, nyina.
 STOOP, *vi.*, inǔma.
 (squat), *vi.*, zonzama, susa-
 mana.
 STOP, *v.* (abstain from, to cease),
 lekela.
 (come to end, as path), *vi.*, xikila.
 one from doing, *vt.*, kosexa,
 humbixa, lekexa.
 (stay), *vi.*, ikǎla, xikama, la-
 la.
 (wait), to stand, *vi.*, imǔna.
 STOPPER, *n.*, cixibiku, 7; cibulku,
 7; cibulki, 7.
 STORE, *n.*, -room, neito(Eng.), 3;
 nsubu(3) wa blintu.
 away, *vt.*, teka, lǎmina.
 STORM, *n.*, cihuhu, 7.
 STORY, *n.* (fable), muanu, 2; lusu-
 muinu, 4; luximinyinyu, 4.
 tell a, *v.*, ela.
 STOUT, *adj.*, nine.
 grow, *vi.*, diunda, lunda.
 STOUTNESS, *n.*, bunine, 6.
 STOVE, *n.*, uvum(Eng.), 3.

STRAIGHT, BE, *vi.*, lulāma, ololoka; *vt.*, olola(ololola), ludikila, lulāmixa, ludika.
stand up, make perpendicular, *vt.*, jadika; *vi.*, jalama.
STRAIGHTEN, *vt.*, lulāmixa, ludika.
(bend straight, as wire), *vt.*, olola(ololola).
(put in line), *vt.*, ludika.
(stand up straight, make perpendicular), *vt.*, jadika.
STRAIN, *vi.*(as in travail), tantamana.
STRANGE, *adj.*(foreign, one from a distance), -a kule.
(new), hla-hla.
(wonderful), -a kukēma.
STRANGER, *n.*(visitor), muenyi, i.
STRANGLE, *vt.*(throttle), űekela nxingu(3).
(be strangled, have something in the throat), *v.*, kuata with ha muminu(2) or ha diminu(5).
STRAP, *n.*, mukōba, 2.
STRAW, *n.*, use any of the words for GRASS, according to sense.
STRAY, *v.*, about, endakana.
(get lost), *vi.*, hambuka.
STREAM, *n.*, musulu, 2.
down, the locative word kumanda. § 423 (2) (b).
up, the ph. ku mutu(2).
STREET, *n.*, nxila, 3.
STRENGTH, *n.*, bukāle, 6; dikan-da(pl. generally used), 5; ngulu(ngudu), pl. of 3 or 4.
STRENGTHEN, *vt.*, kālexa.
(make steady), *vt.*, kanūxa.
STRETCH, *vt.*, koka, kālexa, huta, hulumuna.
one's self, *v.*, dinana, diolola.
out, as hand, *vt.*, olola; *vi.*, ololoka.
out, to unfold, *vt.*, vungulula.
STREW, *vt.*, tangalūxa, tangadixa, muanga, muangalūxa.
STRIKE, *vt.*, kuma, tuta.
against, as foot in walking, *vt.*, kuma dikūsa(5).

STRIKE (continued).
so as to cut, *vt.*, tāha.
with fist, *vt.*, kuma or tua or tuta with eisusu(7) or disundu(5).
with knuckles, *vt.*, tua lukonyi(4).
with open hand, *vt.*, kuma with luhi(4) or dihi(5).
n., mukumu, 2; mututu, 2.
STRING, *n.*, mouxī(creeper), 2; muxinga, 2.
STRIP, *n.*(band, bordering), luhola, 4.
of cloth, *n.*, mulenga, 2; citambala, 7.
off, as bark, *vt.*, ubula.
off, as clothes, *vt.*, kuhola, vula.
STRIPE, *n.*, muhola, 2.
STRIPED, BE, *vi.*, di mihola(pl. of muhola).
STRIVE, *v.*, and fail, hanga.
by measuring or lifting, *vt.*, idikixa, elekexa, labila, teta.
STROLL, *vi.*, endakana.
STRONG, *adj.*, kāle(p.p. of kāla, to be strong), di ne with bukāle(6) or ngulu(pl. of 3).
(be steady), *vi.*, kanana, kanda-mana, xindama, jama.
STRONGLY, *adv.*, bikāle.
STRUT, *v.*(to show off), dilexa.
STUBBORN, *adj.*, -a cieu(7), -a cixiku(7), -a buhidia(6), -a cibengu(7).
STUBBORNNESS, *n.*, cieu, 7; cixiku, 7; buhidia, 6; cibengu, 7.
STUDENT, *n.*, mulyidi, 1; muena(x) mikanda(pl. of 2).
STUDY, *v.*(learn), iya, iyila.
STUFF, *vt.*, űnya.
n.(goods), biuma(sing. ciuma), 7; bintu(sing. cintu), 7; luhetu(4).
(rubbish), *n.*, bilu(sing. cilu), 7; bisonso(sing. cisonso), 7.
STUFFINESS, *n.*, cifuidixe, 7.
STUMBLE, *v.*(strike foot against), kuma dikūsa(5).

STUMP, *n.*, *cihidiiki*, 7.
v., the foot, *kuma dikusa*(5).
 STUNNED, *BE*, *vi.*, *fua* with *ci-fu-dixe*(7) or *cihuka*(7).
 STUNT, *vt.*, *humbakusa*.
 (be stunted), *vi.*, *xunguka*, *xauka*; also the adj. forms -*a njeku*(3), -*a cihindi*(7), -*a ciuha*(7).
 STUPEFY, *vt.*(as drink), *maluvu* as subj. of *kuata* with the person as obj. Sometimes the verb *xiha* is used.
 (as medicine), *vt.*, *leula*.
 (be stupefied, stunned), *vi.*, *fua* with *cihuka*(7) or *ci-fu-dixe*(7).
 (be stupefied, as from drink), *vi.*, *kuacika maluvu*.
 STUPID, see FOOLISH.
 STUPIDITY, see FOLLY.
 STUTTER, *vi.*, *kukumina*.
 STUTTERER, *n.*, *muena*(1) with *ci-kukumina*(7) or *dikukumina*(5).
 STUTTERING, *n.*, *ci-kukumina*, 7; *dikukumina*, 5.
 STY, *n.*(pen), *ci-kumbi*, 7.
 STYLE, *n.*(custom), *ci-lele*, 7; *ci-en-sedi*, 7; *ci-bilu*, 7.
 See KIND.
 SUBDUE, *vt.*, *hita* or *tamba* with *bukale*(6) or *ngulu*(pl. of 3), *ci-muna*.
 SUBJECT, *vt.*(conquer), *tamba* or *hita* with *bukale*(6) or *ngulu*(pl. of 3), *ci-muna*.
 (matter), *n.*, *bualu*, 6; *muanda*, 2.
 of a chief, *n.*, *muana*, 1; *mu-hika*, 1.
 SUBJECTION, *n.*(slavery), *buhika*, 6. bring into, see SUBJUGATE.
 SUBJUGATE, *vt.*, *hita* or *tamba* with *bukale*(6) or *ngulu*(pl. of 3), *te-kexa*.
 SUBMIT, *vi.*(be subjugated), *te-keta*.
 SUBSIDE, *vi.*, *uma*, *kama*, *hue-kela*.

SUBSIST, *v.*(be, live), *ikala*.
 on, to eat, *vt.*, *dia*.
 SUBSTANCE, *n.*(goods), *bi-uma*(sing. *ci-uma*), 7; *bintu*(sing. *ci-ntu*), 7; *luhetu*, 4.
 SUBSTITUTE, *vt.*(exchange one for another), *xintakusa*, *xinta*, *xintakana*, *xintakanya*.
 Sometimes the idea may be expressed by the Applied Form of the verb.
 SUBTLE, *adj.*, *dimuke*(p.p. of *dimuka*, to be subtle), -*a budimu*(6).
 SUBTLETY, *n.*, *budimu*, 6.
 SUBTRACT, *vt.*(take away), *umuxa*, *fula*.
 SUCCEED, *v.*, to chiefship, *dia bukelenge*(6).
 SUCCOR, *vt.*(to help), use *ensexa* or Causative Form of any verb.
 (to save), *vt.*, *sungila*, *han-dixa*, *sungidila*.
n., *luhandu*, 4.
 SUCCUMB, *vi.*, *teketa*, *hanga*.
 SUCH, *adj.* Use the proper demonstrative adj.; as, *ci-ena musue cilulu eci*, *I do not want such cloth*, i.e., *this cloth*.
 (in such a way), *adv.*, *nunku* (*nanku*, *nenku*).
 (like, such as), the indeclinable words *bu* and *buina*.
 SUCK, *v.*(as child or young of animals), *amua*.
 (as pipe, etc.), *vt.*, *huta*, *koka*.
 give to, *vt.*, *amuixa*.
 SUCKLE, *vt.*, *amuixa*.
 SUDDENLY, *adv.*, *lukusa*, *lubilu*.
 SUFFER, *vi.*(be punished), *kenga*.
 (be sick), *vi.*, *sama*, *bela*.
 cause to, *vt.*, *kengexa*.
 See PERMIT.
 SUFFERING, *n.*(mental), *kanyin-ganyinga*, 8.
 (punishment), *n.*, *dikengexa*, 5.
 (sickness), *n.*, *disama*, 5; *bu-bedl*, 6; *dibedl*, 5.

SUFFICE, *vi.*, fuanangana, akanangana, dieleka, vula, kumbana, di -a bungl(6), xika.

SUFFICIENT, *BE*, see **SUFFICE**.

SUFFOCATE, *vt.*, jika cifuidixe(7).
(be suffocated), *vi.*, fua or di ne with cifuidixe.

SUFFOCATION, *n.*, cifuidixe, 7.

SUGAR, *n.*, nsugidi(pl. generally used), 3. From Portuguese.
-cane, muenge, 2; cilengelele, 7.

SUICIDE, commit, *v.*, dixiha.

by hanging, *v.*, diowa.

SUIT, *vi.*, akana, akanangana, dieleka, fuanangana, kelemenena; *vt.*, akuxangana, elekexa, fuanyikixa, kelemexa.

SUITABLE, *BE*, *vi.*, akana, akanangana, dieleka, fuanangana, kelemenena.

(proper, good), *adv.*, impe, akane, lengele.

SULK, *vi.*, sunuka, bungama.

SULKY, *BE*, *vi.*, sunuka, bungama.

SULLEN, *BE*, *vi.*, sunuka, bungama.

SUMMER, *nph.*, cidimu(7) cia munya(2).

Since the rainy season is also the warm season we may say *nvula*(3) or *mayowa*(pl. of 5 or 6).

SUMMERSAULT, turn a, *vi.*, hiluka.

SUMMIT, *n.*, mutu, 2.

SUMMON, *vt.*, bikila.

SUN, *n.*, diba, 5. Pl. is meba.

-rise, *n.*, dinda, 5; lunkelu, 4.

-set, *vph.*, diba(5) dikadi dibuela.

-shine, *n.*, munya, 2.

SUNDAY, *n.*, Lumingu(Lubingu), 4. From Portuguese.

SUNRISE, *n.*(about), dinda, 5; lunkelu, 4.

SUNSET, *vph.*, diba(5) dikadi dibuela.

SUNSHINE, *n.*, munya, 2.

SUP, *v.*(to drink), nua.

SUPERINTEND, *vt.*, tangila, mona, xoxa, lama.

SUPERIOR, *BE*, *v.*(better), tamba or hita with buimpe(6).

SUPPER, *nph.*, bidia bla with butuku(6) or dilolo(5).

Lord's, bidia bla Nzambi.

SUPPLE, *BE*, *vi.*, xoboka, nyengabala, di ne muxobo(mujobo).

SUPPLENESS, *n.*, muxobo(mujobo), 2.

SUPPLICATE, *vt.*(implore), sengela, sengelela.

(pray to God), *vt.*, tendelela.

SUPPORT, *vt.*(strengthen), kalexia.

SUPPOSE, *v.*(imagine), amba.

SURELY, *adv.*, bulilela, buxua, bulikuxa, bualabuala, bulnabulna. These words are really nouns.

SURETY, *n.*, cieya, 7.

leave as, *vt.*, eyeka.

SURFEITED, *BE*, *v.*, ukuta.

SURPASS, *vt.*, tamba, hita.

SURPRISE, *vt.*, kemexa.

exclaim in, *vi.*, kema, tua rikema(7).

(startle), *vt.*, tabuluxa.

SURRENDER, *vi.*, hanga, teketa.

SURROUND, *vt.*, nyungulula, cimbakana, nyengela.

(wrap around), *vt.*, jinga, jingilla, vunga, vungila.

SUSPEND, *vi.*(hang down), lembelela.

SUSPENDERS, *n.*, mikuba(pl. of 2) ya mihānu(pl. of 2).

SWALLOW, *v.*, mina.

n.(a bird), kandindi, 8.

SWAMP, see **MARSH**.

SWARM, *n.*, cisumbu, 7.

SWAY, *vi.*(as cloth swinging in the wind), lembelela, hehuka, dikuha.

SWEAR, *v.*(take an oath), ciha.

The reflexive, *diciha*, is generally used. From the Congo State officials is also derived the expression *tuma munu*(2) *mûlu*, put the finger up.

at, *vt.*, henda, tuka.

(take God's name in vain), *v.*

SWEAR (*continued*).

- tela dina(5) dla Nzambi.
Malicious swearing is unknown.
- SWEAT, *n.*, luanga, 4; cisululu, 7.
v., hātuka or tuka with luanga or cisululu as subj.
- SWEAT-BEE, *n.*, kambulinkidi, 8.
- SWEEP, *vt.*, komba.
- SWEET, *adj.*, -a dimeme(5), -a nse(pl. of 3 or 4).
(be pleasant to the taste), *vi.*, xemakana.
potato, *n.*, cilunga, 7; cinsenga, 7.
- SWEETNESS, *n.*, dimeme, 5; nse, pl. of 3 or 4.
- SWELL, *vi.*(expand), tuntumuka, tantamika, ula; *vt.*, tuntumuxa, tantamixa, uxa.
(decrease of swelling), *vi.*, fuba, huhāla.
- SWELLING, *n.*, disungu, 5.
- SWIFTLY, *adv.*, lubilu, lukūsa.
- SWIFTNESS, *n.*, lubilu, 4; lukūsa, 4; kalubilubi, 8.
- SWIM, *v.*(as fish), enda mu ml.
(as person), *v.*, ombela, owe-la.
- SWINE, *n.*, ngulube, 3.
- SWING, *vi.*(sway as in wind), lem-belela, dikuha, hehuka.
- SWITCH, *n.*, muxoro, 2; munyasu, 2; mulangala, 2; kanyanzu, 8.
vt., kuma, tuta.
- SWOLLEN, BE, *vi.*(as some part of body), ula.
- SWOON, *vi.*, fua followed by cisōke(7) or tungulungu(pl. of 8) or cifuldixe(7).
- SWORD, *nph.*, muele(2) wa nvi-ta(3).
- SYLLABLE, *n.*, disilabel(Eng.), 5.
- SYMBOL, *n.*, cimonyinu, 7.
- SYMPATHIZE, *v.*, with, ha luse(4).
- SYMPATHY, *n.*, luse, 4.

T.

- TABLE, *n.*, mesa(from Portuguese).
Regarded as pl. of 5.
clear the, *vt.*, umuxa bintu ha mesa.
- leg of, *n.*, dikunxi, 5.
set the, *vt.*, longolola bintu ha mesa, sala(Lower Congo).
- TABOO, *vt.*, jidika, jila.
(one not eating with others), *n.*, muena(1) mbāla(3).
(tabooed things), *n.*, cijila, 7.
- TACK, *n.*(brass chair nail), lufuma, 4.
- TAIL, *n.*, of animal or reptile, mukila, 2.
of bird, fowl, etc., mulundu, 2.
of fish, cihehe, 7.
- TAINT, *vt.*, bolexa; *vi.*(be tainted), bola.
- TAKE, *v.*, aim, dingila, lāma, ludikila, idikixa, elekexa.
a seat, *vi.*, xikama.
away, *vt.*, umuxa.
back, *vt.*, alukixa, andamuxa, tucixa, hingixa, hingūxa.
by, *vt.*, kuata ku.
care of, to look after, *vt.*, lāma.
(carry), *vt.*, tuala.
down, *vt.*, tulula, tula.
from by force, *vt.*, nyenga.
heed, to be warned, *vi.*, dimuka.
heed, to listen, *v.*, unva, ufua.
hold of, *vt.*, kuata.
in, into, *vt.*, buexa.
oath, *v.*, ciha.
off, *vt.*, umuxa.
off, as anything sticking, *vt.*, lāmuna.
off, as clothes, *vt.*, vula, kohola.
off from, *vt.*, tentulula.
out, *vt.*, umuxa, hātula, luhula.
out, as jigger, *vt.*, tubula, luhula.
photograph, *vt.*, kuata mu mukanda(2).
pity, *vt.*, ha luse(4).
to, *vph.*, ya ne kudi (Locative Prefixed, § 321).

TAKE (*continued*).
 to pieces, *vt.*, tulakanya.
 up, *vt.*, angata, méma, ambula, boya.
 up by roots, *vt.*, jula, xomuna.
 up something found, *vt.*, angula.
 TALE, *n.*, muanu, 2; lusumulnu, 4; luximinyinyu, 4.
 tell a, *vt.*, ela.
 TALK, *v.*, akula.
 about, *v.*, amba.
 against behind one's back, *vt.*, songuela.
 angrily, *v.*, tanda, tandangana.
 a trade, *vt.*, tua muxinga(2).
 behind one's back, *vt.*, tela.
 briefly, *v.*, kosexa lubilu.
 in one's sleep, *v.*, lätakana.
 long time, *v.*, lunguluka.
 louder, *vt.*, bandixa or kälexa or ambuluxa or ambulula with *di*(5).
 loudly or roughly, *v.*, buluka *di*(5).
 lowly, to whisper, *vi.*, nungana.
 rapidly, *vi.*, labakana, *di* ne kalubllubi(8).
 to, *vt.*, ambila.
 together, to converse, *vi.*, somba.
 TALKATIVE, *adj.*, -a lutäyitäyi, 4.
 TALKATIVENESS, *n.*, lutäyitäyi, 4.
 TALKING, *n.*, muaku, 2; mutäyo, 2.
 TALL, *adj.*, le.
 become, *vi.*, leha.
 (slender), *adj.*, -a luselesele(4), -a lusekeseke(4).
 TALLNESS, *n.*, bule, 6.
 (tallness and thinness), luselesele, 4; lusekeseke(4).
 TALON, *n.*, luzädi, 4; luzäla, 4; luala, 4.
 TAME animal, *n.*, cimuna, 7.
 TANGLE, *vt.*, jingaküxa; *vi.*, jingakana.
 TANTALIZE, *vt.*, kuaciäxa or ufuäxa with *cixi*(7), *fikixi* munda, lobola, taciäxa.
 TAP, *v.*(knock), kuokola, kumuna, kumina.
 palm for wine, *vt.*, ema.

TAPE, *n.*, muküba, 2.
 line, *n.*, cidikixilu, 7; cidikixu, 7; luedl, 4; luidl, 4; luelekexl, 4.
 TARRY, *vi.*, xäla.
 for, to wait for, *vt.*, indila, kuba.
 TASK, *n.*, mudimu, 2.
 TASSEL, *n.*, of corn, luseba, 4.
 TASTE, *v.*, labila.
 be pleasant to the, *vi.*, xemakana; also the *adj.* forms -a nse(pl. of 3 or 4) and -a kutua kulumpe.
 (have the taste of), *v.*, tua.
 Cintu ecl cidi citue bu lueho, *this thing tastes like salt*.
 lose for, grow tired of, *v.*, tonda, tua.
n., use infin. kutua. Ecl cintu cidi kutua kulumpe, *this thing has a good taste*.
 TASTELESS, BE, *vi.*(be without seasoning), talala, hola.
 TASTY, BE, *v.*(be pleasant to the taste, as something sweet), xemakana; also the *adj.* forms -a nse(pl. of 3 or 4) and -a kutua kulumpe.
 TATTOO, *n.*, lusälu, 4.
vt., täha nsälu(pl.).
 with burnt rubber, *vt.*, tua.
 TAUNT, *vt.*, säka.
 TAUT, BE, *vi.*, tantamana, tantamika.
 TAX, *n.*, mulambu, 2.
 pay a, *vt.*, lambula.
 TEA, *n.*, nöl(Eng.), 3.
 TEACH, *vt.*, iyäxa, münyäxa, longexa, ambila, täyila, lubukäxa(Buk.).
 a child bad manners, *vt.*, ibidäxa bualu(6) bubl.
 (show), *vt.*, lexa.
 TEACHER, *n.*, mülyixi, 1; mümünyixi, 1; muambidl, 1; muambi, 1.
 TEAR, *vt.*, handa, tuanya; *vi.*, handika, tuanyika.
 a hole in, as cloth by a stick, *vt.*, tubula.

TEAR (*continued*).

down, as house, *vt.*, *sasula*.
off, as anything adhering, *vt.*,
lāmuna.

off, as meat from bone, *vt.*, *tula*.
off one's loin cloth, *vt.*, *dlula*.
up by roots, *vt.*, *tula*, *jula*.
to pieces, *vt.*, *tuanyangana*,
tuanyakanya, *handakanya*.
n.(from the eye), *cinsonxi*, 7.
shed, *v.*, *hātuka* or *tuka* with
cinsonxi as subj.

TEASE, *vt.*, *tacixa*, *lobola*, *kua-*
cixa or *ufuixa* with *cixi*(7),
fikixa munda.

(joke), *vt.*, *hunga*.

(play joke on), *vt.*, *sābixa*,
nayixa.

(provoke an animal to bite), *vt.*,
kēba luoxi(4).

TEAT, *n.*, *dibele*, 5.

TELL, *v.*, *amba*, *tāya*(Buk.).

about, *v.*, *amba*.

adieu, *vt.*, *laya*.

a lie, *v.*, *xima*, *dinga*, *dimba*
(Buk.).

a lie on one, *vt.*, *ximinyina*,
dingila, *dimbila*.

a secret, *vt.*, *sokololo muso-*
koko(2).

a story, fable, etc., *vt.*, *ela* with
muanu(2) or *luximinyin-*
yu(4) or *lusumuinu*(4).

each other, *v.*, *ambilangana*.

on, *vt.*, *songuela*.

to, *vt.*, *ambila*.

TEMPERATE, BE, *vph.*(not given to
strong drink), use neg. Pres.
Habitual tense of *nua*, *to*
drink, with *maluvu* as obj.

TEMPEST, see TORNADO.

TEMPLE, *n.*, *nsubu*(3) wa Nzambi.

TEMPT, *vt.*(to try, to test), *teta* or
buela with *munda*.

(entice), *vt.*, *mūnyixa* or *iyixa*
or *ibidixa* with *bualu*(6)
bubi.

with desire to entrap, *vt.*, *teya*.

TEN, *card. num.*, *dikumi*, 5.

TEND, *vt.*(look after), *lāma*.

TENT, *nph.*, *nsubu*(3) wa *cilu-*
lu(7).

TEN THOUSAND, *n.*, *lubombo*, 4.

TEPID, BE, *vi.*, *di ne* with *lulya*(4)
or *elyuya*(7).

TEPIDNESS, *n.*, *lulya*, 4; *elyuya*, 7.

TERMINATE, *vt.*(finish), *mūna*,
mūnyixa, *hulixa*, *xikixa*.

TERMINATION, *n.*(destination), *ci-*
xikidilu, 7.

TERMINUS, *n.*, *cixikidilu*, 7.

TERMITE, *n.*(white ant), *musuasu*,
2.

TERRAPIN, *n.*, *nkudu*(*nkuvu*), 3.

TERRIFY, *vt.*, *cinyixa*, *zakūxa* or
handixa with *mucima*(2);
vi.(be terrified), *cina*, *kanka*,
handika or *sakala* with *mu-*
cima.

TERROR, *n.*, *buowa*, 6.

TERRORIZE, *vt.*, see TERRIFY.

TEST, *vt.*, *labila*.

(make trial, as of one's faith),
vt., *teta* or *buela* with *munda*.

(try by measuring or lifting), *vt.*,
idikixa, *elekexa*, *teta*, *la-*
bila.

(with view to entrap, *vt.*, *teya*.

n.(ordeal), see ORDEAL.

TESTAMENT, *n.*, New, *cifufu*(7)
cibiacihia.

Old, *cifufu cikulu*.

(will), *n.*, *mukanda*(2) wa *bu-*
hlanyl(6).

TESTICLE, *n.*, *musa*, 2; *muhēsa*, 2.

TESTIFY, *v.*, *amba*.

THAN, *conj.*, use the verbs *tamba*
or *hita* as indicated in § 464.

THANK, *vt.* The natives have
little or no idea of thanking.
The words *ha muoyo*(2) and
sekelela and *Inyixa* are used
in this way about Luebo.

THANKFUL, *adj.*, -a *cinemu*(7).

From *v. nemeka*.

be to, *vt.*, *ha muoyo*(2), *seke-*
lela, *Inyixa*.

See note under THANK.

THANKFULNESS, *n.*, *cinemu*, 7.

From *v. nemeka*.

THAT, *demon. and rel. pro., sub. conj.*

(1) As *demon. pro.*, see §§ 152, 153.

(2) As *rel. pro.*, see § 164.

(3) As *sub. conj.*, see §§ 463; 461, and Rem.; 455 (b) (2).

THATCH, *vt.*, *tinga, kuma.*

THAW, *v.*, *enguluka, singaluka.*

THEE, *pers. pro.*, see YOU.

THEFT, *n.* (thievishness), *bulbi*, 6; *bulvi*, 6.

THEIR, *poss. pro.*, use the pl. forms of third pers. as indicated under § 133.

THEIRS, *poss. pro.*, see § 135.

THEM, *pers. pro.*

(1) As direct or indirect obj., use pronominal infixes. §§ 116, 117. Note the use of pronominal suffixes (§ 123), under certain circumstances, as direct or indirect obj. § 124 (b) (c).

(2) For use with prep., see §§ 106 (c), 107.

THEMSELVES, *pers. pro.*

(1) Compound Disjunctive Forms. The agreement is made with the class of the noun to which the *pro.* refers. §§ 108, 109.

(2) When reflexive, use the reflexive prefix of verb *-di-*. Note that this construction may be used either as subj. or obj. § 118.

(3) See B.L.-Eng. under *ine*.

THEN, *adv.* (therefore), *ka, bu-* insep. with Applied Forms of *v.*

THENCE, *adv.*, use the Locative Suffixed construction. § 320.

We may also have the usual adverbs meaning *there*: *kuakua, muamua, haha; aku, amu, aha; kuokuo, muomuo, hoho.* § 163, Notes 3 and 4.

THERE, *adv.*, *kuakua, muamua, haha; aku, amu, aha; kuokuo, muomuo, hoho.* §§ 163, Notes 3 and 4.

THERE (*continued*).

When used in place of the subj. before the *v.*, see § 441 (d), Rem.

THEREFORE, *adv.*, *ka, bu-* insep. with Applied Form of *v.* § 419.

THESE, see THIS.

THEY, *pers. pro.* Agreement is always made with the class of the noun to which the *pro.* refers.

(1) Simple Disjunctive Forms. § 105.

(2) Compound Disjunctive Forms. §§ 108, 110.

(3) Conjunctive Forms used as (a) Pronominal Prefix. §§ 113, 114.

(b) Pronominal Suffix. §§ 120, 123.

THICK, *adj.* (large), *nine.*

(be dense), *vi.*, *xitakana.*

be, not flow well, *vi.*, *kuatakana.*

THICKET, *n.*, *elhuka*, 7.

THICKNESS, *n.*, *bunine*, 6.

THIEF, *n.*, *mulbi*, 1; *mulvi*, 1; *muena* (1) *mucima* (2).

THIEVISH, *adj.*, *-a mucima* (2), *-a bulbi* (6), *-a bulvi* (6), *-a blanza* (pl. of 7) *bile.*

THIEVISHNESS, *n.*, *bulbi*, 6; *bulvi*, 6.

THIGH, *n.* (upper leg), *elbelu*, 7.

THIN, BE, *vi.* (lean), *nyana, di ne* or *uma* followed by *clonda* (7) or *cinyanu* (7).

(not thick), *adj.*, *kise, bala, nya-nya.*

(slender), *adj.*, *-a luselesele* (4), *-a lusekeseke* (4).

THINE, see YOURS.

THING, *n.*, *cintu*, 7.

THINK, *v.*, *ela* or *elangana* followed by *mucima* (2) or *lun-genyi* (4) or *mexi* (pl. of 5 or 6) or *lukanyi* (4).

(imagine), *v.*, *amba.*

THINNESS, *n.* (leanness), *clonda*, 7; *cinyanu*, 7.

THINNESS (*continued*).

(littleness, not thick), *n.*, bukise, 6; bubale, 6; bunyabunya, 6.

(tallness and thinness), *n.*, luselesele, 4; lusekeseke, 4.

THIRD, *ord. num.*, isātu. § 99.

THIRST, *n.*, mlota(nyota), pl. of 2. quench, *vt.*, mūna or hulxa with mlota, talūxa or holexa with ha diminu(5) or ha muminu (2).

THIRSTY, BE, *vi.*, di ne mlota(nyota), mlota as subj. of kuata with the pers. as obj.

THIS, *demon. pro.*, see §§ 149, 150.

THITHER, *adv.*, generally use the Locative Suffixed construction. § 320.

We have also the usual adverbs meaning there: kuakua, mua-mua, haha; aku, amu, aha; kuokuo, muomuo, hoho. § 163, Notes 3 and 4.

THORN, *n.*, dieba, 5. Pl. is meba.

THOROUGHLY, *adv.* (well), bimpe.

THOSE, see THAT.

THOU, see YOU.

THOUGHTLESS, BE, *vi.*, hala, tom-boka, buluka, cimba, cimbakana, humbakana.

adj., hale, tomboke, buluke.

THOUGHTLESSNESS, *n.*, buhale, 6; bubuluke, 6; butomboke, 6.

THOUSAND, *n.*, cinunu, 7.

THRASH, *vt.*, out, as beans, tua.

(beat), *vt.*, kuma, tuta.

THREAD, *n.*, buanda, 6.

THREATEN, *v.*, funyina.

(be about to), *v.*, amba with infin. of following verb.
rain, *v.*, finda.

THREE, *card. num.*, sātu with Secondary Prefixes. In abstract counting use isātu. § 97.

THRESHOLD, *n.*, mbelu, 3.

THRICE, *adv.*, blakasātu, pl. of 7; misangu(pl. of 2) isātu; bikondo(pl. of 7) bisātu; misunsa(pl. of 2) isātu.

THRICE (*continued*).

(third time). Use sing. of above forms with the ordinal numeral.

THROAT, *n.*, muminu, 2; diminu, 5.

THROB, *v.*, kuma.

THRONE, *nph.*, nkuasa(3) wa bukelenge(6).

THRONG, *n.*, cisumbu, 7; bungl, 6.

THROTTLE, *vt.*, flekela nxingu(3).

THROUGH, *prep.*, mu. § 429 (i) and Notes.

THROUGHOUT, *adv.*, to.

THROW, *vt.*, ela.

away as useless, *vt.*, imāxa, sumbula, nyūka.

back and forth, *vt.*, sambulu-rangana.

down, as house, *vt.*, ximbula.

in wrestling, *vt.*, fina, xinda.

THRUST, *vt.*, at, tua.

out, *vt.*, umuxa, hātula.

(push), *vt.*, semexa, sēkila, sexa.

THUMB, *n.*, ciala, 7.

THUNDER, *n.*, clap of, dikuba-kuba, 5.

rolling, *n.*, mukungula, 2.

v., use nvula(rain) as subj. of kungula; or nvula as subj. of kuma with dikubakuba as obj.

THURSDAY, *n.*, dituku(5) dinl. See WEEK.

THUS, *adv.*, nunku(nanku, nenku).

THWART, *v.*, ela mukosa(2), kosexa, humbixa; *vi.* (be thwarted), humba.

THY, *poss. pro.*, see YOUR.

THYSELF, see YOURSELF.

TICK, *n.* (on dog), lukuha, 4.

v. (as watch), dila.

TICKLE, *v.*, afunya.

TIDINESS, *n.*, mankenda, pl. of 5 or 6.

TIDY, *adj.*, -a mankenda(pl. of 5 or 6).

make, *vt.*, longa, longolola.

TIE, *vt.*, sulka, xika, inya.

down on top of, as battens, *vt.*, bambala.

TIGHT, *BE*, *vi.* (taut), tantamana, tantamika.

TIGHTEN, *vt.* (strengthen), kšilexa. (make taut), *vt.*, tantamixa, tuntumuxa.

TIGHTLY, *adv.*, bikšile.

TILL, *conj.*, see UNTIL.
v. (cultivate), dima, ihila.

TIME, *n.*, at same, diacimue, 5; clahamue, 7; clamumue, 7; diakamue, 5. These are really nouns used as adverbs. § 95 (b) and Rems.

(be time for), *vph.*, use diba(5) as subj. of kumbana.

day-, *n.*, munya, 2.

long, musangu(2) mule, matuku male, ngondo ya bungl, to.

(long time ago), *adv.*, kale, bangabanga, diambedi(5).

next, musangu mukuabo.

night-, *n.*, butuku, 6.

(old times), *adv.*, kale, banga-banga, diambedi(5).

plenty of, *be*, *vph.*, diba(5) dieldiku.

(repetition, as once, twice, thrice, etc.), see §§ 394, 395. We may also have the words cikondo(7), musangu(2) and musunsu(2) followed by ord. num.

Time of day:

(dawn), haciacia, butuku or bufuku as subj. of *v.* cla.

(sunrise), dinda, 5; lunkelu, 4.

(about 9 a.m.), misasa, pl. of 2.

(noon), munda munya, diba hankūcl, diba as subj. of *v.* jalama.

(afternoon), dilolo, 5; diba as subj. of *v.* uhuka.

(about sunset), *vph.*, diba dikadi dibuela.

(midnight), mundankulu, a loc. word.

TIME (*continued*).

(what hour? what o'clock?), diba didi hanyl? diba kl?

TIMID, *BE*, *v.*, ufua or unva or dl ne with bundu(6).

(as wild animal), *v.*, bāxa, dl ne mbāxibāxi(pl. of 3 or 4).

(be frightened), *vi.*, dl ne buowa(6), cina.

TIMIDITY, *n.*, bundu, 6; bunvu, 6. (as of animals), *n.*, mbāxibāxi, pl. of 3 or 4.

(fright), *n.*, buowa, 6.

TIN, *n.* (iron), ciama, 7.

can, *n.*, luhanza, 4.

opener, *nph.*, cintu cla kuxibula n'aci mpanza.

TIRE, *vt.*, hangixa, tekexa, susula; *vi.* (be tired), hanga, susuka, teketa.

(be tired of, to loathe), *vt.*, tonda, tua. The thing of which one is tired is the subj., the person is the obj.

TIREDDNESS, *n.*, butekete, 6; dihangu(dihungi) 5.

TITTER, *v.*, dl ne kasēku(8). Pl. of kasēku generally used.

To, *prep.*, use the locatives mu, ku or ha, according to sense. Ku is the most common.

(1) When *home of* or *village of* is meant, use mua or kua or ha. § 87 (d), Rem.

(2) Sometimes the *to* is expressed in the verb; as, tulakanya, take to pieces.

(3) As sign of the infin. ku is used, but it is always written as part of the verb.

(4) For clauses expressing purpose, see § 461.

(5) From . . . to(till), ku . . . to ne ku, ku . . . ne ku; sometimes we have simple ne connecting the two parts.

(6) Often the Locative Prefixed construction is used especially with dl and other verbs meaning *to be*; as, ya kudi Ka-

To (*continued*).

songo, go to Kasongo. § 321 and Rem. 9.

TOAD, *n.*, ciula, 7; cilua, 7.

TOAST, *vt.* (as bread), nanga, in-yika.

TOBACCO, *n.*, makanya, pl. of 5; nfuanka, 3.

TO-DAY, *adv.*, lelu.

(this very day), lelu eu.

TOE, *n.*, muan'a nkūsa (pl. of 4), munu(2) wa dikūsa(5).

great, *n.*, muan'a nkūsa munine, munu munine wa dikūsa, ciāna(7) cia nkūsa.

TOGETHER, *adv.* This idea is generally expressed in the verb; as, sangixa, *gather together*; kuatakana, *be close together*; etc. There may, however, be the more distinctly adv. forms, mumue, kumue, hamue; muomumue, kuokumue, ho-hamue; kaba kamue.

TOIL, see LABOR.

TOKEN, *n.*, cimonyinu, 7.

TOMATO, *n.*, matamata. From Portuguese. Same form is used for sing. and pl. Perhaps may be regarded as pl. of 5, for we sometimes hear the sing. ditamata.

TOMB, *n.* (grave), lukita, 4; ci-duaya, 7.

TO-MORROW, *adv.*, makelela, malaba.

day after, *adv.*, mathi.

TONE, *n.*, bass, low, di(5) dinine. high, di(5) dikise.

TONGS, *n.* (a split stick used by blacksmiths), mpandu, 3.

TONGUE, *n.*, ludimi, 4.

TO-NIGHT, *adv.* (the night following to-day), butuku, 6; bufuku, 6.

TOO, *adv.* (also), kabidi.

(excess), use verbs tamba and hita.

TOOL, *n.*, ciama, 7; cintu(7) cia kuenza n'aci.

See note under MACHINE.

TOOTH, *n.*, dinu, 5. Pl. is menu-ache, *nph.*, disama(5) dia dinu. cut, as a young child, *vi.*, mēna. grit the, *v.*, diangana or sekexa with menu.

knock out, *vt.*, ehula, huola.

TOP, *n.*, mutu, 2.

of head, *n.*, lubombo, 4.

of house, *n.*, musonga, 2.

(pile one on top of the other), *vt.*, tentekūxa, tenteka, tentekanya, ambakanya, ambakūxa; *vi.*, tentama, ambakana.

TORCH, *n.*, cimunyi, 7.

TORMENT, *vt.*, tacixa, fikixa munda, ufulixa or kuacixa with cixi(7).

(punish), *vt.*, kengexa.

TORN, BE, *vi.*, handika, tuanyika.

TORNADO, *n.*, cihuhu, 7.

blow as a, *vi.*, huha.

TORTOISE, *n.*, nkudu(nkuvu), 3.

TORTURE, *vt.*, kengexa, nyanga, ona.

TOTAL, *adj.*, onso, xima.

TOTALITY, *n.*, buonso, 6; buxima, 6.

(the totality of them, all of them), use buonso followed by poss. pro.; as, buonso buabo bakuya, *all of them (people) have gone*. § 182, Rem.

TOTTER, *vi.*, tenkakana, nyungakana, lenduka, takankana.

TOUCH, *vt.* (feel), lamba, lenga, lambila.

together, *vi.*, kuatakana, lāmāta, tuangana.

TOUGH, *adj.* (as meat), kāle ku menu (pl. of dinu).

be, *vi.*, nyengabala.

TOUR, *n.*, luendu, 4.

TOWARDS, *prep.*, ku.

TOWEL, *n.*, eitambala, 7; dituaya (from Portuguese), 5.

TOWN, *n.*, musoko, 2; ditunga, 5. (large collection of villages), *n.*, cimenga, 7; cihunda, 7.

TRACE, see TRACK.

TRACK, vt., londa with makūsa (sing. dikūsa) or makama (sing. dikama) or mikonono (sing. mukono).
 (any marking or tracing on the ground), *n.*, mufunda, 2.
 (footprint), *n.*, cidiaclilu, 7; dikūsa, 5; dikama, 5; mukono, 2.
 of snake, *n.*, cikoka, 7.
 of railway, *nph.*, nxila(3) wa dikumbi (5) dia bulobo(6).
TRACTABLE, BE, v., tumikila, tumika.
adj., -a kalolo(8).
TRACTABLENESS, n., kalolo, 8.
TRADE, vt. (exchange), xintakūxa, xinta, xintakana, xintakanya, fngakana, fngakanya, hingakūxa, sombakūxa (with view of returning exact articles).
 (go about buying and selling), *v.*, enda or endulula with muxinga(2).
 (price), *n.*, muxinga, 2.
 talk a, *vt.*, tua muxinga.
 to close a trade by breaking a stick), *vt.*, kosa cieci(7).
TRADER, n., ngenda(1) wa muxinga(2), muena(1) cisumba(7).
TRADUCE, vt., songuela, banda.
TRAIL, vt. (to drag), koka, huta, hulumuna.
 (to track), *v.*, londa with makūsa (sing. dikūsa) or makama (sing. dikama) or mikonono (sing. mukono).
 (track), *n.*, cidiaclilu, 7; dikūsa, 5; dikama, 5; mukono, 2; cikoka, 7.
TRAIN, n. (line), mulongo, 2.
 railway, *n.*, dikumbi(5) dia bulobo(6).
vt. (teach), iyixa, mūnyixa, longexa, ambila, ibidixa.
TRAITOR, n., musonguedi, 1.
 be to, *v.*, songuela, banda.

TRAMP, v., diata.
 heavily, *v.*, tua musēba(2).
 on, *v.*, diata mu dikūsa(5).
n. (vagabond), muena(1) ciena-denda(7). § 356 (g).
TRAMPLE, vt., upon, diata mu dikūsa(5).
TRANQUIL, BE, vi., talala, hola, di with hola or talala.
TRANSFIGURE, vt., kudimuna, andamuna; *vi.*, kudimuka, andamuka.
TRANSFORM, vt., kudimuna, andamuna; *vi.*, kudimuka, andamuka.
TRANSGRESS, v., enza bibi.
TRANSGRESSION, n. (sin), bualu(6) bubl, muanda(2) mubl, bubl(6). We often hear simply the pl. of the adjectives mabi and mibi.
TRANSGRESSOR, nph., muntu(1) mubl, muena(1) malu (pl. of 6) mabi.
TRANSLATE, vt., andamuna or kudimuna with muaku(2).
TRANSMIGRATION, see METEMPSYCHOSIS.
TRANSPARENT, adj., toke (p.p. of toka, to be transparent).
TRANSPIRE, vi., lua.
TRANSPLANT, vt., tentula, ximika.
TRANSPORT, vt. (carry), tuala.
TRAP, n., buteyi, 6; lukinda, 4.
 for fish, *n.*, mukinda, 2.
 (pit for animals), *n.*, dijimba, 5.
 set a, *vt.*, teya ndende(3).
 trigger of, *n.*, ndende, 3.
TRASH, n., bilu, bisonso. Both are pl. of 7.
TRAVAIL, v., to strain in, tanta-mana.
TRAVEL, vi., enda, endakana.
TRAVELLER, n., muena(1) luendu (4), muendakanyi(1).
TREACHEROUS, be toward, vt., songuela, banda.
TREAD, v., diata.
 on, *vt.*, diata mu dikūsa(5).

TREAD (*continued*).

(tramp heavily), *v.*, tua mu-sēba(2).

TREASURER, *n.*, mulāml(1) wa with mpalata(3) or bintu(pl. of 7).

TREAT, *vt.*(conduct toward one), enzela.

disease, *vt.*, ondaha.

ill-, see ABUSE.

TREATMENT, *n.*, ill, cihendo, 7; cinyangu, 7; matandu, 7, pl. of 5 or 6.

TREATY, *n.*, cifufu, 7.

make a, *vt.*, ela.

TREE, *n.*, mucu, 2.

TREMBLE, *vi.*, zakala, kanka, cikakana.

(quake, as earth), *vi.*, taka, cika.

TRENCH, *n.*, mutubu, 2.

TRIAL, *n.*, cillumu, 7.

make a, to attempt, *v.*, see TRY.

TRIBE, *n.* The *tribe* or *clan* or *nation* may be expressed by *cisamba*(7), *cloto*(7), *mulu*(2); the *family* can be expressed by such phrases as *-a muxuku*(2) *wa mbelu*(3) and *-amu difu*(5). The indefinite *muan'etu*, etc. (§ 138, Rem. 5), though generally meaning *brother* or *sister*, may also mean one of the same tribe or clan or family. The people of the different tribes or clans are generally expressed by giving the simple name of the people; as, *Bakéte*, *Baluba*, *Bakuba*. But sometimes we have the qualifying words *bena*(sing. *muna*) or *bakua*(sing. *mukua*); as, *Bena Lulua*, *Bakua Mbuya*. §§ 84 (b); 87 (d), Rem. 2.

TRIBULATION, *n.*, bualu(6) with *bubi* or *bukāle*.

TRIBUTE, *n.*, mulambu, 2.

pay to, *vt.*, lambula.

TRICK, *vt.*(conjure), Iowa.

TRICK (*continued*).

(deceive), *vt.*, xima, dinga, dimba(Buk.).

n.(sleight of hand), dijimbu, 5; dialu, 5.

TRICKLE, *vi.*, down, māta.

TRIFLE, *v.*(not to do one's work well), lenga, lengakana.

TRIPLING person, *n.*, mufuba, 1.

adj., -a bufuba(6), -a buka-ta(6).

TRIGGER, *n.*, of gun, mulemu, 2. of trap, *n.*, ndende, 3.

TRIP, go on a, *vt.*, ya ku luen-du(4).

(stumble), *v.*, kuma dikūsa(5).

n.(journey), luendu, 4.

TROUBLE, *vt.*(annoy), tacixa, fik-ixa munda, kuacixa or ufu-ixa with cixi(7).

(disturbance), *n.*, diyoyo, 5.

make, *vt.*, teka diyoyo.

(misfortune), *n.*, bualu(6) with *bubi* or *bukāle*.

TROUGH, *n.*, for feeding dogs or beating corn, etc., luvu, 4.

TROUSERS, *n.*, muhānu, 2; mukiya, 2. The pl. of these words generally used.

TRUE, *adj.*, llela, ikūxa, -a buxua(6), -a bulllela(6), -a buinabuina(6), -a bulkūxa(6), -a bualabuala(6). Sometimes the word *mene* is used postpositive.

TRULY, *adv.*, bulllela, buina-buina, buxua, bulkūxa, bualabuala, and sometimes the word *mene*.

TRUMPET, *n.*, mpungi, 3.

TRUNK, *n.*(box), muxéte, 2.

of elephant, *n.*, mulu, 2.

of human body, *n.*, mubidi, 2.

TRUST, *vt.*, itabuxa, tekemena(?).

TRUSTWORTHY, *adj.*(truthful), -a di(5) dimue.

TRUTH, *n.*, bulllela, bulkūxa, buxua, bualabuala, buina-buina. These words all belong to class VI.

TRUTHFUL, *adj.*, -a di(5) dimue.
 TRUTHFULLY, see TRULY.
 TRY, *v.*, a law case, lumbulula.
 by measuring or lifting, *vt.*, idikixa, elekexa, lablila, teta.
 (to attempt and fail), *vi.*, hanga.
 (to taste), *vt.*, lablila.
 (to test one), *vt.*, teta or buela with munda.
 TUBE, *n.*(barrel of gun), mulonda, 2.
 (pipe stem), muxiba, 2.
 TUCK up, *vt.*(gird up the loin), ela mukitya(2).
 TUESDAY, *n.*, dituku(5) dibidi.
 TUFT, *n.*, of hair, cisuba, 7.
 TUMBLER, *n.*(glass), ngias(Eng.) 3.
 TUMULT, *n.*, diyoyo, 5.
 make a, *vt.*, teka diyoyo.
 TUNE, *n.*, musambu, 2.
 be out of, *vi.*, sūkuka; *vt.*(put out of), sūkula.
 instruments to each other, attune, *vt.*, sūkila hamue, akūxa.
 put in, *vt.*, sūka.
 TURN, *v.*, aside, susuka, ehuka.
 back, to return, *vi.*, alukilla, aluka, andamuka, tuta, tucila, hingila, hingana, hinguluka.
 handle or anything in a circle, *vt.*, nyungixa, nyunguluxa.
 inside out, *vt.*, andamuna, kudimuna.
 into, to enter, *vi.*, buela.
 into, to become, *vi.*, andamuka, kudimuka, lua; *vt.*, kudimuna, andamuna.
 loose, *vt.*, lekela.
 off, to discharge, *vt.*, umuxa, fūla.
 one's back on, *v.*, ela nyima(3).
 out, to drive out, *vt.*, hātula, luhula, umuxa.
 over, *vt.*, andamuna, kudimuna.
 over, to upset, *vt.*, tokola; *vi.*, tokoka.

TURN (*continued*).
 (revolve), *vi.*, cinguluka; *vt.*, cingulula.
 round, *vi.*, kudimuka, andamuka; *vt.*, kudimuna, andamuna.
 round and round, *vt.*, nyungulula; *vi.*, nyunguluka.
 summersault, *vi.*, hiluka.
 (twist), *vt.*, nyenga, jekexa.
 TURTLE, *n.*, nkudu(nkuvu), 3.
 TUSK, *n.*, of ivory, mubanga, 2.
 TWICE, *adv.*, biakabidi(pl. of 7), misangu(pl. of 2) ibidi, bikondo(7) bibidi, misunsa(2) ibidi. §§ 394, 395.
 (second time), use sing. of above expressions with ord. num.
 TWIG, *n.*, cisāki, 7.
 TWIN, *n.*, muana(i) wa mahasa(pl. of 5).
 the older, *n.*, ciubuabu, 7.
 the younger, *n.*, nkanku, i.
 TWINE, *vi.*, around, jinga, jingila, nyengela.
 ball of, *n.*, cikata, 7.
 (string), *n.*, muxinga, 2.
 TWIST, *v.*, nyenga.
 (as string), *vt.*, jinga, jingila.
 off, *vt.*, nyengabaxa.
 (wriggle), *vi.*, nyenga, jeka.
 TWO, *card. num.*, bidi with Secondary Prefixes. In abstract counting use ibidi. § 97.
 TYPE, *n.*(printing), dillēta, 5. From Eng. word *letter*.
 TYRANNICAL, *adj.*, -a cinyangu, 7.
 TYRANNIZE over, *vt.*, nyanga, ona.
 TYRANNY, *n.*, cinyangu, 7.
 TYRANT, *n.*, muena(i) cinyan-gu(7).

U.

UDDER, *n.*, dibele, 5.
 UGLINESS, *n.*, bubl, 6; nkunyi(slang), 3.
 UGLY, *adj.*, bi, -a nkunyi(3). This last word is slang.

ULCER, *n.*, *cluxa*, 7; *mputa*, 3.
(large swelling), *disungu*, 5.
UMBRELLA, *n.*, *dikumbl*, 5.
UNABLE, BE, *v.*, use neg. of forms indicated under § 230.
UNAWARE, BE, *v.*, use neg. of *mūnya*, to know.
UNBELIEF, *n.*, *buhidia*, 6.
UNBELIEVER, *n.*, *muena*(1) *buhidia*(6).
UNBEND, *vt.*(bend straight), *olola*(*ololola*); *vt.*, *ololoka*.
UNBENDING, BE, *vi.*, *kayabala*, *tantamana*, *tandabala*.
UNBIND, *vt.*, *kutulula*, *jingulula*, *sulula*.
(unroll), *vt.*, *vungulula*.
UNBOLT, *vt.*, *haua*.
UNCERTAIN, BE, *vi.*(vacillate), *lembakana*, *humbakana*, *nema* with *mucima* as subj., *tatakana*, *di ne micima ibidi*.
See DOUBTFUL.
UNCHASTE, *adj.*, -a *masandi*(pl. of 5 or 6).
UNCHASTITY, *n.*, *masandi*, pl. of 5 or 6.
UNCIRCUMCISED, BE, *v.*, *di ne* with *musundu*(2) or *musoso*(2) or *bukutu*(6); also neg. of *v.* *tengula* with pass. forms.
UNCIVILIZED person, *n.*, *musenxi*, 1. This is an imported word.
UNCLE, *n.*(maternal), *mansēba*, 1. Pl. is *bamansēba*.
(paternal), *tatu*(1) *mukulu* (if older than the father); *tatu muakunyi* (if younger than the father).
UNCLEAN, *adj.*(as clothes), *bi*, *fike*(p.p. of *fika*, to be unclean).
in person, -a *manyanu*(pl. of 5 or 6), -a *mbindu*(pl. of 3 or 4).
(unchaste), -a *masandi*(pl. of 5 or 6).
(untidy), -a *bukoya*(6).
UNCLEANNESS, *n.*, *bufike*, 6; *bubi*, 6.

UNCLEANNESS (*continued*).
on person, *manyanu*, pl. of 5 or 6; *mbindu*, pl. of 3 or 4.
(unchastity), *masandi*, pl. of 5 or 6.
(untidiness), *bukoya*, 6.
UNCONSCIOUS, see INSENSIBLE.
UNCONSCIOUSNESS, see INSENSIBILITY.
UNCONTROLLABLE, BE, *v.*, use neg. of *tumika* or *tumikila*.
UNCOOKED, *adj.*, *bixe*.
be, *vi.*, *bixika*.
UNCOVER, *vt.*, *bulula*.
UNDER, *prep.*, *munxi*. This is generally followed by *mua*. § 423 (3).
UNDERNEATH, see UNDER.
UNDERSIZED, *adj.*, -a *cihuha*(7), *xunguke*(p.p. of *xunguka*, to be undersized).
(dwarfed person), *n.*, *njeku*, 3; *kaneke*, 8; *chindi*, 7.
UNDERSTAND, *v.*, each other, *unvanga*.
(hear), *unva*, *ufua*.
(know), *mūnya*.
UNDERSTANDING, *n.*(knowledge), *lungenyi*, 4; *mexi*, pl. of 5 or 6; *lukanyi*, 4.
UNDERTONE, *n.*, *dinunganyi*, 5. Pl. generally used.
speak in, *v.*, *nungana*.
UNDO, *vt.*, a knot, *sulula*, *jingulula*, *finuna*.
(as stitching), *vt.*, *kutula*, *kutulula*.
(take to pieces), *vt.*, *tula*, *tulakanya*.
(unfasten, as bolt), *vt.*, *haua*.
UNDONE, come, *vi.*, *kutuka*, *suluka*, *finuka*.
UNDRESS, *vt.*, *vula*, *kuhola*(*hohola*).
UNEASY, BE, *vi.*(restless), *sasakata*.
UNEQUAL, BE, *vi.*, use neg. of *fuanangana* or *fuana*; also *ena* followed by *bu* or *buina* or *muomumue* or *o-umue*.

- UNEVEN, BE, *vi.* (rough to touch), *tāha*.
 (unequal), use neg. of *fuanan-gana* or *fuaana*; also *ena* followed by *bu* or *buina* or *muomumue* or *o-umue*.
 UNFASTEN, *vt.*, a bolt, *haua*.
 a knot, *vt.*, *sulula*, *jingulula*, *finuna*.
 (as wristlet or latch), *vt.*, *ban-gula*.
 (open, as box), *vt.*, *xibula*.
 (be unfastened), *vi.*, *suluka*, *jinguluka*, *finuka*, *hauka*, *banguka*, *xibuka*.
 UNFINISHED, BE, *vi.*, use neg. of *hua* or *xika* or *mūna*.
 UNFOLD, *vt.* (as cloth), *vungulula*; *vi.*, *vunguluka*.
 (as flower), *vt.*, *balulula*; *vi.*, *baluluka*.
 (as wings), *vt.*, *olola* (ololola); *vi.*, *ololoka*.
 UNFORTUNATE, BE, *vi.*, use neg. of forms under FORTUNATE.
 UNFRIENDLINESS, *n.*, *lukuna*, 4; *lukinu*, 4.
 UNFRIENDLY, *adj.*, -a *lukuna* (4), -a *lukinu* (4).
 UNFRUITFUL person or animal, *n.*, *nkumba*, 3. Used only of females.
 UNGRATEFUL, *adj.*, -a *cikama* (7), -a *dikamakama* (5), -a *dintanta* (5).
 UNGRATEFULNESS, *n.*, *cikama*, 7; *dikamakama*, 5; *dintanta*, 5.
 UNHAPPINESS, *n.*, *kanyinganyinga*, 8.
 UNHAPPY, BE, *vi.*, use neg. of *sanka* with *muoyo* (2) or *muclima* (2) as subj.; also *di ne kanyin-ganyinga* (8).
 UNHIDE, *vt.*, *sokolola*, *sokola*.
 UNHOLINESS, *n.*, *bubi*, 6.
 UNHOLY, *adj.* (bad), *bi*; also neg. v. with *akane* or *impe* or *lengele*.
 UNIMPORTANT, *adj.*, -a *cinana*, -a *hatuhu*, -a *bē*.
 UNINHABITED place, *nph.*, *mu muaba* (2) *kamuena bantu*.
 UNINTENTIONALLY, see ACCIDENTALLY.
 UNISON, sing in, *vt.*, *akūxa me hamue*.
 UNIT, *n.* (one), *omue*.
 UNITE, *vi.* (as rivers), *sambakana*, *sangakana*, *sangila*; *vt.*, *sangakūxa*, *sangakanya*, *sangixa*, *sambakūxa*, *sambakanya*, *sanga*.
 (join, to become one of a party), *v.*, *buela*, *buelakana*.
 (put against), *vt.*, *tuangūxa*, *tuanganya*, *kuatakūxa*, *kuatakanya*; *vi.*, *tuangana*, *kuatakana*.
 UNITY, *n.* (sameness), *buobumue*, 6.
 UNJUST, *adj.* (bad), *bi*; neg. v. with *impe* or *akane* or *lengele*.
 (be dishonest), *v.*, *iba*, *di ne* followed by *bui* (6) or *bui-bi* (6) or *bianza* (pl. of 7) *bile*.
 UNKIND, *adj.*, *bi*; neg. v. with *impe* or *akane* or *lengele*; -a *lukuna* (4), -a *lukinu* (4), -a *cinyangu* (7).
 to, *vt.*, *nyanga*, *ona*.
 UNKINDNESS, *n.*, *lukuna*, 4; *lukinu*, 4; *cinyangu*, 7.
 UNKNOWN, *adj.*, -a *musokoko* (2); also neg. of *mūnya*, *to know*.
 UNLATCH, *vt.*, *bangula*; *vi.* (come unlatched), *banguka*.
 UNLAWFUL, make, *vt.* (taboo), *jidika cijila* (7).
 thing, *n.*, *cijila*, 7.
 UNLESS, *sub. conj.* (if not), use neg. of usual conditional form as indicated in §§ 459, 460.
 UNLIKE, BE, *vi.*, use neg. of *fuaana* or *fuanangana* or *kelemena* or *dieleka*; *ena* followed by *bu* or *buina* or *muomumue* or *o-umue* or *muan'abo ne*.
 UNLOAD, *vt.*, *hātula*, *umuxa*.
 UNLOCK, *vt.*, *xibula*.

UNLOOSE, *vt.*, *sulula*, *kutula*, *finuna*.

a bolt, *vt.*, *haulā*.

(set free), *vt.*, *lekela*, *kuhola*, *kutula*.

UNLUCKY, *adj.*, use neg. of forms under FORTUNATE.

UNMANAGEABLE, BE, *vi.*, use neg. of *tumika* or *tumikila*; also *di ne* with *cieu*(7) or *cibengu*(7) or *buhidla*(6) or *cixiku*(7).

UNMARRIED person, *n.*, *mujike*, 1.

UNMERCIFUL, *adj.*, -a *lukinu*(4), -a *cinyangu*(7), also the neg. ph. *ena ne luse*(4).

UNMERCIFULNESS, *n.*, *lukinu*, 4; *cinyangu*, 7.

UNMINDFUL, BE, *vi.*, *hungakana*, *humbakana*, *cimbakana*, *cimba*.

UNMOVABLE, see IMMOVABLE.

UNPALATABLE, BE, *vi.*, use neg. of *xemakana*, also *ena* followed by *nse*(3) or *kutua kumpe*.

UNPRODUCTIVE, BE, *vi.*(as land), *atuka*.

UNRAVEL, *vt.*, *kutula*, *kutulula*, *jingulula*; *vi.*, *kutuka*, *jinguluka*.

UNRELIABLE, *adj.*, -a *maximi*(sing. *dixima*), -a *mafi*(pl. of 5), -a *madingi*(sing. *didinga*).

UNRELIABLENESS, *n.*, *dixima*(pl. generally *maximi*), 5; *didinga*(pl. generally *madingi*), 5; *mafi*, pl. of 5 or 6.

UNRIGHTEOUS, *adj.*, *bi*.

UNRIGHTEOUSNESS, *n.*, *bubi*, 6.

UNRIPE, *adj.*, *bixe*.

be, *vi.*, *bixika*.

UNROLL, *vt.*, *vungulula*, *jingulula*; *vi.*, *vunguluka*, *jinguluka*.

UNRULY, BE, *vi.*, use neg. of *tumika* or *tumikila*; also *di ne* with *cieu*(7) or *cibengu*(7) or *buhidla*(6) or *cixiku*(7).

UNSAVORY, BE, *vi.*, use neg. of *xemakana*; also *ena* followed by *nse*(3) or *kutua kumpe*.

UNSEASONED, BE, *vi.*, *hola*, *talala*; also neg. of *lunga*.

UNSELFISH, *adj.*(generous), -a *diha*(5).

person, *n.*, *cihahl*, 7.

UNSELFISHNESS, *n.*(generosity), *diha*, 5.

UNSPOTTED, BE, *vi.*, *ena ne* with *matoba*(sing. *ditoba*), 5; or *mabāxi*(sing. *dibāxi*, 5).

(white), *adj.*, *toke*(p.p. of *toka*, to be unspotted).

UNSTABLE, BE, *vi.*, *takankana*, *nyungakana*, *tenkakana*.

UNSTEADY, BE, *vi.*, see UNSTABLE.

UNSUITABLE, BE, *vi.*, use neg. of *akanangana* or *uanangana*.

UNTANGLE, *vt.*, *jingulula*, *kutula*, *kutulula*; *vi.*(become untangled), *jinguluka*, *kutuka*.

UNTIDINESS, *n.*, *bukoya*, 6.

UNTIDY, *adj.*, -a *bukoya*(6).

UNTIE, *vt.*, *sulula*, *kutula*.

a bow knot, *vt.*, *finuna*.

(set free), *vt.*, *kuhola*(*kohola*), *kutula*.

(become untied), *vi.*, *suluka*, *kutuka*, *finuka*, *kuhoka*(*kohoka*).

UNTIL, *sub. conj.*, see § 458 (c).

prep., *ku*.

(from . . . until), *ku* . . . to *ne ku*, *ku* . . . *ne ku*, sometimes simple *ne* connecting the two parts.

UNTO, *prep.*, see TO.

UNTRUE, BE, *vi.*, *ena* with the *adj.* forms *lilela*, *ikūxa*, -a *buxua*(6), -a *bulilela*(6), -a *bulnabulna*(6), -a *bulkūxa*(6), -a *bualabuala*(6).

UNTRUTH, *n.*, *dixima*, 5; *didinga*, 5; *mafi*, pl. of 5. The pl. of *dixima* and *didinga* is *maximi* and *madingi*.

tell an, *v.*, *xima*, *dinga*, *dimba*(*Buk.*).

UNTRUTHFUL, *adj.*, -a *maximi*(sing. *dixima*, 5), -a *madingi*(sing. *didinga*, 5), -a *mafi*(pl. of 5).

UNTRUTHFULNESS, *n.*, see UN-
TRUTH.

UNWELL, BE, *vi.*, sama, bela.

UNWHOLESOME, *adj.*, bi.

UNWILLING, BE, *vi.*, benga, hidia;
also neg. of Itabuxa.

UNWIND, *vt.*, jingulula, vungulula;
jinguluka, vunguluka.

UNWRAP, *vt.*, jingulula, vungu-
lula; *vi.*, jinguluka, vungu-
luka.

UP, *adv.* (on high), kûlu, mûlu,
heulu. § 364.

to, *prep.*, ku.

See UP-STREAM, UP-RIVER.

UPON, *prep.*, hɪ, heulu.

UPPER part of hind leg, *n.*, cibelu,
7

UPRIGHT, BE, *vi.*, imûna, jalama,
lulâma.

(good), *adj.*, impe, lengele,
akane.

make, *vt.*, imûnyika, jadika,
jalamixa, ludika.

UPRIGHTNESS, *n.* (goodness), bulm-
pe, 6; buakane, 6; bulen-
gele, 6.

UP-RIVER, *prep. ph.*, ku mutu(2).

UPROAR, *n.*, diyoyo, 5.

UPSET, *vt.*, tokola; *vi.*, tokoka.

UP-STREAM, *prep. ph.*, ku mutu(2).

UPWARDS, *adv.*, kûlu, mûlu.
§ 364.

URGE on, *vt.*, endexa, enzexa.

The Causative Form of any
verb may be used accord-
ing to the connection.

URINATE, *vi.*, sukula, sukunya.

URINE, *n.*, menya (menyu), pl. of
5 or 6.

Us, *pers. pro.*

(1) Simple Disjunctive, tuetu.
§ 105.

(2) As direct or indirect obj.,
use pronominal infix tu.
§§ 116, 117.

(3) With prepositions, see §§ 106
(c), 107.

USAGE, *n.*, cilele, 7; clenzedi, 7;
cibilu, 7.

USE, *vt.*, kuata.

of no, *adj. ph.*, -a hatuhu, -a
cinana.

USED to, *vt.*, ibidila, lobokela.

up, be no more, *vi.*, xika, hua.

USELESS, *adj.*, -a hatuhu, -a
cinana, -a bē.

become, *vi.*, nyanguka, onoka.

UTTER, *v.*, amba, akula.

V

VACANT, see EMPTY.

VACATE, *v.* (go out), umuka, lu-
huka, hâtuka.

VACILLATE, *v.*, lembakana, hum-
bakana, di ne micima ibidi,
nemawith mucima(2) as subj.,
tatakana.

VAGABOND, *n.*, muena(1) cien-
denda(7). § 356 (g).

be a, *vph.*, enda ciendenda.

VAGABONDAGE, *n.*, ciendenda, 7.
§ 356 (g).

VAGINA, *n.*, cisuna(?), 7; mun-
a(?), 2.

VAGRANCY, *n.*, ciendenda, 7. § 356
(g).

VAGRANT, see VAGABOND.

VAIN, BE, *v.* (proud), disua, -di
lexa, sanku, alakana.

take name in, *vt.*, tela.

(try in vain), *v.*, hanga.

VALE, *n.*, luhongo, 4; mu ci-
banda(7).

VALIANT, see BRAVE.

VALLEY, *n.*, luhongo, 4; mu ci-
banda(7).

VALOR, *n.*, dikima, 5; bukutu, 6;
mucima(2) mukâle.

VALUABLE, *adj.*, -a muxinga(2)
mukâle.

VALUE, *n.* (price), muxinga, 2.

VANISH, *vi.*, ximina.

VANITY, *n.*, disanka, 5.

VANQUISH, *vt.*, hita or tamba
followed by bukâle(6) or
ngulu(3), cimuna.

VARIEGATED, BE, *v.*, di with
matoba(pl. of 5) or mabâ-
xi(pl. of 5).

VARIETY, see KIND.

VARY, *v.*, use neg. of *fuana* or *fuangana* or *kelemena* or *dieleka*; also neg. *v.* with *muomumue* or *o-umue*.

VAST, *adj.* (large), *nine*.
number, many, -a *bungi*(6),
ngi, ngia-ngi.

VASTNESS, *n.* (largeness), *bunine*, 6.
in number, *bungi*, 6.

VAUNT, *v.*, *disua, sanku, alakana*.

VEGETABLE, *n.*, *mudioko*(2) may
perhaps be used as general term.

VEIN, *n.*, *mujilu*(*muxilu*), 2.

VELOCITY, *n.*, *lubilu*, 4; *lukusa*, 4.

VENERATE, *vt.*, *nemeka, neme-
kela, meneka menekela,
tumbixa, tendelela*.

VENGEANCE, *n.*, *lukuna*, 4.

VENOM, *n.*, for poisoned arrows,
lulengu, 4.

VERACITY, *n.*, *bulilela, bulkuxa,
buxua, bualabuala, buina-
buina*. These words all be-
long to class VI.

VERANDA, *n.*, *citadllu*, 7; *mba-
lanta*, 3.

(long pole resting on the support-
ing posts), *n.*, *mutandala*, 2;
mutamba, 2.

post supporting the, *n.*, *dikunxi*,
5.

VERILY, *adv.*, *bulilela, buina-
buina, bulkuxa, buxua,
bualabuala*. These are really
nouns belonging to class VI.

VERY, *adv.* (the very one), *mene*.

As modifying adjectives there are
several methods of expres-
sion:

- (1) The word *be* postpositive.
§ 90 (c).
- (2) The verbs *tamba* and *hita*
followed by the abstract
quality of the adj. § 90 (c).
- (3) By elongating the last
syllable of the adj.
- (4) By repeating a syllable of
the adj.; as, *toke to,
kunze kunzu*.

VESSEL, *n.* (pot), *civuadi*, 7; *luesu*,
4; *nyingu*, 3; *kasamba*, 8.
(ship), *n.*, *dikumbi*(5) *dla ml*.

VEST, *n.*, *nkuletú*, 3.

VEX, *vt.*, *kuacixa* or *ufuixa* with
cixi(7), *tacixa, fikixa munda*;
vi. (be vexed), *tata*,
kuata or *ufua* or *unva* or
di ne with *cixi, di ne munda*
mufike.

VEXATION, *n.*, *cixi*, 7.

expression of, by clicking the
throat, *v.*, *sodia*.

VIBRATE, *vt.*, *lembelela, dikuha*,
hehuka.

VICE, *n.* (bad habit), *cilele*(7) or
cibilu(7) or *cienzedi*(7) fol-
lowed by adj. *cibi*.

(sin), *n.*, *bualu*(6) *bubi, muan-
da*(2) *mubi, bubl*(6).

VICIOUS, *adj.* (bad), *bi*.

be, as animal, *vph.*, *di ne*
luoxi(4).

(wild, reckless), *hale, buluke*,
tomboke. These are p.p. of
hala and *buluka* and *tom-
boka, to be vicious*.

VICIOUSNESS, *n.* (as animal), *luoxi*,
4.

(badness), *bubi*, 6.

(madness), *buhale*, 6; *bubul-
luke*, 6; *butomboke*, 6.

VICTORIOUS, *BE*, over, *vt.*, *tamba* or
hita with *bukäle*(6) or
ngulu(3).

VICTUALS, *n.*, *bidia*, pl. of 7; *bia*
kudla.

VIEW, *v.* (look, see), *mona, tan-
gila, xoxa*.

come into, *vi.*, *mueneke, mueka*.
pass out of, *vi.*, *jimina*.

VIGILANT, *adj.*, *dimuke* (p.p. of
dimuka, to be vigilant).

VIGOROUS, *adj.*, *käle* (p.p. of *käla*,
to be vigorous), *di ne* with
bukäle(6) or *ngulu*(3).

VIGOROUSLY, *adv.*, *bikäle*.

VIGOR, *n.*, *bukäle*, 6; *ngulu*, pl.
of 3 or 4.

VILE, *adj.*, *bi*.

VILENESS, *n.*, *bubi*, 6.
 VILIFY, *vt.*, *songuela*, *banda*.
 VILLAGE, *n.*, *musoko*, 2; *ditunga*, 5.
 large collection of, metropolis,
 n., *cimenga*, 7; *cihunda*, 7.
 VILLAIN, *n.*, *muntu*(1) *mubi*,
 muena(1) *lukinu*(4).
 VINDICATE, *vt.*, *bingixa*; *vi.*(be
 vindicated), *binga*.
 VINE, *n.*, *muoxi*, 2.
 grape-, *nph.*, *muoxi wa ma-*
 moma a kuenza n'ā followed
 by *vinyo* or *maluvu a mputu*.
 VINEGAR, *n.*, *nvinike*(Eng.), 3.
 VINEYARD, *nph.*, *budimi*(6) *bua*
 mioxi ya followed by *maluvu*
 a mputu or *vinyo*.
 VIOLENCE, *n.*, *bukāle*, 6; *ngulu*,
 pl. of 3 or 4.
 (dementia), *n.*, *buhale*, 6; *bu-*
 buluke, 6; *butomboke*, 6.
 do to, to rape, *vt.*, *kuata mu-*
 kūxi ku bukāle.
 take by, *vt.*, *nyenga*.
 VIOLENT, *adj.*(demented), *hale*,
 buluke, *tomboko*. These
 words are p.p. of *hala* and
 buluka and *tomboka*, *to be*
 violent, crazy.
 (strong), *kāle*(p.p. of *kāla*, *to*
 be violent).
 VIOLENTLY, *adv.*, *ku bukāle*(6),
 bikāle.
 VIRGIN, *n.* No word for virgin as
 such.
 (girl), lass, *muṣikankunde*, 2;
 songakūxi, 1.
 (unmarried person), *mujike*, 1.
 VIRGINITY, *n.*(girlhood), *buxikan-*
 kunde, 6; *bunsongakūxi*, 6.
 (state of being unmarried), *n.*,
 bujike, 6.
 VIRTUE, *n.*(goodness), *buimpe*, 6;
 buakane, 6; *bulengele*, 6.
 VIRTUOUS, *adj.*, *impe*, *akane*,
 lengele.
 (be chaste), *vi.*, *ena ne ma-*
 sandi(pl. of 5 or 6).
 VISAGE, *n.*, *mpāla*, 3; *mesu*, pl.
 of *disu*, *eye*.

VISCERA, *n.*, *mala*, pl. of *dila*,
 gut.
 VISCID, BE, *vi.*, *kuatakana*.
 VISIBLE, become, *vi.*, *mueneka*,
 mueka.
 VISION, *n.*(dream), *mutu*, 2; *ci-*
 lāta, 7; *dilu*, 5.
 have a, *vt.*, *lāta*.
 VISIT, *v.*(go visiting), *enda buen-*
 yi(6).
 n., *buenyi*, 6.
 VISITOR, *n.*, *muenyi*, 1.
 VOCATION, *n.*, *mudimu*, 2.
 VOICE, *n.*, *di*, 5. Pl. *me*.
 bass, *di dinine*.
 high, *di dikise*.
 lower the, *vt.*, *tek xa* or *hue-*
 kexa with *di*.
 raise the, *vt.*, *ambuluxa* or
 bandixa or *ambulula* or
 kālexa with *di*.
 VOID, see EMPTY.
 VOMIT, *v.*, *luka*.
 VOW, *v.*, *ciha*. The reflexive *di-*
 ciha is generally used.
 VOYAGE, *n.*, *luendu*, 4.

W.

WADDING, *n.*, for gun, *dihusa*, 5;
 ciinyuka, 7.
 WAG, *vt.*, *jixa(xixa)*.
 WAGE, *v.*, war, *luangana nvita*(3).
 n.(pay), *difutu*, 5.
 WAGER, *n.*, *luhiku*, 4.
 v., *dia luhiku*.
 put up anything as a, *vt.*, *hikila*.
 WAGES, *n.*, *difutu*, 5.
 advance, *vt.*, *bandixa difutu*.
 decrease, *vt.*, *huekexa difutu*.
 WAGON, see CARRIAGE.
 WAIL, *v.*, *dila*.
 n., *muadi*, 2.
 WAIST, *n.*, *cimono*, 7; *cituka*, 7.
 WAISTCOAT, *n.*, *nkulētu*, 3.
 WAIT, *v.*, for, await, *indila*, *kuba*.
 on, attend, *vt.* *lāma*.
 (stand), *vi.*, *imūna*.
 (stop), *v.*, *lekela*.
 WAKE, *vt.*, *bixa ku tulu*(pl. of 8),
 katamuxa.

WAKEFUL, BE, *vph.*, lala cita-bála(7).

WAKEFULNESS, *n.*, citabála, 7.

WALK, *vi.*, enda.

about, *vi.*, endakana.

lame, *vi.*, enda followed by pres. part. of zobela or tebuka.

slowly, *vi.*, onguela, xixamuka. with a staff, *vi.*, enda ku cibangu(7), xindamina.

WALKING-STICK, *n.*, cibangu, 7.

WALL, *n.*(fence), lumbu, 4; luhangu, 4; cihangu, 7.

of house, *n.*, cimunu, 7.

WALLOW, *vi.*, bunguluka.

WANDER, *vi.*, about, endakana.

in mind, talk in delirium, *v.*, akula biakulakula(pl. of 7).

WANDERER, *n.*, muendakanyi, 1. (vagabond), muena(1) cindenda(7).

WANE, *vi.*(as moon), nyana.

(when the moon is almost ready to disappear), *vi.*, nyingala.

WANT, *vt.*, sua, nanga, inyixa.

(desire), *n.*, cisuasua, 7. Udi ne bisuasua, he has (many) wants.

in, poor, *adj.*, hele, landa.

(lack), *vi.*, xála, ena ne.

(need), *n.*, buhele, 6; bulanda 6.

WAR, *n.*, nvita, 3.

v., luangana nvita.

WARM, BE, *vi.*, hla, di with luyaya(4) or ciyuya(7).

one's self in sun or by fire, *v.*, ota with munya(2) or kahla(8).

over again, as food, *vt.*, babāxa; *vi.*, babála.

vt., hixa.

WARMTH, *n.*, of body or water or air, luyaya, 4; ciyuya, 7.

of the sun, *n.*, munya, 2.

of fire, *n.*, kahla, 8.

WARN, *vt.*, dimuxa; *vi.*(be warned), dimuka.

WARNING, *n.*, budimu, 6.

WARRIOR, see SOLDIER.

WARY, *adj.*, dimuke(p.p. of dimuka, to be wary).

WASH, *vt.*, uvua, sukula(Lower Congo).

(bathe), *vi.*, owa; *vt.*, owexa.

WASP, *n.*(making nests of mud), ntotonyl, 3; (the nest of), dibul(5).

(making nests of wood paste), *n.*, ditetembue, 5; dingulunge, 5; (the nest of), nsaho, 3.

WASTE, *vt.*(as goods), tangalūxa, tangadixa, nyanga, ona, muangalūxa, dia cīnana.

away, grow thin, *vi.*, nyana, di ne with clonda(7) or cinyanu(7).

go to, *vi.*, onoka(oneka), nyan-guka.

lay, *vt.*, haula.

n.(trash), bilu, bisonso. Both pl. of 7.

WATCH, *v.*(as thief for chance to steal), tentekela.

(look after), *vt.*, lāma, tangila, mona, xoxa.

out, be warned, *vi.*, dimuka.

n.(time piece), diba(pl. meba), 5.

WATCHMAN, *n.*, mulāmi, 1; mutangidi, 1; mumonyi, 1; mumuenenyl, 1.

(sentry), *n.*, sentedi, 1. From French or Eng.

WATER, *n.*, ml(mai), pl. of 5 or 6. cold, *nph.*, ml matalale.

fetch, *vt.*, suna.

hot, *nph.*, ml a kahla(8).

make, to urinate, *v.*, sukula, sukunya.

-pot, *n.*, mulondo, 2.

small amount of, *n.*, tul(tuai), tuina. Both pl. of 8. See under ml.

WATERFALL, *n.*, cibila, 7.

WATER-POT, *n.*, mulondo, 2.

WAVE, *n.*, divuala, 5.

to and fro, *vt.*, nyungixa, kuha. (vibrate), *vi.*, lembelela, dikuha, hehuka.

WAX, *n.* (honeycomb), *dikael*, 5;
dihula, 5.
 of ear, *n.*, *tufi* (pl. of 8) *tua*
nyongo'a dleu (5).
vi. (as moon), *dlunda*, *lunda*.
 WAY, *n.*, *nxila* (*njila*), 3.
 (custom), *n.*, *ellele*, 7; *clen-*
zedi, 7; *ciblu*, 7.
 door-, *n.*, *muxuku* (2) *wambelu*,
mbelu (3), *cibuedelu* (7).
 get out of the, *vi.*, *sesuka*,
umuka, *ehuka* (*ahuka*).
 half-, locative words *hanküel*,
kunküel.
 high-, *n.*, *nxila munine*, *mu-*
sesu (2).
 in this, thus, *adv.*, *nunku* (*nanku*,
nenku).
 lead the, *vi.*, *ya* with *ku mpä-*
la (3) or *kumudlu*, *dianjila*.
 not know the, be lost, *vi.*, *ham-*
buka.
 show the, *vt.*, *lombola*.
 the way to, *nxila wa ku*.
 WAYFARER, *n.*, *muendakanyi*, 1.
 WE, *pers. pro.*
 (1) Simple Disjunctive, *tuetu*.
 § 105.
 (2) Compound Disjunctive, *ble-*
tu. §§ 108, 110.
 (3) Pro. prefix, *tu*. §§ 113, 114.
 WEAK, *adj.*, *tekete* (p.p. of *teketa*,
to be weak).
 (weary, be), *vi.*, *hanga*, *susuka*.
 WEAKEN, *vt.*, *tekexa*, *hangixa*.
 WEAKNESS, *n.*, *butekete*, 6; *di-*
hangu, 5.
 WEALTH, *n.*, *bubanjil*, 6; *bluma*
 (sing. *cluma*), 7; *blintu* (sing.
clintu), 7; *luhetu*, 4.
 WEALTHY, *adj.*, *banji*, -a *bluma* (pl.
 of 7), -a *blintu* (pl. of 7), -a
luhetu (4).
 WEAN, *vt.*, *kandixa* or *lekexa* or
kanyina or *jidika* followed by
muana (1) *mabele* (pl. of 5).
 WEAR, *vt.*, *luata*, *vuala*.
 out, as clothes, *vt.*, *susula*, *ona*,
nyanga.

WEAR (*continued*).
 out, to make tired, *vt.*, *hangixa*.
 See WORN.
 WEARINESS, *n.*, *dihangu*, 5; *bu-*
tekete, 6.
 WEARY, BE, *vi.*, *hanga*, *susuka*,
teketa.
 of, *v.*, *tonda*, *tua*. The thing
 making weary is the subj., the
 person is the obj.
 WEATHER, *n.* No satisfactory
 word has been found.
 WEAVE, *vt.*, *kuma didiba* (5).
 WEB, *n.*, of spider, *buntate*, 6;
butatande, 6; *bukuondo*, 6.
 WED, *vt.*, *büka*. See MARRY.
 WEDDING, *n.*, *dibüka*, 5.
 feast, *n.*, *bidia bla dibansi-*
xa (5).
 See MARRIAGE, MARRY.
 WEDLOCK, *n.*, *dibüka*, 5.
 WEDNESDAY, *n.*, *dituku* (5) *disätu*.
 See WEEK.
 WEED, *n.* (wild grass), *dixinde*, 5.
 (trash), *n.*, *blu*, *bisoso*. Gen-
 erally use pl.
v. (cut out with hoe), *ihila*.
 WEEK, *n.* There is 10 succession
 of days corresponding to the
 term week. In the vicinity of
 Luebo and other places where
 Sunday is known we have the
 following:
 Sunday, *n.*, *Lumingu* (*Lubingu*),
 4. From Portuguese.
 Monday, *nph.*, *dituku* (5) *dia*
mpätukilu (*nduhukilu*) *wa*
Lumingu.
 Tuesday, *nph.*, *dituku dibidi*.
 Wednesday, *nph.*, *dituku disätu*.
 Thursday, *nph.*, *dituku dini*.
 Friday, *nph.*, *dituku ditanu*.
 Saturday, *nph.*, *dituka disam-*
bombo.
 WEEP, *vt.*, *dila*.
 for, *vt.*, *jinga*.
 WEeping, *n.*, *muadi*, 2.
 WEEVIL, *n.*, *lubumbu*, 4.
 WEIGH, *vt.*, *idikixa* or *elekexa*
 with *bujitu* (6).

WEIGHT, *n.* (heaviness), **bujitu**, 6.
 WEIGHTY, *adj.*, -a **bujitu**(6).
 be, *vi.*, **nema**, **nemenena**.
 WELCOME, *vt.*, **akadila**, **uhukila**,
akana.
 WELD, *vt.*, **bambakanya**, **bamba-**
kūxa.
 WELL, *adv.*, **blimpe**, **biakane**, **bi-**
lengele.
adj., **kāle**(p.p. of **kāla**, *to be*
well), -a **bukāle**(6).
 become, to convalesce, *vi.*, **san-**
gāla, **sanguluka**, **kūsa mu-**
bidī(2).
 (be cured), *vi.*, **talala**, **hola**, **uma**.
n.(spring), **mpokolo**, 3.
 WEST, *nph.*, **kutu diba**(5) **dia-**
buela, **kutu kuabuela diba**.
 For convenience is also sug-
 gested **wesita**(Eng.), 3.
 WET, BE, *vi.*, **talala**, **hola**, **toha**,
bola, **bombama**; the *adj. phs.*
 -a **citelele**(7) and -a **claxima**(7).
 make, *vt.*, **talūxa**, **tohexa**, **bo-**
lexa, **bombeka**.
 WETNESS, *n.*, **citelele**, 7; **claxima**, 7.
 WHAT, *interrog. pro.*, **cinganyi?**
cinyl? **cl?** **munyl?** **bixl?**
bualu(6) **kl?** The first three
 words are noun forms belong-
 ing to class VII, **munyl?**, and
bixl? are indeclinable.
 for? why? § 420.
 is its name? **dina**(5) **diaci**
ncinganyi? See § 175, Rem. 3.
 is the matter? **munyl?** **bixl?**
cinyl? **cinganyi?** **bualu kl?**
 is your name? **dina diebl**
nganyi? § 174, Rem. 1.
 kind? **kl?** postpositive. § 176.
 For use in Indirect Questions, see
 § 472 (a).
 For use as Relative Pro. with
 antecedent omitted, see § 169.
 It is to be noted that the inter-
 rogative words are nearly
 always at the end of the sen-
 tence.
interjec., **klal!**(**clal!**).

WHATEVER, WHATSOEVER, *pro.*, the
adj. onso with prefix of the
 noun indicated.
 WHEAT, *n.* This grain is unknown
 in Central Africa. It might
 not be far wrong to use the
 word **mponda**(millet), which
 is grown and harvested in much
 the same way as wheat.
 WHEEL, *n.*, **dikalū**, 5. This is used
 of the stern wheel of the
 steamer and is from the
 Portuguese.
 WHEN, *interrog. adv.* There is no
 definite word. Use **dituku**
kl? *what day?* **ngondo kl?**
what moon? **clidimu kl?** *what*
season? **diba kl?** (or **diba**
hanyl?), *what o'clock?*
sub. conj., **ha-** insep. with *v.*
 For use in Indirect Questions, see
 § 472 (b).
 WHENCE, *interrog. adv.*, **kunyl?**
hanyl?
 For use as *sub. conj.*, see
 § 472 (c).
 WHERE, *interrog. adv.*, **kunyl?**
hanyl?
 For use as *sub. conj.*, see § 472 (c).
 WHEREFORE, *adv.*, **ka**, **bu-** insep.
 with Applied Form of *v.* See
 THEREFORE.
 WHEREIN, *adv.*(in which), see § 168
 (a) (b).
 WHEREVER, WHERESOEVER, *adv.*,
 use *locatives* insep. with *adj.*
 root **onso**.
 WHEREWITH, *adv.*(with which), see
 § 168 (c).
 WHET, *vt.*, **nuona**.
 WHETHER, *conj.*, **ne**.
 (whether . . . or), **ne . . . ne**.
 WHICH, *interrog. pro. and rel. pro.*
 (1) As *interrog.*, use **kl?** follow-
 ing the noun. § 176.
 (2) For use in Indirect Questions,
 see § 472 (a).
 (3) As *rel. pro.*, see § 164, etc.
 (4) As *rel. pro.* with *preposi-*
tions, see § 168 (a)-(c).

WHICHEVER, WHICHSOEVER, *pro.*, the adj. *onso* with prefix of the noun indicated.

WHILE, *sub. conj.*, *ha-* insep. with *v.* § 458 (d) (2).

n., long, *matuku* (pl. of 5) male, *ngondo* (pl. of 3) ya *bungi* (6), *musangu* (2) mule, to (adv.). short, *matuku mihl*, *musangu mulhl*, *cihuha* (7).

WHINE, *vi.*, *dila*.

WHIP, *n.*, *muxoxo*, 2; *munyasu*, 2; *kanyansu*, 8.

vt., *kuma*, *tuta*.

WHIRLPOOL, *n.*, *dinyungu* (5) *dla ml*.

WHIRLWIND, *n.*, *nvunde*, 3; *cin-funde*, 7.

(tornado), *cihuhu*, 7.

WHISKERS, *n.*, *muevu*, 2; *muedu*, 2.

hair of the, *n.*, *lusuki*, 4; *lun-yonyl*, 4.

WHISPER, *vi.*, *nungana*.

n., *dinunganyi*, 5.

WHISTLE, *n.*, *luxiba*, 4; *cixiba*, 7. *v.*, through the mouth, *ela muosa* (2).

through the hands, *ela* with *cihoto* (7) or *ci bobo* (7).

WHISTLING, *n.* (of the mouth), *muosa*, 2.

(through the hands), *n.*, *cihoto*, 7; *ci bobo*, 7.

WHITE, *adj.*, *toke* (p.p. of *toka*, to be white).

of egg, *n.*, *mllembulembu*, pl. of 2.

very, *toke* with the adv. words *kubo* or *ze ze* or *to*.

WHITENESS, *n.*, *butoke*, 6. Sometimes the infin. *kutoka* is used in Comparative constructions.

WHITEWASH, *n.* (a white earth), *luhemba*, 4. Pl. is generally used.

vt., *laba mpemba*.

WHITHER, *interrog. adv.*, *kunyi?* *hanyi?*

For use as sub. conj., see § 472 (c).

WHITISH, *adj.*, *tokoloke* (p.p. of *tokoloka*, to be whitish).

WHO, *interrog. and rel. pro.*

(1) As interrog. pro. use:

(a) *Nganyi?* (pl. *banganyi?*)

See § 174.

(b) *Ki* following the noun. § 176.

(2) As rel. pro., see § 164, etc.

(3) As rel. pro. with antecedent omitted in Indirect Questions, see § 472 (a).

WHOEVER, *pro.*, the adj. *onso* with prefix of the noun indicated.

WHOLE, *adj.*, *onso*, *xima*.

n., *buonso*, 6; *buxima*, 6.

WHOM, *interrog. and rel. pro.*

(1) As interrog. use

(a) *Nganyi?* (pl. *banganyi?*)

See § 174.

(b) *Ki* following the noun. § 176.

(2) As rel. pro., see § 164, etc.

(3) As rel. pro. with antecedent omitted in Indirect Questions, see 472 (a).

(4) As rel. pro. governed by prepositions, see § 168 (a)-(c).

WHORE, *n.*, *muena* (1) *masandi* (pl. of 5 or 6), *mukūl* (1) *wa masandi*.

WHOREDOM, *n.*, *masandi*, pl. of 5 or 6.

WHOREMONGER, *n.*, *muena* (1) *masandi* (pl. of 5 or 6).

WHOSE, *interrog. and rel. pro.*

(1) As interrog. pro., use *-a nganyi?* (pl. *-a banganyi?*).

(2) As rel. pro., see § 167.

(3) As rel. pro. with antecedent omitted in Indirect Questions, see § 472 (a), Rem. 1.

WHOSOEVER, see WHOEVER.

WHY, *adv.* For different constructions, see § 420.

For use in Indirect Question constructions, see § 472 (e).

WICK, *n.*, *mukudi*, 2.

WICKED, *adj.*, *bi*.

WICKEDNESS, *n.*, *bubi*, 6.

WIDE, *adj.* (large), nine.
 WIDEN, *vt.*, diundixa, lundixa.
 WIDOW, *n.*, mukūxi(1) wa lufulla (4).
 WIDOWER, *n.*, mulumi(1) wa lufulla(4).
 WIDOWHOOD, WIDOWERHOOD, *n.*, lufulla, 4.
 WIDTH, *n.*, mu or ku followed by bulhi(6) or bukise(6), ntanta(3) mulhi, bunine(6) is often used when there is no comparison between length and breadth.
 WIFE, *n.*, mukūxi, 1.
 the first, *n.*, muadi, 2; mutu(2) wa lubanza(4).
 the second, *n.*, cilonde(7) muadi.
 WIGGLE, *vi.*, sala, salakana.
 WILD, *adj.* (reckless, crazy), hale, buluke, tomboke. These are p.p. of the verbs hala, buluka and tomboka, *to be wild*.
 (as animals), -a multu(2), -a mpata(3), -a cisuku(7).
 be, timid, *vt.*, bāxa, di ne mbāxibāxi(pl. of 3 or 4).
 WILDCAT, *n.*, mbālabāla, 3.
 WILDNESS, *n.* (craziness), buhale, 6; bubuluke, 6; butomboke, 6. (fright), buowa, 6.
 (timidity, as of animals), mbāxibāxi, pl. of 3 or 4.
 WILE, *n.* (trap), buteyi, 6.
 WILFUL, *adj.* (stubborn), -a cicu(7), -a cixiku(7), -a buhidla(6), -a cibengu(7).
 WILFULNESS, *n.*, cicu, 7; cixiku, 7; buhidla, 6; cibengu, 7.
 WILINESS, *n.*, budimu, 6; lukinu, 4.
 WILL, *v.*, as sign of future tense, see § 295.
 n. (mind), muoyo, 2; mucima, 2. (testament), mukanda(2) wa buhlanyi(6).
 (wish not, to reject), *vt.*, hidla, benga.
 WILLING, BE, *v.* (agree to), itabuxa.

WILT, *vi.*, fuba; *vt.*, fubixa.
 WILY, *adj.*, dimuke(p.p. of di-muka, *to be wily*), -a budimu(6), -a lukinu(4).
 WIN, *v.*, a bet or at lawsuit, binga. at gambling, *v.*, tāha. The person losing is the obj. of the verb; as, nakutāha Kasongo bintu blandi, *I won Kasongo's things*.
 (conquer), *vt.*, hita or tamba with bukāle(6) or ngulu(pl. of 3).
 WIND, *n.*, lubehele, 4.
 break, *vt.*, ela muxa(2).
 (hurricane), *n.*, cihuhu, 7.
 whirl-, *n.*, nvunde, 3; cinfunde, 7.
 vt. (wrap around), jinga, jingila, vunga, vungila, nyengela.
 WINDOW, *n.*, dikela, 5.
 WINE, *n.*, for the communion, mi a Nzambi.
 imported, vinyo (from Portuguese), maluvu a mputu.
 palm, from the millet or corn, maluvu, pl. of 5 or 6; malua, pl. of 5 or 6.
 WING, *n.*, dihahu, 5; luhambu, 4.
 WINK, *v.*, hodia.
 at, *v.*, bunga disu(5).
 WINNOW, *vt.*, hehula, huxa, huxixa.
 WINTER, *n.*, cidimu(7) cia maxika, muxihu(2).
 WIPE, *vt.*, off, kuhula, hulula.
 out, *vt.*, jima, jimixa.
 WIRE, *n.*, lukanu, 4.
 large brass, cut into short pieces and used as currency, *n.*, mutaku, 2.
 small, *n.*, kala, 8. Pl. is tua'a
 WISDOM, *n.*, lungenyi, 4; mexi, pl. of 5 or 6; lukanyi, 4.
 WISE, *adj.*, -a lungenyi(4), -a mexi(pl. of 5 or 6), -a lukanyi(4).
 (cunning), dimuke(p.p. of di-muka, *to be wise*).

WISH, *vt.* *sua, nanga, inyixa.*

an ill, *n.*, *mulau, 2.*

ill to, *vt.*, *ela mulau.*

n., *cisuasua, 7.* Generally with idea of uncertainty as to what one does want.

WITCH, *n.* *muena(1)* with *mu-hongo(2)* or *buloxi(6)* or *muloxi(2).*

(bewitch), *vt.*, *lowa.*

bring from under influence of, *vt.*, *hongola.*

-craft, *n.*, *muhongo, 2; buloxi, 6; muloxi, 2.*

doctor, one who prepares the poison test, *n.*, *muena(1)* *cihaha(7).*

WITCHCRAFT, *n.* *muhongo, 2; buloxi, 6; muloxi, 2.*

WITH, *prep.* *ne.* Sometimes the idea is expressed in the verb; as, *fla, go with; etc.*

(be with child), *v.*, *di ne with difu(5) or dimi(5).*

WITHDRAW, *vi.*(go out), *umuka, hātuka, luhuka.*

WITHER, *vi.* *fuba; vt.*, *fubixa.*

WITHHOLD, *vt.*(restrain), *humbixa, lekexa, kosexa.*

WITHIN, *prep.* Use *mu* when the noun which it governs is expressed; use the Locative Suffix construction with *mu* when the noun is not expressed. § 320.

WITHOUT, *prep.* Use *mu* when the noun which it governs is expressed; use the Locative Suffix construction with *mu* when the noun is not expressed. § 320.

Without in sense of *not being* or *not doing* is best expressed by the simple neg. of the verb.

be, *vi.*, *ena ne.*

WITHSTAND, *vph.* *ela mukosa(2).* (forbid), *vt.*, *hida, benga.*

WITNESS, *n.*(one knowing), *mu-mūnyi, 1.*

WITNESS (continued).

(one seeing), *n.*, *mutangidi, 1; mumonyi, 1.*

to bear false, *v.*, *xima, dinga, dimba(Buk.).*

to bear false witness against, *vt.*, *ximinyina, dingilla, dimbilla, banda.*

(to see), *vt.*, *mona, tangilla, xoxa.*

WIZARD, see WITCH.

WOE, *n.*, *mulau, 2.*

WOMAN, *n.*, *mukūxi, 1.*

(a large woman, generally used ironically), *n.*, *ciūkūxiana, 7.* § 351.

(a woman recently confined), *n.*, *muvele, 1; muadikūxi, 1..*

(a woman who has borne children), *n.*, *muledi, 1.*

a young, *n.*, *muḡikankunde, 2; songakūxi, 1.*

childless, barren, *n.*, *nkumba, 3.*

WOMANHOOD, *n.*, *bukūxi, 6.*

young, *n.*, *buxikankunde, 6; bunsongankūxi, 6.*

WOMB, *n.*, *difu, 5; dimi, 5; cilelelu(2), 7; cibutulu(2), 7.*

(the inside), *munda.* § 423 (2) (b).

WONDER, *v.*(expressed by grunting), *kēma, tua cikēma(7).*

n., *bualu(6) bua kukēma.*

WONDERFUL, *adj.*, *-a kukēma.*

WOO, *vt.*, *endela.*

WOOD, *n.*(copse), *cihuka, 7.*

fire-, *lukunyi, 4.* Pl. generally used.

(forest), *ditu, 5.* Pl. *metu.*

(stick), *muel, 2.*

WOODEN, *adj.*, *-a muel(2).*

WOOL, *n.*, *mliso ya mukoko(2).*

Sing. of *mliso* is *luoso*; see § 45, Rem.

WORD, *n.*, *di, 5.* Pl. *is me.*

WORK, see LABOR.

for, to serve, *vt.*, *kuacila* or *enzela* or *enzexa* with *mu-dimu(2).*

(not to work well, to trifle), *vi.*, *lenga, xixamuka.*

WORKMAN, *n.*, **muena**(1) **mudi-mu**(2).

WORLD, *n.* There seems to be no distinct word. **Bulobo**(6) means more properly the land as distinguished from the water, though it seems to be the best word to use in the sense of world.

(figurative, in sense of people), *n.*, **misoko**(pl. of 2) **yonso**.

WORM, *n.*, **cixi**, 7.

(caterpillar), **dixi**, 5; **cixi**, 7.

Pl. of **dixi** is **mexi**.

earth-, **munyenga**, 2.

grub, **dikubu**, 5; **luhose**, 4.

Both kinds are eaten.

intestinal, **musanda**, 2.

large green, **nyoka'a bundu**.

This is edible.

WORN out, *BE*, *v.*(as clothes), **susuka**, **onoka**, **nyanguka**.

(tired), *vi.*, **hanga**.

WORRY, see ANNOY.

WORSE, get, *v.*(in health), **nema** or **nemenena** with **disama**, *sickness*, as subj.

WORSHIP, *vt.*, **tendelela**.

(extol), *vt.*, **tumbixa**, **inyixa**.

WORTH, *n.*(price), **muxinga**, 2.

WORTHINESS, *n.*(goodness), **bu-impe**, 6; **buakane**, 6; **bulengele**, 6.

WORTHLESS, *adj.*(cheap), **-a muxinga**(2) **mutekete**, **-a cinana**, **-a hatuhu**, **-a bē**.

(lazy), **-a bukata**(6), **-a bufuba**(6).

person, *n.*(lazy), **mufuba**, 1.

to become, *vi.*, **nyanguka**, **onoka**.

See § 356 (g).

WORTHLESSNESS, *n.*(laziness), **bufuba**, 6; **bukata**, 6.

(of no value), **cinana**, **hatuhu**.

These are indeclinable.

WORTHY, *adj.*(good), **impe**, **akane**, **lengele**.

WOULD, *auxiliary v.*

(1) In Direct Discourse con-

WOULD (*continued*).

structions use the exact words of speaker. § 455 (b) (2)

(2) In Past Conditions, see §§ 459 (c), 460 (c).

(3) As past tense neg. of *will* use the past tense of **hidia** or **benga**; as, **wakuhidia kuya**, *he would not go*.

WOUND, *vt.*, **tāha mputa**(3).

n., **mputa**, 3.

WOUNDED, *adj.*, **tāha**(p.p. passive of **tāha**, *to wound*).

WRANGLE, *n.*(dispute), **luhāta**, 4.

(row), *n.*, **diyoyo**, 5; **mutāyo**, 2.

v., **tandangana**, **ela** or **elanganana** or **di ne** followed by **mpāta**(sing. **luhāta**).

WRANGLING, *n.*, **luhāta**, 4; **diyoyo**, 5; **mutāyo**, 2; **matandu**, pl. of 5 or 6.

WRAP, *vt.*, **jinga**, **jingila**, **vunga**, **vungila**, **nyengela**.

up in, *vt.*, **kuta mu**.

WRAPPER, *n.*(canvas of bales), **dikutu**, 5.

WRATH, *n.*, **cixi**, 7.

WRECK, *vt.*, a village, **haua**.

(tear down a house), *vt.*, **sasula**.

WRESTLE, *v.*, **luangana bibula**(sing. **cibula** 7), **finangana**.

(throw in wrestling), *vt.*, **ina**, **xinda**.

WRESTLING, *n.*, **cibula**, 7. Pl. generally used.

WRETCH, *n.*(bad person), **munutu**(1) **mubi**.

WRIGGLE *vi.*, **sala**, **salakana**.

(as caterpillar), **lundamana**.

(as snake), *vi.*, **jongoloka**.

(as worm), *vi.*, **vunguluka**.

(twist), *vi.*, **nyenga**, **jeka**.

WRING, *vt.*(as wet clothes), **nyenga**, off, *vt.*, **nyengabāxa**.

WRINKLE, *n.*, **mufudi**, 2.

WRIST, *n.*, **kansanke**, 8.

WRISTLET, *n.*, **lukanu**, 4.

WRITE, *vt.*, **funda**. Sometimes **tāha** has this meaning.

WRITER, *n.*, *mufundi*, 1.
 WRITING, *n.*, manner of, *cifundidi*, 7.
 WRONG, *n.*, *bubi*, 6; *bualu*(6) *bubi*; *muanda*(2) *mubi*.
 be in the, *vi.*, *hila*.
 do, *vt.*, *enza bibi*.
 do to one, *vt.*, *enzela bibi*.
 judge to be in the, *vt.*, *hixa*.
 adj.(not right), use neg. with *impe*, *akane*, *lengele*.
 adv., *bibi*.
 WRONGLY, *adv.*, *bibi*.

X.

XYLOPHONE, *n.*, *madimba*, pl. of 5.

Y.

YAM, *n.*, wild, *cisambu*, 7; *ci-mëna*, 7.
 YARD, *n.*, *lubansa*, 4; *bula*, 6; also *mu* with one of the words meaning *fence*, *luhangu*(4), *cihangu*(7), *lumbu*(4).
 YAWN, *v.*, *ela muau*(2).
 n., *muau*, 2.
 YE, *pers. pro.*, see YOU.
 YEAR, *n.* There is no term for the complete circle of the year. *Cidimu*(2) means *season*, either wet or dry. Of course, by doubling this we have the years.
 See SEASON.
 YEARLY, *adv.*, *ku cidimu*(7) *ku cidimu*, lit., *season by season*.
 YEARN, for *vt.*, *muoyo*(2) or *mu-clima*(2) as subj. of *samina* or *kumina*, *ela mucima*.
 YEAST, *n.*, *yisita*(Eng.).
 YELL, *vi.*, *handalala*.
 YELLOW, *adj.*, *kunzuluke*, *kunzubile*, *kunze*. These are p.p. of *kunzuluka*, *kunzubila*, *kunza*, to be yellow.

YES, *adv.*, *e*.

See § 469.

YESTERDAY, *adv.*, *makelela*, *malaba*.

YET, not yet to have done, *v.*, use neg. of *ansa* followed by infin. § 228.

YIELD, *v.*(as potatoes, cassava, etc.), *ika*.

(as trees), *vt.*, *kuama*.

(surrender), *vi.*, *hanga*, *teketa*.

YOLK, *n.*, *bukulukulu*, 6.

YONDER, *adv.*, *kuakua*, *muamua*, *haha*; *aku*, *amu*, *aha*; *kuo-kuo*, *muomuo*, *hoho*. § 163, Notes 3 and 4.

YOU, *pers. pro.*

(1) Singular:

(a) As Simple Disjunctive, *wewe*. § 105.

(b) Pronominal prefix as subj., *u* or *w*. §§ 113, 114.

(c) Pronominal infix as direct or indirect obj., *ku*. §§ 116, 117.

(d) With prepositions, see §§ 106 (c), 107.

(e) As Compound Disjunctive, *biehi*. §§ 108, 110.

(2) Plural:

(a) As Simple Disjunctive, *nuenu*. § 105.

(b) Pronominal prefix as subj., *nu*. § 114.

(c) Pronominal infix as direct or indirect obj., *nu*. §§ 116, 117.

(d) With prepositions, see §§ 106 (c), 107.

(e) As Compound Disjunctive, *bienu*. §§ 108, 110.

YOUNG, man, *n.*, *songalumi*, 1; *muhlankunde*, 2.

of living creature, *n.*, *muana*, 1.
 woman, *n.*, *songakuxi*, 1; *mu-xikankunde*, 2.

YOUNGER, *adj.*, -a *ku nyima*(3).

brother or sister, *n.*, *muakunyi*, 1.

of twins, *n.*, *nkanku*, 1.

YOUNGEST child, *n.*, **muan'a mukala**(2).

YOUR, *poss. pro.*

(1) Singular, *ebi.* § 133.

(2) Plural, *enu.* § 133.

YOURS, *poss. pro.*, sing. and pl.
See § 135.

YOURSELF, *pers. pro.*

(1) Compound Disjunctive form, **nkiyebi.** §§ 108, 109.

(2) When reflexive use the reflexive prefix of the *v.*, **-di-**.
Note that this construction may be used as subj. or obj.
§ 118.

(3) See B.L.-Eng. under *ine*.

YOURSELVES, *pers. pro.*

(1) Compound Disjunctive form, **nkiyenu.** §§ 108, 109.

(2) When reflexive use the reflexive prefix of the *v.*, **-di-**.
Note that this construction may

YOURSELVES (*continued*).

be used either as subj. or obj.

(3) See B.L.-Eng. under *ine*.

YOUTH, *n.*(young man), **songalumi**, 1, **muhlankunde**, 2.

(young manhood), *n.*, **bunsongalumi**, 6; **buhlankunde**, 6.

YOUTHHOOD, *n.*, **bunsongalumi**, 6; **buhlankunde**, 6.

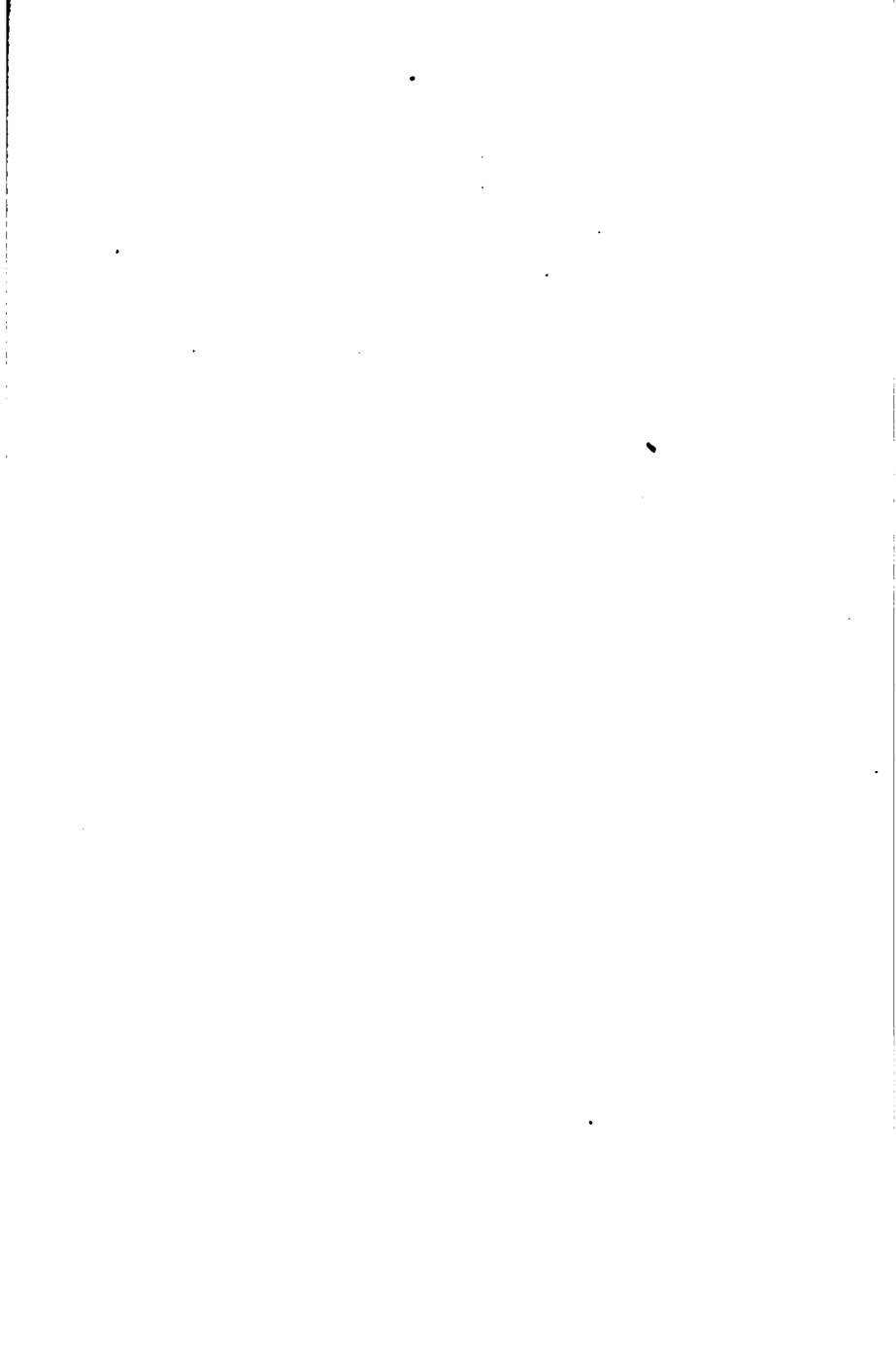
Z.

ZEALOUSLY, *adv.*, **bikäle.**

ZENITH, *n.*, **hankücl ha diulu**(5).

ZERO, *n.*, **cinana, hatuhu.** These are indeclinable.

ZIGZAG, *vi.*(be crooked), **nyongoboka**, **henguluka**, **konyangala**; *vt.*, make, **nyongoboxa**, **henguluxa**.



II. BULUBA-LULUA-ENGLISH DICTIONARY.

BULUBA-LULUA-ENGLISH DICTIONARY.

A.

-a, *prep.*, of. *This is the general construction for expressing the English Possessive Case.* § 87 (a).

When followed by the infin. it expresses the idea of purpose and may be translated by to or for. § 87 (f).

This prepositional word has the construction of an adj. and takes the Secondary Prefixes. § 68 (g).

Aba, *vi.*, to click (gun).

Abanya, *vt.*, to distribute or divide up or share among, apportion, part or separate among.

Abanyangana, *vt.*, to distribute or divide into shares among each other.

Abanyina, *vt.*, to distribute or part or apportion to, divide up or separate into shares for.

Abo, *poss. pro.*, their, theirs. *This refers only to nouns of class I.* §§ 133, 135.

muan'abo ne, mate, match, of same kind or sort or quality or character or species or variety, like or similar.

ena muan'abo, to be unlike, dissimilar.

Abuluka, *vi.*, to separate (as crowd), part, divide, branch into dif-

Abuluka (*Continued*).

ferent directions, diverge, radiate.

Abuluxa, *vt.*, to separate, divide, part, apportion, cause to branch into two parts.

Afunya, *vt.*, to tickle.

Agusite, *n.* (Eng.), August (the month).

Aha, *adv.*, here (on), yonder, there, hence, hither, thither, thence. § 163, Note 3.

Aka, *vt.*, to gather the leaves of the cassava or other plants, also peas; hence to harvest (peas), reap.

Akana, *vi.*, to agree, match, correspond to, be adapted to, be suitable, be even, to fit, to suit, be proper; go to meet and welcome.

Akanangana, *v.*, to agree together, fit or match or conform to each other, correspond to, be enough or adequate or sufficient, suffice, suit, be suitable, be even or level or exact, be adapted to, be proper or right.

di diakuakanangana dimue, to conclude agree, decide, determine.

The neg. of this word means to be insufficient, unsuitable.

See note undtu ernanagana.

Akane, *adj.* (p.p. of *akana*, to be fit, etc.), beautiful, pretty, lovely, fine, good, pure, chaste, guiltless, virtuous, elegant, excellent, worthy, fair or handsome, fair or just or honest, correct, fit, suitable, right, kind, humane, noble, holy, perfect, righteous, upright, lawful, rich or fertile or productive (soil).

With neg. verb: unjust, unkind, unholy, wrong, not right.

Akidila, *vt.*, to catch or clasp in the hands or arms, go to meet and hug or embrace; *hence*, to welcome, salute, greet.

Aku, *adv.*, there (at), thence, thither, yonder. § 163, Note 3.

Akulla, *vt.*, to intercede for, advocate for, speak for, plead for.

Akula, *v.*, to speak, talk, utter.

a. **biakulakula**, to talk nonsense or incoherently, talk in delirium, wander in mind, babble, gabble, jabber, prattle.

a. *with* **cidimi**(7) or **ellān**(7), to pronounce or speak badly or indistinctly.

lekela kuakula, stop talking, be silent, hush, be quiet, keep silence, be still.

neg. with **bimpe**, to speak indistinctly.

Note: **akula** means to speak or talk, *while* **amba** means to tell, tell about, narrate.

Akūxa, *vt.*, to make to agree, make to fit, make to match, make equal or even or exact, fix, mend, harmonize or tune or attune, adapt to.

a. **me**, to resolve, conclude, decide, determine.

a. **me hamue**, to sing in harmony or unison.

Akūxangana, *vt.*, to make to agree to each other, match each other, fit each other, make even or exact, make to suit, adapt to.

Alakana, *vi.*, to be proud, haughty, vain; vaunt one's self.

Alamanaka, 3, *n.* (Eng.), almanac.

Alamina, *vt.*, to expect, look for, lie in wait for.

Aluixa, *vt.*, to recall (cause to return), put back.

Aluka, *vt.*, to come back, turn back, go back, retire, return.

Alukila, *vi.*, to come back, turn back, return, go back, retire.

Alukixa, *vt.*, to send back, bring back, return, fetch or take back, recall, restore.

a. **bulunda**(6), to atone, reconcile.

Amba, *v.* *When followed by the infn. this word means* to be about to, become, get, intend, mean, plan, purpose, reckon, suppose, regard, resolve, conclude, decide, determine, threaten. *Hence we have* **udi wamba kuya**, he is about to go; **cilulu cikadi clamba kufika**, the cloth is getting or becoming black.

a. *with infn. and* **kaba kabāle**, nearly, almost.

Amba, *v.*, to speak, tell, state, say, command or order, bid, declare, announce, certify, explain, explain, think in sense of fancy or imagine, appoint or fix a day, talk about, tell about, narrate, testify, define, describe, proclaim, publish, relate, reply (to a question), report, respond, utter, assert, mention.

a. **bualu**(6) **bua Nzambi**, to preach.

a. **diambedi bualu kabul buanza kulua**, to foretell, prophesy, predict.

a. *with* **dī** or **mukenjī**, to deliver a message, issue a proclamation or decree.

enza followed by mu- insep. *with proper form of a.*, to

Amba (Continued).

obey, mind, be obedient, heed, hearken, observe. § 465.

neg. and mu- insep. with proper form of a., to disobey, be disobedient, be heedless, be obstinate, be stubborn, be negligent, be neglectful.

The infin. kuamba is sometimes used for sermon, discourse.

Ambakana, vi., to lie on top, be piled or heaped on top.

Ambakanya, vt., see **ambakũxa**.

Ambakũxa, vt., to add one on top of the other, lay or put or pile or heap one on top of the other.

Ambidilla, vt., to intercede for, plead for, speak for.

Ambika, vt. (Buk.), to give, endow, bestow, grant, offer, present with, render to.

a. ha, to put on, place on.

Ambila, vt., to advise, command, order, bid, counsel, deliver a message to, direct, discipline, teach, train, tell to, instruct, explain to, educate, exhort, inform, report to, represent to, say to, speak to, talk to, state to.

Ambilangana, v., to tell each other.

Ambula, vt., to pick up, get, lift up, raise up, take up.

Ambulũxa, vt., to help to lift.

Ambulukila, vi., to scatter or spread (as contagious disease).

Ambulula, vt., to raise.

a. di(5), to raise the voice, talk or speak louder

Ambuluxa, vt., see **ambulula**.

Ameleka, n., America.

muena A., an American.

Amu, adv., there (in), thence, thither, yonder. § 163, Note 3.

Amua, v., to suck (as child).

Amũxa, vt., to suckle, give suck to, to nurse.

Andamuka, vi., to change, be

Andamuka (Continued).

changed, turn over or around, be turned, be transformed, or transfigured, get or become (different), come back, be converted, be changed in mind, return, go back, turn back, turn into (become).

Andamuna, vt., to change, turn over or around or inside out, convert, invert, reverse, transform, transfigure, turn into.

a. muaku(2), to translate, interpret.

a. with mucĩma(2) or muoyo(2), to change one's mind, repent.

Andamuxa, vt., to take back, return.

Andi, poss. pro., 3rd pers. sing. of classes I and III, his, her or hers, its. §§ 133, 135.

Angacila, v., to begin again, start over, repeat, recommence.

This word is usually followed by the adv. kabidi.

Angata, vt., to get, lift up, take, pick up, grasp, receive, acquire, apprehend.

a. dibanza(5) dia muntu(2), to be in debt to a person, to owe.

a. difutu, to earn.

Angula, vt., to find by accident and pick up, take up.

Anza, v. *This verb is always followed by the infin. and means in the affirmative to have just done; the neg. means not yet to have done.* § 228.

amba bualu kabui buanza(e) kulua, to foretell, predict, prophesy. *Doubtless the p.p. form buanze would be better here, also in the following expression.*

muambi wa malu kai manza(e) kulua, n.ph., a prophet, seer.

Apila, n. (Eng.), April.

Asa, vt., to hit or shoot one (as with an arrow), stick into, lance, spear.

Asa (Continued).

a. *with luzādi or luzāla or luala*, to pinch, scratch.

Asa, *vt.*, to build, construct, erect, make (as house). *This word means primarily only the driving of the sticks into the ground, but it seems to have the secondary and general meanings given above.*

Atuka, *vi.*, to become poor (as land), be unproductive.

Aya, *vi.*, to be sour, be acid.

B.

Baba, *r, n.*, mother, mistress.

baba-muenu, *n.*, mother-in-law (used either by husband or wife). *Pl. is bababa-muenu.*

§ 42, Note 3.

Babāla, *vt.*, to be warmed or heated over again (as food).

Baba-muenu, *r, n.*, mother-in-law (used either by husband or wife). *Pl. is bababa-muenu.*

§ 42, Note 3.

Babāxa, *vt.*, to warm or heat over again (as food).

Babuka, *vt.*, to be singed or burnt or scorched.

Babula, *vt.*, to singe, burn, scorch.

Bacika, *vt.*, to mash down flat, flatten down, level down.

Bakula, *vt.*, to seize, grab, snatch.

Bāla, *vt.*, to count, enumerate, number, read, reckon. *This word also has a figurative sense to elapse, pass by, intervene.*

ena or neg. of mūnya and mona followed by mua kubāla, countless, innumerable.

ngondo(3) wakubāla, the moon has come, has appeared.

Balakana, *vi.*, to be bright, glisten, glitter, shine, gleam, sparkle.

Balakūxa, *vt.*, to brighten, make to glisten or shine.

Bāle, *adj.*, few, small, little, minute, diminutive, fine, scarce, thin, narrow.

See **kise**.

Baluluka, *vi.*, to open out, unfold; hence to bloom, flower.

Balulula, *vt.*, to magnify (as microscope), lit., to open out, unfold.

Bamba, *vt.*, to mend, patch, sew on or put on a patch; lit., to put on top.

Bambakanya, *vt.*, to join together, put together, mend, patch, weld.

Bambakūxa, *vt.*, see **bambakanya**.

Bambala, *vt.*, to tie down on top of (as battens on the rafters).

Bambila, *vt.*, to compress, press or push or shove or squeeze down upon, cram down together.

Banda, *vt.*, to accuse falsely, blame or lay blame on falsely, injure, slander, defame, traduce, be traitor to, be treacherous toward, vilify, bear false witness against, calumniate.

Wakumbanda bulbi, he accused me (falsely) of stealing.

Banda, *v.*, to ascend, climb, go up, rise, arise, mount.

Bandixa, *vt.*, to hoist, lift up, raise up, elevate.

b. **dī(5)**, to talk or speak louder, raise the voice.

b. **difutu(5)**, to advance wages.

b. **muxinga(2)**, to advance the price, make the price dear, increase or put up the price, make costly or expensive or precious.

Banga, *v.*, to commence or start or begin to do; hence to be betrothed to or engaged to or espoused to. *In betrothal the active forms of this verb refer to the man, the passive to the woman.*

Bangabanga, *adv.*, long ago, in old times, once upon a time, re-

Bangabanga (*Continued*).
mote or distant times, long
since, long time ago.
See kale.

Bangika, *vt.*, to close or fasten or
latch (as bracelet, lid, etc.).

Bangila, *v.*, to begin at, begin here
or there, commence at, begin
to repeat at, start at.

Bangixa, *vt.*, to fasten axe, hoe,
etc., in the handle.

Banguka, *vi.*, to come unfastened
or unlatched.

Bangula, *vt.*, to cock a gun, open
a bracelet, unlatch, unfasten.

Banji, *adj.*, rich, wealthy.

Banza, *vi.*, to be married, be
brought to home of the groom.
*This word is used only by the
bride.*

Banzixa, *vt.*, to marry (the rites at
the home of the groom).
See dibanzixa.

Batama, *vi.*, to be flat or level,
crouch, settle or sink down (as
sediment).

Batamixa, *vt.*, to flatten, make
flat, level down, mash down
level.

Batiza, *vt.*, to baptize. *Introduced
from Greek.*

Bāxa, *vi.*, to fear, cringe, cower,
be frightened or afraid of
fearful or timid or shy or wild.
Generally used of animals.

Be, *adv.* (*postpositive*), exceedingly,
very, extra, extremely, exces-
sively, quite, so.

Bē, *adv.* *See cinana.*

-a b., worthless, inferior, com-
mon, unimportant, useless.

Bedi, *adj.*, first, foremost.
ciŋila ciŋedi, first cock to crow
in the morning.

Bela, *v.*, to ache, hurt, pain, suffer,
be sick or ill or unwell.

mutu(2) mubele, headache.

See sama.

Bēla, *vt.*, to warn, admonish, re-
prove, control, correct, man-

Bēla (*Continued*).
age, discipline, rebuke, scold,
reproach, restrain, govern.

Bēla, *vt.*, to crack (as nuts), burst,
shell, hull.

Beleketa, *vt.*, to chew or masticate
or crunch with back teeth.

Benda, *vt.*, to cut the vines for
rubber, make rubber.

Bendama, *vi.*, to have the edge of a
knife bent or made dull.

Bendamixa, *vt.*, to bend the edge
of a knife, hoe, etc.

Bende. *An indeclinable nounal
word, apparently pl. of class I.
It is always used in such ex-
pressions as muntu wa bende,
cintu cia bende, etc., mean-
ing the person or thing of
some one else, not one's own,
of some other one, another's.*

muntu wa b., a freeman, free-
born person.

Benga, *vt.*, to abandon, abstain
from, decline, discard, deny,
disapprove of, disobey, rebel
against, revolt, forbid, forsake,
renounce, scorn, spurn, ex-
clude, keep from, neglect,
disown, dissent, object, pro-
hibit, refuse, reject, repudiate,
resist, restrain, be unwilling,
will not, oppose, withstand,
prevent. *The past tense, with
following in fin., means would
not.*

Benga, *vt.*, to cut in slices, slice.

Bengula, *vt.*, to cut or pare (the
finger nails).

Beta, *vt.*, to pack down, beat down,
pound down (as loose earth
with a stick).

Beula, *v.*, to belch.

Beya, *vt.*, to shave.

Bi, *adj.*, bad, dirty, foul, unclean,
soiled, filthy, immoral, impure,
disreputable, nasty, naughty,
base, vicious, corrupt, wicked,
evil, unkind, unjust, profane,
repulsive, repugnant, sinful,

Bi (*Continued*).

vile, ugly, unholy, unrighteous, unwholesome.

muntu mubi, sinner, transgressor, rascal, villain. *The plurals mabi and mibi, with pl. of bualu and muanda understood, mean guilt, sin, iniquity, evil, transgression.*

Bi-, *insep. verbal prefix with force of sub. conj., if; with neg. the meaning is if not, unless, except.* §§ 459, 460.

Bi, *neg. adv.* (Buk.), no.

Bi- (*followed insep. by poss. pro.*), *Compound Disjunctive pers. pro.* See § 110.

Biakane, *adv.*, well, correctly, distinctly, carefully, right, rightly. *See bimpe.*

Bibi, *adv.*, badly, carelessly, roughly, wrongly, wrong.

enza or **osa** or **kixa** with **b.**, to err, sin, transgress, do wrong.

enzela, **b.**, to injure, harm, do wrong to.

Bicel, pl. of 7, *n.* (Buk.), tall grass.

Bidi, *adj.*, two. *Takes Secondary Prefixes.*

Bidia, pl. of 7, *n.*, bread, food, "chop," feast, meal, nourishment, victuals. *This word generally refers only to bread, but it may also have a wider significance, as above indicated.*

b. bla with **butuku** or **dilolo**, supper.

b. bla dibanzixa, marriage or wedding feast.

b. bla dinda, breakfast.

b. bla mampa, light bread (made from wheat flour).

b. bla with **munda munya** or **hanküel**, dinner.

b. bla Nzambi, communion, Lord's Supper.

clanza cla b., right hand.

Bika, *vt.*, to get up, arise, rise, stand up, depart, start out, set out.

Bika (*Continued*).

b. ku lufu, to arise or rise from the dead.

b. ku tulu, to arise or awake from sleep.

Bikäle, *adv.*, firmly, strongly, fast, tightly, vigorously, violently, zealously, carelessly, loud (speaking).

Bikila, *vt.*, to call, name, hale, invoke, summon.

Bila, *vi.*, to boil (as water), roar (as cataract).

Bilengele, *adv.*, well, correctly, distinctly, carefully, right, rightly. *See bimpe.*

Bimpe, *adv.*, carefully, gently, correctly, earnestly, well, thoroughly, right, rightly, distinctly (to speak).

b. followed by infn., ought, be under obligation to do, be right to, be duty to do, deserve, merit.

Binga, *vi.*, to be acquitted, be declared guiltless or innocent, be justified, be vindicated, gain or win a bet.

Bingila, *v.*, to cry out in amazement or astonishment, give alarm, shout, cheer, sound an alarm.

Bingixa, *vt.*, to acquit, let go free, declare guiltless, justify, pronounce innocent, vindicate.

Bintampl, pl. of 7, *n.*, marsh, mud, mortar, mire, swamp.

Bintoel, pl. of 7, *n.*, mud, marsh, mire, swamp, mortar.

Biola, *v.*, to belch.

Bitähi, pl. of 7, *n.*, mud, marsh, swamp, mortar, mire.

Bitähikidi, pl. of 7, *n.*, mud, marsh, swamp, mortar, mire.

Bitekete, *adv.*, carefully, gently, at slow pace, quietly, slowly, softly, patiently.

Bitulu, *adv.*, carefully, gently, patiently, slowly, softly.

Bixa, *vt.*, to lift up, raise up, elevate, hoist, rouse up, arouse.

b. ku lufu, to resurrect (from the dead).

b. ku tulu, to awake, awaken, wake.

Bixe, *adj.*, green, raw, unripe, new, fresh (as uncooked meat), uncooked.

lela kabixe, to miscarry, give birth to immature or still-born child or foetus, abort.

Note the word bixika.

Bixl? *interrog adv.*, how? what? what is the matter? for what cause or reason or purpose? why? §§ 177, 420, 411.

bule b.? how far? how long?

bungi b.? how many? how much?

Bixika, *vi.*, to be green or unripe or fresh or uncooked.

Bobo, *pers. pro.*, 3rd pl. of class I, they. § 105.

Bola, *vi.*, to rot, go bad, decay, decompose, be corrupt, be rotten, be foul or spoiled or tainted or putrid, putrefy, be damp or wet or moist or soaked.

Bolexa, *vt.*, to putrefy, taint, corrupt, spoil, cause to rot or decay, dampen, wet, moisten.

Bomba, *uf.*, to comfort, to caress, fondle, apologize, console, cheer up, soothe, solace. *This word is used when one has accidentally struck another and wishes to comfort him so he will not fight.*

Bombama, *vi.*, to be wet or damp or moist or soaked.

Bombeka, *vt.*, to wet, dampen, moisten, soak.

Bombelela, *vi.*, to creep or move stealthily or slowly or softly, sneak.

Bosa, *vt.*, to crack (as nuts), burst, shell, hull.

Bota, *vi.*, to be fine or powdered.

Botexa, *vt.*, to powder, pulverize, grind or pound or crush or beat fine; hence to chew, masticate.

Boya, *vt.*, to take up or gather up in the hand and put in another place (as trash), clear away.

Bu, *prep.*, like to, such as, equal to, of same or similar kind or sort or quality or character or species or variety; hence used in expressing such ideas as mate, match.

di b., to correspond to, resemble, match.

ena b., to be unlike or uneven or different or dissimilar or unequal, differ.

Bu, *sub. conj.*, if; in neg. constructions it has the meaning of if not, unless, except. §§ 459 (c), 460 (c).

Bu-, *insep. subordinating particle used with Applied Form of verb*, therefore, consequently, hence, for this reason, so, then, wherefore, why. **Bualu(6)** is doubtless understood. §§ 472 (e)(3), 419.

Bua, *sub. conj.*, because, since, for. Doubtless **bualu(6)** is understood. § 466.

Bua, *vt.*, to daub, plaster.

Buakane, 6, *n.*, goodness, excellence, purity, holiness, elegance, handsomeness, beauty, fairness (in color or in honor), honesty, integrity, justice, righteousness, sanctification, uprightness, virtue, worthiness, right.

Buala, *neg. adv.* no.

Bualabuala, 6, *n.* (Buk.), see **bull-lela**.

Bualama, *adv.*, backwards. *Used only in sense of fall backwards.*

Bualu, 6, *n.*, affair, business, care, concern, responsibility, case (law), cause, purpose, reason,

Bualu (*Continued*).

- matter, object, effect, result, sake, subject, circumstance, source, fault, palaver, danger, harm, difficulty, deed, doctrine, fact, account, narrative, discourse.
- a **b. bukāle**, sacred, holy, serious.
- b. bua or bua**, because of, on account of, concerning.
- b. bua kukēma**, miracle, wonder.
- b. bua Nzambi**, Christianity, the Gospel, the Christian religion.
- b. bubl**, guilt, sin, iniquity, transgression, injustice, wrong, vice, trouble, tribulation, misfortune, disaster, affliction, calamity, evil.
- b. bulmpe followed by infin.**, ought to, be under obligation to do, it is right to do, duty to do, deserve, merit.
- b. bukāle**, a serious matter.
- b. bukāle with Causative Form of verb**, must, have to, had to, be necessary, be a necessity.
- b. bunlne**, importance.
- b. kɪ?** what is the matter? what is the palaver? why? what for?
- di b. bua**, to be responsible for.
- di ne muntu b.**, to have a complaint against one.
- kakuena b.**, it is no matter, no palaver, never mind, no consequence, all right.
- lumbulula b.**, to settle a palaver, to judge.
- muambl wa b. bua Nzambi**, priest, preacher, minister, missionary.
- muena malu(pl.) mabl**, sinner, transgressor.
- mukelenge wa bambi ba b. bua Nzambi**, high-priest.
- mūnylxa or tylxa or lbldlxa with b. bubl**, to entice, lead astray, lure, allure, tempt, seduce.
- Buana**, 6, *n.*, childhood, infancy.

Buanda, 6, *n.*, thread, cotton; hence hammock.

Buandakana, vt., to be confused or perplexed or bewildered or confounded or disconcerted, be mixed up, be deranged, be in disorder.

Buandakanya, vt., see **buanda-kūxa**.

Buandakūxa, vt., to confuse, perplex, bewilder, confound, mix, stir together, mingle up together, derange, put in disorder.

Buandulula, vt., to stir together, mingle, mix up together.

Buanga, 6, *n.*, medicine, remedy, charm, fetish, idol or image intended as a charm.

b. bua mulungu, poison.

b. bua nsāmu, a charm for making one invisible.

b. bua ntulxa, a charm for making one invulnerable.

mpūka manga(pl.) or muhūki wa manga, a doctor, medicine man, diviner, physician, sorcerer, conjurer, charm or fetish or idol or medicine maker.

xlha or talūxa with b., to destroy the power of a medicine or charm or fetish.

Buanjl, 6, *n.*, acidity, sourness.

di ne b., to be acid or sour.

Buatu, 6, *n.*, boat, canoe, ship.

Bubāle, 6, *n.*, littleness, scarcity, dearth, fewness, smallness, small size, thinness, narrowness.

See **buklse**

Bubanjɪ, 6, *n.*, riches, wealth, richness.

lulxa b., to enrich.

Bubedl, 6, *n.*, sickness, illness, malady, disease, affliction, pain, bad health, pang, suffering.

See **disama**.

Bubl, 6, *n.*, badness, corruption,

Bubi (*continued*)

evil, impurity, guilt, sin, vice, iniquity, transgression, wickedness, injustice, wrong, sinfulness, vileness, ugliness, uncleanness, dirtiness, unholiness, unrighteousness, viciousness, rascality.

Bubidi, 6, *n.* (*derived from num. ibidi*, two), both, a couple, two and two, double, all too. § 95 (a).

Bubulu, 6, *n.*, craziness, insanity, dementia, madness, lunacy, idiocy, viciousness, violence, wildness, foolishness.

b. maluvu, drunkenness, intoxication, dissipation.

Bubuta, *v.*, to feel after, grope (as one blind).

Bucika, 6, *n.*, edge, border, limit, margin, boundary, side, bank or beach or shore or coast.

Bucimbakane, 6, *n.*, *see* **bucimbe**.

Bucimbe, 6, *n.*, stupidity, folly, foolishness, acting foolishly.

Budimi, 6, *n.*, farm, field, garden, plantation.

b. bua mloxi ya followed by **maluvu** a mputu or vinyo, *n.ph.*, vineyard.

Budimu, 6, *n.*, craftiness, cunningness, slyness, prudence, warning, shrewdness, sharpness, wiliness, sagacity, subtlety, skill, skilfulness, precaution.

-a b., crafty, cunning, prudent, shrewd, sharp, sagacious, sly, subtle, wily, artful, skilful.

Budixikamine, 6, *n.*, liberty, freedom, the state of being free.

Buela, *vi.*, to enter, pass in, penetrate, unite with, join, come or go or get in or into.

b. munda, to test, try, tempt, make trial of.

diba dikadi dibuela, the sun is about to set, be sunset.

kutu kuabuela diba or kutu diba diabuela, west.

Buelafi, 6, *n.*, bad aim (gun).

Buelakana, *vi.*, to be mixed, be intermingled, be mingled, intermingle, commingle, mingle, be joined together (of same party), unite with, join, crowd together, be disarranged, be out of order, be in disorder, be deranged.

Buelakuxa, *vt.*, to mix up, mingle, put out of order, crowd together, intermingle, disarrange.

Buenyi, 6, *n.*, a visit.

enda b., to visit, go visiting.

Buxa, *vt.*, to drive in, put in, place in, take in.

b. ku mudimu, to hire, engage, give work, employ.

b. mu, to load (as boat), insert.

b. mu buhika, to enslave.

b. munxi mua, to put or place under.

b. mu nsubu wa maxika, to imprison.

b. mu followed by *name of office*, to appoint or give an office to, make, elect, confer office on. **Bakumubuxa mu bukelenge**, they made him chief.

Buxakana, *vt.*, to mix up, mingle, intermingle, crowd together, derange, put out of order, put in disorder, disarrange.

Bufike, 6, *n.*, blackness, uncleanness, dirtiness, darkness (color).

Bufinu, 6, *n.*, slipperiness, sleekness, smoothness, a slip by accident.

-a b., slippery, sleek, smooth.

Bufofo, 6, *n.*, blindness.

Bufuba, 6, *n.*, idleness, laziness, indolence, sluggishness, slowness, lethargy, sloth, worthlessness.

-a b., idle, lazy, indolent, trifling, slothful, worthless.

ena ne b., to be diligent or industrious or energetic or faithful.

Bufuku, 6, *n.*, night, at night, by night, to-night, night-time.

See butuku.

Buhale, 6, *n.*, craziness, insanity, dementia, madness, lunacy, idiocy, viciousness, violence, wildness, foolishness.

b. maluvu, drunkenness, intoxication, dissipation.

Buhele, 6, *n.*, poverty, destitution, need, want, penury.

lulxa or xixa with mu b., to impoverish.

Buhlankunde, 6, *n.*, youth, young manhood, boyhood, youthhood, adolescence.

Buhlanyi, 6, *n.*, inheritance, legacy, portion, heritage.

ha b., to bequeath, endow, leave (for heir).

mukanda wa b., will, testament.

Sometimes the ph. bintu bla buhlanyi is used with same meaning as buhlanyi alone.

Buhidla, 6, *n.*, insubordination, disobedience, disapproval, refusal, obstinacy, stubbornness, refractoriness, wilfulness, unbelief, negligence, neglectfulness.

-a b., insubordinate, disobedient, obstinate, stubborn, refractory, unmanageable, unruly, intractable, wilful, negligent, neglectful.

muena b., unbeliever.

Buhika, 6, *n.*, slavery, bondage, subjection.

ha or buexamu or lulxa followed by b., to enslave.

Buhikudi, 6, *n.*, the goods with which one is redeemed, redemption price.

Buhote, 6, *n.*, stupidity, ignorance, folly, foolishness.

Buhu, 6, *n.*, seed (for planting).

Buhumbakane, 6, *n.*, stupidity, foolishness, folly, acting foolishly.

Bulbi, 6, *n.*, theft, thievishness,

Bulbi (*continued*).

roguishness, robbery, dishonesty, injustice.

di ne b., to be thievish or roguish or dishonest or unjust.

ena ne b., to be honest or just.

Bulci, 6, *n.*, honey. *Sometimes spelled bulki.*

Buihi, 6, *n.*, nearness, short distance, closeness, sharpness, dimension or extent or extension (in breadth).

ha b. ha (or ne), beside, near to, close to.

mu (or ku), **b.** breadth, width.

Bulka, *vt.*, to close or shut (the eyes).

Bulkila, *vt.*, to cover, close or shut (as lid of box or book), lay something over, shelter by covering, put cover on, spread over.

Bulkūxa, 6, *n.*, *see* bulilela.

Bulla, 6, *n.*, forgetfulness.

-a b., forgetful.

b. as subj. of kuata, to forget.

Bulminyil, 6, *n.*, stinginess, parsimony, selfishness, meanness as result of stinginess.

-a b., stingy, selfish, parsimonious, mean.

Buimpe, 6, *n.*, goodness, excellence, purity, holiness, elegance, handsomeness, beauty, fairness (in color or in honor), honesty, integrity, justice, righteousness, sanctification, uprightness, virtue, worthiness, right.

Bulina, *prep.*, like to, such as, equal to, of same or similar kind or sort or quality or character or species or variety; hence used in expressing such ideas as mate, match.

di b., to correspond to, resemble, match.

ena b., to be unlike or uneven or different or dissimilar or unequal, differ.

Buina, 6, *n.*, hole of rat or mouse, den. *Pl. is mena.*

Buinabuina, 6, *n.*, see *bulilela*.

Buivi, 6, *n.*, theft, thievishness, roguishness, robbery, dishonesty, injustice.

di ne b., to be roguish or thievish or dishonest or unjust.

ena ne b., to be honest or just.

Buji, 6, *n.*, the unmarried state, bachelorship, maidenhood, virginity.

Bujitu, 6, *n.*, heaviness, weight; sometimes used for load, burden.

-a b., heavy, weighty.

idikixa or elekeza with b., to weigh.

Buka, *v.*, to consult a medicine man, divine, enchant, conjure.

Buka, *vi.*, to fly, take flight or rise in flight (as bird).

Būka, *vt.*, to marry, wed. *This word is used only by the man.*

See note under MARRY.

Bukāle, 6, *n.*, strength, ability, energy, firmness, force, hardness, influence, might, power, vigor, stability, solidness, solidity, violence, health.

-a b., healthy, strong, vigorous, well.

clanza cia b., right hand.

ena ne b., to be delicate, be not strong.

hita or tamba with b., to conquer, beat, defeat, overcome, overthrow, excel, win, master, prevail, be victorious, quell, repulse, subdue, subject, subjugate, vanquish.

kuata mukūxi ku b., to commit rape, ravish, do violence to.

ku b., by force, violently.

Bukanda, 6, *n.*, enema. *A small gour d is used for this purpose.*

ela b., to give an enema.

Būkangana, *v.*, to intermarry.

Bukankanya, *vt.*, to shake up.

Bukata, 6, *n.*, idleness, laziness, indolence, sluggishness, slowness, lethargy, sloth, worthlessness.

-a b., idle, lazy, indolent, trifling, slothful, worthless.

ena ne b., to be diligent or industrious or energetic or faithful.

Bukelenge, 6, *n.*, kingship, chiefship, high rank, kingdom, government, dominion, rule, authority.

dia b., to become chief, succeed to chiefship.

dixa b., to elect or appoint to chiefship, confer chiefship on.

Bukise, 6, *n.*, littleness, smallness, scarcity, dearth, fewness, thinness, narrowness, small size.

mu (or ku) b., breadth, width.

Bukitu, 6, *n.*, bravery, courage, fortitude, boldness, valor.

See dikima.

Būkixa, *vt.*, to give in marriage, marry one to.

Bukonde, 1, *n.*, brother-in-law, sister-in-law. *This word always means the brother or sister of the wife, never the brother or sister of husband. Pl. is babukonde.*

Bukoya, 6, *n.*, dirtiness, filthiness, untidiness, uncleanness, foulness, slovenliness.

-a b., dirty, filthy, untidy, unclean, foul, slovenly.

Buku, 6, *n.*, the state or condition of being a mother-in-law or father-in-law.

bintu bla b., dowry given at marriage by husband to parents of bride.

Bukula, 6, *n.*, flour, meal.

Bukulu, 6, *n.*, old age.

Bukulukulu, 6, *n.*, yolk of an egg.

Bukulukulu, 6, *n.*, old age.

Bukulukūxe, 6, *n.*, old age.

-a b., old, ancient.

Bukulumpe, 6, *n.*, old age.

-a b., old, ancient.

Bukunse, 6, *n.*, redness.

Bukuondo, 6, *n.*, net for catching fish or animals, cobweb.

Bukutu, 6, *n.*, foreskin.

di ne b., to be uncircumcised.

Bukūxi, 6, *n.*, womanhood.

Bula, 6, *n.*, yard, enclosure, court, fold, stockade.

nyūma wa ku b., domestic animal.

Bula, *vt.*, to crack (as nuts), burst, shell, hull.

Bulalu, 6, *n.*, bed, couch.

Bula Mutadi, *n.* (Lower Congo), the Congo Independent State and all government officials.

Bulanda, 6, *n.*, poverty, need, want, penury, destitution.

lulxa or xixa mu with b., to impoverish.

Bule, 6, *n.*, length, deepness, depth, height, altitude, tallness, distance (long), dimension or extent or extension in length or height or depth.

b. bumue, equal or even length.

b. munyl? how far?

Buledi, 6, *n.*, the power or capacity to give birth to or bear young, child-bearing, fruitfulness, fecundity.

di ne b., to be fruitful or fertile or prolific or fecund or productive (as male or female in producing young).

Bulengele, 6, *n.*, goodness, excellence, purity, holiness, elegance, handsomeness, beauty, fairness (in color or in honor), honesty, integrity, justice, righteousness, sanctification, uprightness, virtue, worthiness, right.

Bullela, 6, *n.*, truth, fact, certainty, correctness, exactness, reality, veracity.

-a b., real, true.

This word has an adverbial use

Bullela (*continued*).

of certainly, correctly, indeed, absolutely, truly, truthfully, exactly, really, surely, verily.

With neg. verbs we have the meaning to be in doubt, be doubtful or uncertain or untrue.

Bulobo, 6, *n.*, earth, land, ground, soil, world.

b. budl with butaka or bucika, *ph.* used for earthquake.

dikumbi dia b., railway train.

nxila wa dikumbi dia b., railway track.

The pl. is generally used to express loose earth or dirt on ground. This word has n. e properly the meaning of land as distinguished from water.

Buloxi, 6, *n.*, witchcraft, sorcery.

This word has a secondary meaning of cleverness, ingeniousness, dexterity, ingenuity, skill, skilfulness.

di ne b., clever, ingenious, skilful.

muena b., witch, wizard, demon, devil, conjurer, sorcerer.

Sometimes this word is pronounced muloxi(2).

Buluatafi, 6, *n.*, slovenliness or immodesty or shamelessness or indecency in the wearing of one's clothes. § 356 (g).

-a b., slovenly or indecent or immodest or shameless or obscene in the wearing of one's clothes.

Buluka, *vi.*, to bark (as dog).

b. dl(5), to speak or talk loudly or roughly.

Buluka, *vi.*, to get or become or go or be crazy or deranged or insane, be demented, be foolish, be mad, be wild, be reckless, be vicious, be violent, be thoughtless.

b. maluvu, to be drunk or intoxicated.

Bulukana(?), *vi.*, to be narrow.

Buluke, *adj.* (*p.p.* of **buluka**, to be crazy), crazy, deranged, demented, foolish, mad, insane, wild, reckless, thoughtless, vicious, violent.

Bulukila, *vt.*, to scold; *hence secondarily* to govern, control, rebuke, admonish, discipline, correct, manage, reprove, reproach, restrain.

This word is sometimes pronounced kubulukila.

Bulula, *vt.*, to open, expose to view, relax, remove cover, uncover, reveal.

Bululu, 6, *n.*, bitterness.
di b., to be bitter.

Bulumi, 6, *n.*, manhood.

Bulunda, 6, *n.*, friendship, fellowship, companionship, federation.

alukixa b., to reconcile.

kuatangana b., to form a friendship with one another.

xtha b., to break off friendship.

Bulunga, *vi.*, to be round or spherical.

Bulunguxa, *vt.*, to make into a ball, make round.

Bumbuka, *vi.*, to cave in, fall in.

Bundu, 6, *n.*, shame, bashfulness, timidity, shyness, diffidence, modesty, humility, chagrin, repentance, penitence, reproach, disgrace.

bualu bua b., a shameful matter.
di ne or unva or ufua with b.

as obj., or *b. as subj.* of **kuata**, to be ashamed, be bashful, be diffident, be modest, be humble, be mortified, be humiliated, be abased, have chagrin, be penitent, be shy, *qe timid.*

ena ne b., to be immodest, be shameless, be impertinent, be saucy, be impudent, be indecent, be obscene, be arrogant, be audacious.

ufulxa or kuacixa with b., to

Bundu (*continued*).

disgrace, mortify, chagrin, humiliate, cause shame, abase.

Bufumu, 6, *n.*, chiefship, kingship, high rank, kingdom, government, dominion, rule, authority.

See bukelenge.

Bunga, *vt.* (*with tulu*, sleep, *as obj.*), to doze, nod, nap, be drowsy.

b. disu, to wink at.

Bungama, *vi.*, to mope, despond, be depressed, be despondent, brood over, pine, pout, be sulky, be sullen, sulk, be morbid, be solemn, be pensive.

Bungl, 6, *n.* (*from adj. ngl*, many), abundance, a great deal, multitude, throng, great number, plenty, host, crowd, great quantity, vastness in number.

-a b., much, numerous, many, abundant, plentiful, divers, enough, plenty of, several, vast number.

b. bumue, the same or even or equal number.

b. munyl? (*or bixl?*), how many? how much? what quantity?

di -a b., to abound, suffice, be enough, be sufficient, be adequate.

ena -a b., to be insufficient, be short of.

tamba or hita with b., to be in excess, over-abound, be too much, be too many.

Bunguluka, *vi.*, to roll along or over, wallow.

Bunĭne, 6, *n.*, largeness, magnitude, great size, vastness, greatness, stoutness, breadth, width, thickness, dimension or extension or extent in breadth, influence, importance, glory.

b. bumue, even or equal or the same size.

Bunine (continued).

mu b., in among, in the middle, in the midst, in the center.

Bunsongakūxi, 6, *n.*, girlhood, maidenhood, virginity, young womanhood.

Bunsongalum, 6, *n.*, young manhood, youth, boyhood, youthhood, adolescence.

Bunsonge, 6, *n.*, slander, backbiting, calumny. *From songuela*, to slander.

muena b., slanderer, backbiter, calumniator.

Buntate, 6, *n.*, cobweb.

Buntu, 6, *n.*, humanity (human nature), manhood.

Bununu, 6, *n.*, old age.

Bunvu, 6, *n.*, shame, bashfulness, timidity, shyness, diffidence, modesty, humility, chagrin, repentance, penitence, reproach, disgrace.

See bundu.

Bunya, *vt.*, to bend, fold.

Bunyabunya, 6, *n.* (*from nya-nya*, small), smallness, littleness, thinness, small size, fewness, scarcity, dearth.

See bukise.

Bunyana, 6, *n.*, friendship, fellowship, companionship, federation.

kuatangana b., to form a friendship with one another.

xiha b., to break off friendship.

Bunyengi, 6, *n.*, robbery.

Buobumue, 6, *n.*, sameness, similarity, identity, likeness, unity, similitude. § 96.

Buongo, 6, *n.*, brains, marrow.

Buonso, 6, *n.*, totality, entirety, full amount, altogether, the whole of, all of or every one of or each one of them (*followed by poss. pro.* § 182, Rem.)

Buowa, 6, *n.*, awe, dread, fear, fright, horror, terror, wildness, shyness, timidity. *Hence secondarily* cowardice.

Bouwa (continued).

b. as sub. of kuata with person as obj., to be frightened, be scared, be timid, be shy, afraid, be fearful.

muena b., a coward.

Buowa, 6, *n.*, mushroom.

Buselu, 6, *n.*, sleekness, slipperiness, smoothness.

-a b., sleek, slippery, smooth.

Busenu, 6, *n.* (*from senena*, to be sleek), sleekness, smoothness, slipperiness, softness to touch.

-a b., sleek, slippery, smooth, soft.

Buta, 6, *n.*, bow (for shooting arrows). *This word is sometimes used for gun.*

Butaka, 6, *n.*, nakedness, nudity.

di b., to be naked or nude.

Butama, *vi.*, to crouch, be flat, settle or sink or level down.

Butamixa, *vt.*, to flatten, make flat, level down, mash down level.

Butatande, 6, *n.*, cobweb.

Bute, 6, *n.*, used with **muan'a** to mean first-born or oldest child, senior. *Pl. is bamuan'a bute.*

bintu bla muan'a b., birthright.

Bute, 6, *n.* (*from ta*, to hunt), hunting (of animals).

muringa wa b., a hunting net, net for catching animals.

Butekete, 6, *n.*, weakness, exhaustion, feebleness, fatigue, infirmity, weariness, tiredness, slowness, slackness, softness.

Buteyi, 6, *n.*, trap or snare for catching animals; *secondarily* wile, allurements, enticement.

Butoke, 6, *n.*, whiteness, brightness, fairness, purity, cleanliness, sanctification.

Butomboke, 6, *n.*, craziness, insanity, dementia, madness, lunacy, idiocy, viciousness, violence, wildness, foolishness.

b. maluvu, drunkenness, intoxication, dissipation.

Butu, 6, *n.*, mould, mildew.
kuata b., to mould, mildew.
Butue, 6, *n.*, ashes.
Butuku, 6, *n.*, night, at night, by night, to-night, night-time.
bidia bia b., supper.
b. bua lelu, last night.
b. to ne with lunkelu or dinda, all night long.
b. as subj. of cia, to break day, be dawn, become light, the coming of the morning, the going of the night.
b. as subj. of lla, the coming of the night.
Buxibāle, 6, *n.*, stupidity, folly, foolishness, ignorance.
Buxikankunde, 6, *n.*, maidenhood, girlhood, virginity, young womanhood.
Buxima, 6, *n.*, totality, entirety, the whole.
Buxua, 6, *n.*, *see* **bulllela**.
Buyuka, *vi.*, to be soft (as something rotten).
Buzevu, 6, *n.*, a swelling in feet and legs, dropsy, elephantiasis. *This word is derived from nzevu, elephant.*

C.

Caba, *vt.*, to break up firewood.
Cendelele, *adv.*, always, ceaselessly, constantly, continually, endlessly, eternally, ever, forever, perpetually, eternally, incessantly, habitually.
-a c., immortal, eternal, everlasting.
with neg. v., never again.
Cl, *interrog. pro.*, *see* **clnyi**? § 175, Rem. 2.
Clā, *vi.*, *used with butuku as subj. to mean* the disappearing of the night at dawn, break day, dawn, become light, the coming of the morning.
Cladi, 7, *n.*, chest, bosom, breast.

Clahamue, 7, *n.*, *used as adv.*, at one time, at the same time, simultaneously. § 95 (b), Rem. 2.
Clakabidi, 7, *n.*, second time. § 95 (b).
blakabidi(pl.), twice.
Clakamue, 7, *n.*, *used as adv.*, once, one time. § 95 (b).
Clakasātu, 7, *n.*, third time. § 95 (b).
blakasātu(pl.), thrice.
Clakufu, 7, *n.*, language, idiom, dialect, speech.
Clakulakula, 7, *n.*, chattering, gibberish, nonsense. § 356(g).
akula blakulakula, to talk in delirium or incoherently, wander in mind, babble, gabble, jabber, prattle.
Clala, 7, *n.*, a small piece of iron put in the eye as test of guilt, ordeal.
muena c., diviner, doctor, sorcerer.
nua c., to consult or divine by this ordeal, enchant.
Clala, 7, *n.*, thumb.
Clama, 7, *n.*, a general term applied to any kind of metallic substance; also a general name for any kind of machine or mill or tool or implement or instrument.
c. clifike, iron.
c. clkunze, copper, brass.
See note under COPPER.
Clamakana, *vi.*, to cross (as one path another), lie across.
Clamakūxa, *vt.*, to put or lay one thing across another, cross.
Clamumue, 7, *n.*, *used as adv.*, at at one time, at same time, simultaneously. § 95 (b), Rem. 2.
Clana, 7, *n.*, *used in ph. c. cla nkūsa*, great toe.
Clanga, 7, *n.*, a species of snake.
Clanyima, *adv.*, backwards.

Cianza, 7, *n.*, hand.

-a c. *elkåle*, selfish, stingy, parsimonious.

c. *ela* with *bakūxi* or *luboko* or *munyinyi*, left hand.

c. *ela* with *balumi* or *bidia* or *bukåle*, right hand.

c. *elkåle*, selfishness, stinginess, parsimony.

dí ne bianza bile, to be dishonest, be unjust, be thievish, be roguish.

ena ne bianza bile, to be honest, be just.

Clata, 7, *n.*, mat made of papyrus.

Claxima, 7, *n.*, chilliness, coldness, coolness, dampness, moisture, wetness, humidity.

dí ne c., to be chilly, be cold, be cool, be damp, be moist, be wet, be humid.

Cibakala, 7, *n.*, a small rodent.

Cibålu, 7, *n.*, a gourd split lengthwise and used for holding the cooked bread.

ngondo wakulua c., to be full moon.

Cibanda, 7, *n.*, valley, vale, hollow.

Cibanda, 7, *n.*, large horse-fly.

Cibandilu, 7, *n.*, ladder, stairway, steps.

Cibanga, 7, *n.*, chin, lower jaw.

Cibangu, 7, *n.*, walking-stick, cane, staff.

endela ku c., to walk with a staff.

Cibangu, 7, *n.*, scar, mark left from sore, pock-mark, cicatrice.

Cibanji, 7, *n.*, intermediary or middleman or go-between in arranging a marriage.

Cibåsa, 7, *n.*, a piece of board put under a long basket to support it.

Cibelu, 7, *n.*, upper leg (from hip to knee), upper part of hind leg of animal, thigh.

ha bibelu, lap.

Cibende, 7, *n.*, a small rodent.

Cibengu, 7, *n.*, insubordination, disobedience, disapproval, refusal, obstinacy, stubbornness, refractoriness, wilfulness, negligence, neglectfulness, heedlessness.

-a c., insubordinate, disobedient, obstinant, stubborn, refractory, unmanageable, unruly, intractable, wilful, negligent, neglectful, heedless.

Cibi, 7, *n.*, door, gate.

Cibidi, 7, *n.* (the *Bakåte* say *kibidi*), farm, field, garden, plantation.

See budimi.

Cibikidilu, 7, *n.*, the name of anything.

Cibila, 7, *n.* (from *bila*, to boil), cataract, falls, rapids, waterfalls.

Cibilo, 7, *n.*, custom, habit, manner or method of doing, mode, nature of, conduct, law, fashion, way, practice, regulation, rule, style, usage.

c. *cibi*, vice, bad habit.

Cibilyibiyi, 7, *n.*, butterfly, moth.

Cibobo, 7, *n.*, whistling through the hands.

ela c., to whistle through the hands.

Ciboko, 7, *n.*, left-handedness.

muena c., a left-handed person.

Cibombo, 7, *n.*, bag, pocket, sack, scrip.

Cibombo, 7, *n.*, lameness in the legs of children, deformed person.

Cibondo, 7, *n.*, snout.

Cibuabu, 7, *n.*, the older or first-born of twins.

Cibubu, 7, *n.*, scabbard, sheath, case for knife.

Cibubu, 7, *n.*, pith of palm rib.

Cibubu, 7, *n.*, clapping of the hands crosswise to express regret.

Cibudi, 7, *n.*, scrotum.

Cibuedelu, 7, *n.*, entrance, doorway.

Cibulkilu, 7, *n.*, a cover, lid, cork or stopper.

Cibulku, 7, *n.*, *see* cibulkilu.

Cibuka, *vi.*, to be broken, demolished, destroyed, fractured, to explode.

Cibula, *vt.*, to break, break up or open, demolish, destroy, fracture, open (a tin).

Cibula, 7, *n.*, wrestling. *Pl. generally used.*

luangana bibula, to wrestle.

Cibulubulu, 7, *n.*, a dried gourd.

Cibulula, *vt.*, to double back, fold back.

Cibulunge, 7, *n.* (from *bulunga*, to be round), ball, globe, sphere.

-a *c.*, round, spherical.

Cibunda, 7, *n.*, garden or small patch about the house in which vegetables are planted. *This is the proper word for garden as generally used by Europeans and not budimi or cibidi.*

Cibungubungu, 7, *n.*, high bank or cliff or precipice near to stream, brink.

Cibutulu, 7, *n.*, womb(?).

Cibuyubuyu, 7, *n.*, high cliff or precipice due to landslide.

Ciel, 7, *n.*, *used in ph. kosa ciel*, to close a trade by breaking a stick.

Cieu, 7, *n.*, insubordination, disobedience, obstinacy, heedlessness, refractoriness, stubbornness, wilfulness, neglectfulness, negligence.

-a *c.*, disobedient, obstinant, heedless, refractory, stubborn, unmanageable, unruly, intractable, wilful, insubordinate, neglectful, negligent.

Cidl, *vi.*, to be, exist. *See* § 212.

c. ne, to have, own, possess.

Cidl, 7, *n.*, a jump (with both feet generally).

Cidlaclu, 7, *n.*, footprint, track, trace, trail, mark, made by foot.

Cidibu, 7, *n.*, a wooden rattle tied around the dog's body in hunting.

Cididl, 7, *n.*, division or partition in house.

Cidikixila, 7, *n.*, example, sample, specimen, copy, model, pattern, illustration; *hence* a rule or ruler or measure or tape line, *i.e.*, something to go by in doing.

Cidikixu, 7, *n.*, pattern, copy, model; measure, rule, ruler, tape line.

Cidimi, 7, *n.*, *used as obj. of akula meaning* to speak or pronounce indistinctly.

Cidimu, 7, *n.*, season (rainy or dry). *Two such seasons make a year.*

c. cla maxika, winter, cool season.

c. cla munya, summer, warm season.

c. kl? when? what season?

ku c. ku c., yearly, season by season.

Ciduaya, 7, *n.*, grave, sepulcher, tomb. *Use pl. for graveyard, cemetery.*

Ciendenda, 7, *n.*, vagabondage, vagrancy. § 356 (*g*).

enda c., to be a vagabond or vagrant or tramp.

muena c., vagabond, vagrant, tramp, wanderer.

Ciensedl, 7, *n.*, custom, habit, manner or method of doing, mode, nature of, conduct, way, law, fashion, practice, regulation, rule, style, usage, procedure.

c. cibl, vice, bad habit.

c. cikuabo, a different way of doing, differently, otherwise.

Cieya, 7, *n.*, guarantee, pawn, pledge, security, surety. *See v. eya.*

Cifu, 7, *n.*, *see* cifufu.

Cifuanyi, 7, *n.*, likeness, image, reflection as in mirror, picture, photograph, representation, resemblance, sameness, similarity, similitude.

Cifuanyikixa, 7, *n.*, likeness, image, resemblance, reflection as in mirror, example, illustration.

Cifufu, 7, *n.*, a secret consultation or conference, plot, agreement, covenant, contract, treaty, deliberation.

c. elbi, conspiracy.

c. elhiaciha, New Testament.

c. cikulu, Old Testament.

ela c., to hold a consultation or conference or deliberation, plan secretly, plot.

This word may also be spelled elfu.

Cifuldix, 7, *n.*, faintness, insensibility, unconsciousness, stuffiness.

di ne c., vi., to smother, be stifled, be suffocated.

fua c., vi., to faint, swoon, be stunned, be stupefied, be insensible, be unconscious.

jika c., vt., to smother, stifle, suffocate.

Though the words elseke and tungulungu and cifuldix are used interchangeably sometimes, yet the general difference seems to be that the two first-named words have the idea of convulsion or fit, while the last word means faintness or unconsciousness.

Cifulu, 7, *n.*, hat, cap, helmet.

Cifundidi, 7, *n.*, writing, manner of writing, hand, chirography.

Cifundu, 7, *n.*, circle, ring.

-a c., circular, round.

Ciha, 7, *n.*, gift, offering, present.

Ciha, *vi.*, to take an oath, swear, vow. *Done by striking the hand on the ground. The reflexive dielha is often used.*

Cihaha, 7, *n.*, the poison cup or ordeal or test given to witches or wizards.

muena c., witch doctor.

Cihahl, 7, *n.*, a generous or liberal or unselfish or benevolent person.

Cihāla, *vi.*, to be dull (as knife).

Cihanda, 7, *n.*, fork of stick.

mucl wa c., a forked stick.

Cihangu, 7, *n.*, fence, wall.

With mu this word means enclosure, yard, fold, court, stockade. See ENCLOSURE.

Cihātu, 7, *n.*, chip.

Cihehe, 7, *n.*, tail fin of fish.

Cihendo, 7, *n.*, abuse, curse, insult, maltreatment, ill treatment.

Cihesu, 7, *n.*, any small piece or division or part or fragment or portion or section or bit split off.

Contrast with eltuha.

Cihla, 7, *n.*, anything braided or plaited.

Cihidikidi, 7, *n.*, stump of tree.

Cihinda, 7, *n.*, hunter (with gun).

Cihindi, 7, *n.*, a dwarf, undersized person, runt.

-a c., runty, dwarfish, undersized, stunted.

Cihoto, 7, *n.*, whistling through the hands.

ela c., to whistle through the hands.

Cihu, 7, *n.*, oar, paddle.

Cihua, 7, *n.*, combined with the word *muoyo* to mean forgetfulness.

-a c. muoyo, forgetful.

Cihuba, 7, *n.*, gourd used as pipe.

Cihuekelu, 7, *n.*, place of descent.

Cihuhu, 7, *n.*, hurricane, tornado, squall, storm, tempest, whirlwind, strong wind, gale.

Cihuka, 7, *n.*, copse, small bush or forest on a plane, grove, thicket, small wood.

Cihuka, 7, *n.*, unconsciousness, insensibility.

Cihuka (*continued*).

- fua c.**, to be unconscious, be insensible, be stunned, be stupefied.
- Cihulu**, 7, *n.*, gourd cut crosswise.
- Cihunda**, 7, *n.*, large town or village, capital, city, metropolis.
- Cihundu**, 7, *n.*, gourd cut crosswise.
- Cihungulu**, 7, *n.*, owl.
- Cihusu**, 7, *n.*, bark, husk, shuck, hull, peel, rind, shell of egg or seed or nut or terrapin, skin of fruit.
- Cihusu**, 7, *n.*, greediness, gluttony.
- a c.**, gluttonous, greedy.
- muena c.**, a glutton.
- Cihūxa**, *vt.*, to dull (as knife), make dull.
- Cijengu**, 7, *n.*, circle, ring.
- a c.**, circular, round.
- Cijila**, 7, *n.*, anything forbidden or tabooed or interdicted or illegal or prohibited or against the law or against the regulation or unlawful.
- a c.**, holy, sacred.
- ena c.**, to be lawful, be right, be permitted.
- Cika**, *vi.*, to move, shake, quake, tremble.
- Cikahakaha**, 7, *n.*, siftings (of corn).
- Cikakakaka**, 7, *n.*, pineapple.
- Cikakana**, *vi.*, to shake, move, quake, tremble.
- Cikama**, 7, *n.*, shamelessness, effrontery, immodesty, impertinence, sauciness, arrogance, impudence, indecency, ingratitude, ungratefulness, audacity, impoliteness, disrespect, irreverence.
- a c.**, arrogant, saucy, immodest, shameless, impertinent, disrespectful, impudent, indecent, ungrateful, audacious, impolite, irreverent.
- ena c.**, to be modest, be humble.
- Cikampanda**, 7, *n.*, a thing the name of which you have for-

Cikampanda (*continued*).

- gotten or do not know or do not care to trouble with mentioning. § 353. Rem.
- Cikanga**, 7, *n.*, mat made of papyrus.
- Cikankanyi**, 7, *n.*, heel.
- Cikata**, 7, *n.*, ball or roll of twine or string.
- Cikéma**, 7, *n.*, exclamation of surprise or astonishment or amazement expressed by grunting.
- tua c.**, to exclaim in surprise, wonder, be amazed, be astonished.
- Cikenge**, 7, *n.*, axe.
- Cikenkibu**, 7, *n.*, heel.
- Cikixa**, *vt.*, to move, shake, cause to quake.
- Cikiyakiya**, 7, *n.*, shoulder-blade.
- Cikoka**, 7, *n.*, mark or trail or track or trace of something which has been dragged.
- Cikolakola**, 7, *n.*, stalk or stem of corn.
- Cikolokolo**, 7, *n.*, neck of gourd.
- Cikondo**, 7, *n.*, time.
- bikondo bibidi**, twice.
- bikondo bisātu**, thrice.
- bikondo bia hungi**, frequently, often, many times.
- c. cikuabo**, next time.
- c. cilmue**, once, one time.
- See musangu.*
- Cikono**, 7, *n.*, shoe. *This word is now nearly obsolete as meaning shoe. See mukono.*
- Cikowela**, 7, *n.*, coat, dress, shirt.
- diboko dia c.**, sleeve.
- Cikuacilu**, 7, *n.*, place for holding; hence handle.
- Cikuacixi**, 7, *n.*, a prop.
- Cikuaka**, 7, *n.*, a saw.
- muena bikuaka**, sawyer.
- Cikuku**, 7, *n.* (*from Eng. cook*), kitchen, cook-house.
- Cikuku**, 7, *n.*, an exposed root or snag causing one to stumble.
- Cikukue**, 7, *n.*, hen.

Cikukumina, 7, *n.*, stuttering, stammering, impediment in speech.

muena c., a stutterer, stammerer.

Cikulu, 7, *n.*, site of deserted village.

Cikumbi, 7, *n.*, pen, enclosure, sty, cage.

Cikumbukumbu, 7, *n.*, cob.

Cikumbuxi, 7, *n.*, cob.

Cikundekunde, 7, *n.*, a large native bean.

Cikundukundu, 7, *n.*, hip.

Cikunyi, 7, *n.*, stocks.

Cikuondekuonde, 7, *n.*, stalk or stem of plantain or banana.

Cikusu, 7, *n.*, maggot.

ela bikusu, to blow (meat).

Cikutu, 7, *n.*, furnace for smelting iron ore.

Cikūxiana, 7, *n.*, a large woman. *Generally used in irony.* § 351.

Cila, 7, *n.*, cry of amazement or astonishment, alarum, shout of crowd, cheer.

ela bila, to cheer, shout, give cry of alarum.

Cilābi, 7, *n.*, handle.

Cilabuidi, 7, *n.*, eyelid.

Ciladilu, 7, *n.*, bed.

Cilāñ, 7, *n.*, used as *obj.* of *akula* meaning to speak or pronounce indistinctly. *This word may perhaps also mean* the doing of anything badly or incongruously. § 356 (g).

Cilamba, 7, *n.*, cloth, garment.

bilamba (pl.), clothes, apparel.

Cilamba, 7, *n.*, bridge made of logs.

Cilanda, 7, *n.*, bridge made of logs.

Cilāta, 7, *n.*, dream, vision.

lāta c., to dream, have a vision.

Cilavinyi, 7, *n.*, eyelid.

Cilele, 7, *n.*, custom, habit, law, manner, mode, nature of, conduct, fashion, way, method, practice, regulation, rule, style, usage.

c. cibi, vice, bad habit.

Cilelelu, 7, *n.*, womb(?). *Perhaps* placenta.

Cilema, 7, *n.*, stinginess, parsimony, selfishness.

-a c., stingy, parsimonious, selfish.

Cilembi, 7, *n.*, fisherman, hunter (by trapping or with bow and arrow).

Cilenga, 7, *n.*, adornment, finery, ornament, decoration.

luata or vuala with bilenga, to wear ornaments, be adorned, be dressed up.

Cilengelenge, 7, *n.*, sugar-cane.

Cilengulengu, 7, *n.*, the thing into which a person is changed by transmigration or metempsychosis.

Cilexilu, 7, *n.*, example, sample, specimen, illustration, brand, copy.

Ciloa, 7, *n.*, dried gourd, often used as pipe.

Coloaloa, 7, *n.*, a green gourd.

Cilonda, 7, *n.*, large battle-axe made by Zappo Zapps.

Cilonde, 7, *n.* (always followed by *muadi*, first wife), the second wife of polygamist, concubine.

Cilongo, 7, *n.*, bloom, blossom, flower.

Cilongo, 7, *n.*, generation, line of descent to.

Cilu, 7, *n.* (*pl. generally used*), dirt, trash, filth, débris, impurity, refuse, rubbish, stuff, waste, weeds.

Cilua, 7, *n.*, post in wall of house, door-post.

Cilua, 7, *n.*, toad.

Cilulu, 7, *n.*, cloth, garment.

c. elsusuke, a worn-out piece of cloth, rag.

bilulu (pl.), clothes, apparel.

Sometimes pronounced cildudu.

Cilumbu, 7, *n.*, council, court, trial, judgment.

lumbulula c., to settle a palaver at court.

Cilumi, 7, *n.*, semen. *Pl. generally used.*

Cilumiana, 7, *n.*, a large man. *Generally used in irony.* § 351.

Cilūmulūmu, 7, *n.*, crust, scab.

Cilunga, 7, *n.*, sweet potato.

Cimanga, 7, *n.*, scabbard, sheath, case for knife.

Cimaza, 7, *n.*, a strong European cloth.

Cimba, *vi.*, to be stupid, be foolish, be silly, be simple, be thoughtless, be careless, be unmindful, act foolishly.

Cimbādi, 7, *n.*, a native from the Portuguese territory on West Coast.

Cimbakana, *vi.*, to go around, go round about, encircle, surround. *There is a secondary meaning of to be stupid, be foolish, act stupidly or foolishly, be silly, be simple, be unmindful, be thoughtless, be careless.*

Cimbakane, *adj. (p. p. of cimbakana)*, foolish, stupid, silly, simple, thoughtless, careless.

Cimbe, *adj. (p. p. of cimba)*, foolish, stupid, silly, simple, careless, thoughtless.

Cimbixa, *vt.*, to fool, joke with.

Cimēna, 7, *n.*, yam (wild).

Cimenga, 7, *n.*, large village or town, city, capital, metropolis.

Cimēnyl, 7, *n.*, sock, stocking.

Cimono, 7, *n.*, the waist.

Cimonyinu, 7, *n. (from mona, to see)*, token, example, sample, earnest, specimen, copy, mark, model, brand, sign, illustration, keepsake, proof, reminder, seal, souvenir, symbol, badge, emblem.

Cimpanga, 7, *n.*, ram, male of sheep.

Cimpulu, 7, *n.*, cricket.

Cimpumpu, 7, *n.*, cold (catarrh).

Cimuka, *vi.*, to retreat, to flee.

Cimuna, 7, *n.*, a tame animal.

Cimuna, *vt.*, to rout, put to flight, defeat, overcome, vanquish, beat, conquer, subdue.

Cimūnu, 7, *n.*, roof or wall or side of house.

Cimunyl, 7, *n.*, firebrand, torch.

Cina, *vi.*, to be afraid, dread, be excited, fear, be frightened, be terrified, be fearful, be horrified, be scared, be timid, be shy, be terrorized, be dismayed.

Cina, 7, *n.*, hole in the ground, pit.

Cina, *insep. indeclinable word used with mbi and poss. pro. to mean brother-in-law.* § 42, Note 2.

Cinana, *indeclinable word*, empty, blank, vacant, void, worthless, without cause, for nothing, greatest, gratuitously, zero.

-a *c.*, of no account, worthless, common, of no consequence, inferior, mean (of birth), unimportant, of no use, useless.

Cindumbi, 7, *n.*, a skin disease, leprosy.

muena c., a leper.

See note under LEPROSY.

Cinemu, 7, *n. (from nemeka)*, gratitude, thankfulness, gratefulness.

-a *c.*, grateful, thankful.

Cinfunde, 7, *n.*, whirlwind.

Cinganyl, *interrog. pro.*, what? what is the matter? what for? why? for what reason? for what cause? for what purpose? § 175.

Cingoma, 7, *n.*, gun.

c. cla lutende, rifle.

c. cla mutengu, flint-lock gun.

c. cla tundimba, shotgun.

ela c., to fire or shoot a gun.

ela c. hanxi, to miss aim.

kuma or lonza with c., to shoot one with a gun.

Cingombo, 7, *n.*, oca. Note that this is doubtless root of Eng. gumbo soup.

Cingŭji, 7, *n.*, bunch of palm nuts.
Cinguluka, *vi.*, to turn around, revolve, rotate, whirl, spin around, be inverted, be turned around.

Cingulula, *vt.*, to invert, turn around, reverse, whirl around, spin around.

Cinka, *v.*, to guess.

Cinkête, 7, *n.*, a kind of bamboo or reed found in the forest and used for making fence.

Cinkutu, 7, *n.* (Lower Congo), coat, dress, shirt.

didboko dia c., sleeve.

Cinsanki, 7, *n.*, native cloth made from the fibre of palm leaves. *The cinsanki means several single pieces of the didiba sewed together.*

Cinsenga, 7, *n.*, sweet potato.

Cinsonkela, 7, *n.*, cricket.

Cinsonxi, 7, *n.*, a tear (from the eye).

c. as subj. of hātuka or tuka, to shed a tear.

Cinsukunsuku, 7, *n.*, hiccough.

Cintŭnyi, 7, *n.*, a thing the name of which you have forgotten or do not know or do not care to trouble with mentioning. § 353, Rem.

Cintu, 7, *n.*, thing, something, object, article, material.

-a bintu, rich, wealthy.

bintu (pl.), goods, stuff, riches, possessions, wealth, property, substance, means, mammon.

bintu bla buhlanyi, inheritance, legacy.

bintu bla buku, dowry.

bintu bionso, everything.

c. cla kuenza n'aci, tool, implement, machine, instrument.

Cintumblndi, 7, *n.*, a kind of ante-lope.

Cintunte, 7, *n.*, an ant making large hills. These are edible.

Cinu, 7, *n.*, knee.

tua binu hanxi, to kneel.

Cinu, 7, *n.*, mortar (in which corn, cassava roots, etc., are beaten).

Cinu, 7, *n.*, spool.

Cinunu, 7, *n.*, thousand.

Cinyangu, 7, *n.* (*from nyanga*, to abuse), abuse, cruelty, tyranny, brutality, despotism, inhumanity, affliction, oppression, ill-treatment, maltreatment, meanness, heartlessness, mercilessness, pitilessness, unkindness, unmercifulness, persecution.

-a c., cruel, mean, merciless, inhuman, pitiless, heartless, oppressive, despotic, tyrannical, unkind, unmerciful, brutal.

muena c., tyrant, brute, despot.

Cinyanu, 7, *n.*, emaciation, thinness, leanness, haggardness.

di ne or uma followed by c., to be emaciated, be lean, be thin, be haggard, waste away.

Cinyenga, 7, *n.*, constipation, costiveness.

di ne c., to be constipated, be costive.

Cinyl, *interrog. pro.*, what? what is the matter? what for? why? for what reason? for what cause? for what purpose? § 175, Rem. 1.

Cinyindanyinda, 7, *n.* (*pl. generally used*), dregs, sediment.

Cinyixa, *vt.*, make afraid, frighten, terrify, alarm, excite, horrify, intimidate, scare, terrorize, dismay.

Cinyu, 7, *n.*, bladder.

Cinyuka, 7, *n.*, wadding for gun.

Cinyūmankole, 7, *n.*, oyster.

Ciole, 7, *n.*, famine, starvation.

Ciombe, 7, *n.*, cassava root, manioc.

c. cla mpete, dried but unsoaked cassava root.

Ciombo, 7, *n.*, copper or iron made into crosses.

See note under COPPER.

Cionda, 7, *n.*, emaciation, leanness, thinness, haggardness.

di ne or uma followed by c., to

Cionda (*continued*).

be emaciated, be lean, be thin,
be haggard, waste away.

Ciondo, 7, *n.*, a drum made by
hollowing out a log.

Clono, 7, *n.*, a snore, sound or
noise or roar or report of wind
or rain or falls.

Cioto, 7, *n.*, clan, tribe, nation,
race.

See **TRIBE**.

Cisabatu, 7, *n.* (*from Portuguese*),
shoe, boot.

Cisabu, 7, *n.*, ford, ferry, crossing,
passage, place where landing
is made for ferry.

Cisabukilu, 7, *n.*, ford, ferry,
passage of a stream, crossing,
place where landing is made
at a ferry.

Cisaki, 7, *n.*, twig.

Cisaku, 7, *n.*, comb (for hair).

Cisala, 7, *n.*, brushwood, brush.

Cisalu, 7, *n.*, market, sale.

Cisamba, 7, *n.*, clan, nation, tribe,
race.

-a c. **cikuabo**, foreign, of another
tribe.

muena c. cikuabo, a foreigner.
See **TRIBE**.

Cisambu, 7, *n.*, yam (wild).

Cisambusambu, 7, *n.*, a shelter
thrown up hastily.

Cisamutnu, 7, *n.*, comb (for hair).

Cisanga, 7, *n.*, island.

Cisangi, 7, *n.*, bunch or hand of
bananas or plantains.

Cisanji, 7, *n.*, harp, organ, harmo-
nium, a musical instrument.
The common native instru-
ment bearing this name is
made by fastening small pieces
of iron of different lengths to a
piece of wood which has been
hollowed out.

Cisasa, 7, *n.*, loft.

Cisasa, 7, *n.*, crawfish.

Cisasankala, 7, *n.*, crawfish.

Ciséha, 7, *n.*, skin, hide, leather.

Ciséke, 7, *n.*, convulsion, fit,
epileptic fit, spasm, insensi-
bility or unconsciousness from
fit or convulsion.

fua or haluka with c., to faint,
have a fit or convulsion or
spasm, be unconscious or
insensible from fit or con-
vulsion, swoon.

See note under **cifuidixe**.

Cisenze, 7, *n.*, a garden or patch
made in the swamp or marsh
in dry season.

Cisi, 7, *n.* (*Eng.*), cheese.

Cisikit, 7, *n.* (*Eng.*), biscuit.

Cisonso, 7, *n.* (*pl. generally used*),
dirt, trash, filth, impurity,
refuse, debris, rubbish, stuff,
waste, garbage, weeds.

Cisoso, 7, *n.* (*pl. generally used*), tall
grass used in covering houses.

Cisote, 7, *n.*, chaff.

Cisu, 7, *n.*, blossom, bloom, flower.

Cisua, 7, *n.*, nest of fowl.

Cisuasua, 7, *n.*, want, wish, desire.

There is generally the idea of
being uncertain as to what
one really wants. § 356 (g).

Cisuba, 7, *n.*, tuft of hair.

Cisul, 7, *n.*, axe.

kasul (*dimin.*), hatchet.

Cisuka, 7, *n.*, a long basket.

Cisuku, 7, *n.*, tall grass.

-a c., wild (as animal).

Cisululu, 7, *n.*, sweat, perspiration.
hātuka or tuka with c., to sweat,
perspire.

Cisulusulu, 7, *n.*, lung.

Cisumba, 7, *n.*, trading (buying
and selling).

muena c., trader, merchant.

Cisumbu, 7, *n.*, crowd, assembly,
concourse, congregation, band,
bunch, sheaf, bundle, pack,
package, roll, company, class,
group, drove, flock, herd,
host, meeting, multitude,
swarm, throng, party, society.

lua c., to assemble, come to-
gether, congregate.

Cisuna, 7, *n.*, vagina(?).
Cisunsukila, 7, *n.*, crumb.
Cisusu, 7, *n.*, fist.
 kuma or tua or tuta with c., to strike or hit a blow with fist.
Citabāla, 7, *n.*, wakefulness.
 lala c., not to sleep well, keep awake, be sleepless, be wakeful.
Citadilu, 7, *n.*, porch, veranda.
Citaku, 7, *n.*, base, bottom, butt end, rear end, hind part, stern.
Citālu, 7, *n.*, corpse, dead body of person, carcass.
Citambala, 7, *n.*, a small piece or strip of cloth less than a fathom, towel, rag.
 c. cia ha mesa, napkin, serviette.
Citanda, 7, *n.*, an open shed.
Citandi, 7, *n.*, a child about three or four years old.
Citanga, 7, *n.*, a circle or ring (as dancers).
Citedi, 7, *n.* (*pl. generally used*), joke, jest, humor, fun.
 ela bitedi, to joke, have fun with, jest with.
Citekuteku, 7, *n.*, a kind of greens.
Citelele, 7, *n.*, chilliness, coldness, coolness, shade, dampness, moisture, wetness, humidity.
 di ne c., to be chilly, be cold, be cool, be damp, be moist, be wet, be humid.
 Some say citalele.
Citema, 7, *n.*, used as *card. num.*, nine.
Citila, 7, *n.*, cock, rooster, male of fowl.
 c. elbedi, first cock to crow in the morning.
 ha bitila, at cockcrow, early morning.
Citokatoka, 7, *n.*, albino. § 365 (g).
Citonga, 7, *n.*, gourd cut crosswise.
Citu, 7, *n.*, stinginess, parsimony, selfishness, meanness as result stinginess.
 -a c., stingy, parsimonious, selfish, mean.
 Some say eitue.

Citudilu, 7, *n.*, blacksmith shop, smithy.
Cituha, 7, *n.*, a bit or small piece or division or part or fragment or portion or section cut off, a short time, minute, moment, short while, before long.
 -a c., low, short, runty, stunted.
 kosa bituha, to cut into pieces.
 muntu wa c., a dwarf, undersized person, runt.
 Contrast with cihesu.
Cituka, 7, *n.*, the waist.
Ciula, 7, *n.*, toad.
Ciululu, 7, *n.*, cloud (not dark or heavy).
Ciui, a, 7, *n.* (*pl. generally used*), goods, fortune, wealth, stuff, possessions, property, means, riches, substance, mammon.
 -a biuma, rich, wealthy.
Ciuxa, 7, *n.*, abscess, boil, ulcer, tubo.
Civuadi, 7, *n.*, pot, kettle, vessel, frying-pan.
Cixaxi, 7, *n.*, mat made by the Bakuba.
Cixi, 7, *n.*, anger, wrath, indignation, bad humor, vexation, passion, fierceness, ferocity, rage, fury, madness, grief, melancholy, sadness, sorrow, penitence, regret, remorse.
 di ne c. or unva c. or ufua c. or kuacika c. or c. as subj. of kuata, to be angry, be mad, be aggravated, be indignant, be irritable, be ferocious, be fierce, be raging, be furious, be vexed, be worried, be annoyed, be provoked, be in a passion, be sad, be melancholy, be sorry, be sorrowful, regret, repent, pine.
 kuacixa or ufuxa with c., to make angry or mad or indignant, displease, enrage, anger, annoy, exasperate, aggravate, worry, provoke, throw into a passion, irritate, tease, tanta-

Cixi (*continued*).

lize, torment, trouble, vex, sadden.

Cixi, 7, *n.*, insect, bee, fly, bug, caterpillar, worm, creeping thing.

kixi (*dimin.*), gnat.

Cixiba, 7, *n.*, whistle, flute.

Cixibiku, 7, *n.*, anything used to stop up or shut up, cork, cover, lid, stopper.

Cixiki, 7, *n.*, door-post, post in wall of house.

Cixikidlu, 7, *n.*, destination, end, limit, termination, terminus.

Cixikixiki, 7, *n.*, dregs, sediment. *Pl. generally used.*

Cixiku, 7, *n.*, disobedience, insubordination, stubbornness, obstinacy, heedlessness, refractoriness, wilfulness, negligence, neglectfulness.

-a c., disobedient, insubordinate, stubborn, obstinate, heedless, refractory, unmanagable, unruly, intractable, wilful, negligent, neglectful.

Cixiluxilu, 7, *n.*, fern.

Cixondu, 7, *n.*, snapping of the finger.

tuta c., to snap the finger.

Ciyuya, 7, *n.*, warmth, heat, tepidness, lukewarmness.

c. cla ml, steam.

di ne c., to be warm, be tepid, be lukewarm.

Cizubu, 7, *n.*, bark, shuck, hull, husk, peel, skin, rind, shell of egg or nut or seed or terrapin.

D.

Di, 5, *n. (pl. is me)*, word, direction, message, command, order, ordinance, commandment, exhortation, information, news, proclamation, discourse, statement, assertion, sound of music, speech voice, echo (*with the verbs elekexa or idikixa*).

Di (*continued*).

-a d. dimue, reliable, trustworthy, truthful, consistent.

amba d., to deliver a message, issue a proclamation or decree.

ambuluxa or ambulula or bandixa or kälexa with d., to raise the voice, talk louder.

d. dikise, high tone or voice.

d. dinine, low tone, bass voice.

d. as subj. of häta or xibäla, to be hoarse.

hunga d., to make an agreement or covenant or contract.

tekexa or huekexa with d., to lower the voice.

tumina muntu d., to send a person a message.

Di, *interjec.*, see § 437 (b).

Di, 5, *n. (pl. is me)*, heart.

Di, *vi.*, to be, exist. -

d. ne, to have, possess, own, contain.

d. ne with bundu or bunvu, to be ashamed, be bashful, be mortified, etc.

d. ne cixi, to be angry, be mad, etc.

d. ne with difu or diml, to be with child.

d. ne luoxi, to be vicious (as dog).

d. ne muoyo, to be alive, be living.

d. with mua and infin., to be able, can, be capable, be possible, be qualified, be competent, have power to.

d. with Locatives Suffixed, to be alive, be present. § 320. *The neg. is ena.*

Di, 5, *n. (pl. is mat)*, egg.

ela d., to lay an egg.

The dimin. is kai.

Dia, *vt.*, to eat, consume, devour, subsist on.

-a kudia, edible.

bta kudia, food, victuals, nourishment, meal.

d. bukelenge, to become chief, succeed to chiefship.

Dia (*continued*).

d. cinana, to squander, to exhaust, to spend, to waste.

d. luhiku, to bet, wager.

d. maxinde, to graze.

Diacimue, 5, *n.*, *used as adv.*, at one time, at the same time, simultaneously. § 95 (b), Rem. 2.

Diaha, 5, *n.*, shoulder.

Diakamue, 5, *n.*, *used as adv.*, once, one time, at the same time, simultaneously. § 95 (b), Rem. 1.

Diala, 5, *n.*, place for throwing rubbish, dunghill.

Dialu, 5, *n.*, magic, riddle, puzzle, enigma, sleight-of-hand trick.
muena d., magician.

Diamba, 5, *n.*, Indian hemp. This is smoked by the natives with injurious effect.

Diambedi, 5, *n.*, *used as adv.*, long ago, before, in advance, first, foremost, beforehand, in old times, once upon a time, remote or distant times, long since, long time ago.

amba d. bualu kabul buanze kulua, to foretell, prophesy, predict.

sungula d., to foreordain, predestinate.

Dianda, *v.*, to run against.

Diangana, *v.* (*with menu*, teeth), to grit or grind or gnash the teeth.

d. mukana, to move the lips without speaking.

Dianjila, *v.*, to be or do or go in advance or before, anticipate, come or do first or previously, be forward or foremost in doing, lead the way, precede.

d. kuenza, to invent.

d. kumona, to discover.

This word is followed by in fin.

May also be spelled dianxila.

Dianva, 5, *n.*, an ear of Indian corn or maize. *The pl. is used to express quantity either of ears or shelled corn.*

Dlata, *v.*, to step, tread, tramp.

d. mu dikūsa, to step on, tread on, tramp on, trample on.

Diba, 5, *n.* (*pl. is meba*), sun; *has secondary meaning of clock, watch.*

d. dia hankūel or **d. as subj. of jalama**, noon, midday.

d. dleldiku, there is plenty of time.

d. with ki? or hanyi? what time? what o'clock? when? what hour?

d. as subj. of uhuka, afternoon, evening.

d. as subj. of kumbana, to be time for.

Dibāla, 5, *n.*, bald head.

Dibamba, 5, *n.*, scale of fish.

Dibandala, 5, *n.*, flag.

Dibanza, 5, *n.*, debt, account.

d. as subj. of kuata, to owe a debt, *lit.*, a debt has caught one.

di ne or angata with d. dia, to be in debt to, owe.

enza d., to incur a debt.

fuella d., to make atonement for.

ha d., to credit.

Dibanzixa, 5, *n.*, the act of bringing the bride to the home of the bridegroom.

bidia bia d., marriage or wedding feast.

Dibāxi, 5, *n.*, spot, speck, dot.

di ne mabāxi, to be spotted, be speckled, be variegated.

ena ne mabāxi, to be spotless, be unspotted.

Dibedi, 5, *n.*, sickness, disease, malady, illness, pain, affliction, bad health, pang, suffering.

See disama.

Dibele, 5, *n.*, breast, udder, teat.

mutu wa d. or lusongo lua d., nipple of breast.

Note that the pl. means milk as well as breasts.

Dibexi, 5, *n.*, leaf of tree or book, page, sheet of paper, blade of grass.

Dībika, *v.* (Buk., 1st pers. sing.),
used in greeting and salutation.
See SALUTATION.

Dībīya, 5, *n.*, board, plank.

muena mabīya, carpenter, sawyer.

Dībodio, 5, *n.*, pouch of animal,
crop of fowl.

Dīboko, 5, *n.*, arm of person,
fore leg or front leg of quadruped.

d. dia bakūxi, left arm.

d. dia balumi, right arm.

d. dia with cikowela or cin-kutu, sleeve.

Dībondo, 5, *n.*, a kind of palm.

Dīboto, 5, *n.*, banana, either whole
bunch or single fruit.

Dību, 5, *n.*, lump, clod.

Dībuba, 5, *n.*, blister or lump made
by fire or hot water.

Dībuba, 5, *n.*, cloud.

Dībue, 5, *n.*, stone, rock, flint,
bead, slate.

d. dia kunuona, grindstone.

d. dia nvula, hailstone.

mei d., slate-pencil.

Dībue, 5, *n.*, the most common
species of oil palm.

Dībui, 5, *n.*, wasp-nest (made of
mud).

Dībūka, 5, marriage, matrimony,
wedding, wedlock.

d. as subj. of tua, to be divorced,
lit., the marriage is dead.

xīha d., to divorce, to break the
marriage.

ya ku d., to marry (used only of
the woman).

Dībulu, 5, *n.*, ball (of rubber),
lump (of salt, earth, etc.).

Dībulunge, 5, *n.*, ball, globe,
sphere.

-a d., round, spherical.

From bulunga, to be round.

Dībumba, 5, *n.*, clay or earth for
making pots.

Dībungi, 5, *n.*, fog, mist.

Dīci, 5, *n.* (*pl. is meci*), day.

See dituku.

Dīcu, 5, *n.*, ear.

nyongo'a d., drum of ear.

telexa macu, to attend, listen,
be attentive.

Dīdiba, 5, *n.*, native cloth made
from the fibre of palm leaves.

kuma d., to weave.

Dīdinga, 5, *n.* (*pl. is madingi*), lie,
falsehood, untruth, hypocri-
sy, untruthfulness, unrelia-
bleness.

-a madingi, unreliable, untruth-
ful.

muena madingi, liar, hypocrite,
fraudulent person.

Dīeba, 5, *n.*, thorn, bone of fish
(generally the rib).

Dīeleka, *vi.*, to agree, match, con-
form to, correspond to, be
adapted to, be suitable, be
alike, be even, be proper, be
similar, be same kind. *or*
species *or* variety, fit, suit, be
enough *or* adequate *or* suffi-
cient, suffice, be exact.

neg. means to be unlike, differ,
be different, be divers, be
diverse, vary, be insufficient *or*
inadequate.

Dīese, 5, *n.*, fortune, good luck.

dī ne d., fortunate, lucky.

ena ne d., unfortunate, unlucky.

Dīfu, 5, *n.*, abdomen, stomach,
belly, *perhaps* womb.

-a mu d., the family of.

d. dia mukolo, calf of leg.

dī ne d., to be with child, be
pregnant.

imīta d., to conceive.

tula d., to abort, miscarry.

Dīfuanda, 5, *n.*, gunpowder.

Dīfuka, 5, *n.*, handful, a small
pile *or* heap (such as can be
held in the two hands).

Dīfukenyā, 5, *n.*, loose sand, dirt

Dīfuku, 5, *n.*, day.

See dituku.

Dīfuma, 5, *n.*, spear, lance.

Dīfunka, 5, *n.*, two fathoms of cloth
(4 yds.), one half of a piece.

Difutu, 5, *n.*, pay, salary, payment, remuneration, reward, compensation, earnings, wage, wages, anything due, bribe, fee, fine, penalty, expense.

angata d., to earn.

bandixa d., to advance wages.

huekexa d., to decrease wages.

Diha, 5, *n.*, benevolence, charity, liberality, generosity, unselfishness.

-a d., liberal, generous, unselfish, benevolent.

d. dia luse, alms.

Dihaha, 5, *n.*, deafness. *If person is deaf in one ear use sing., if in both ears use pl.*

-a mahaha, deaf.

Dihahl, 5, *n.*, papaw. From Eng.

Dihahu, 5, *n.*, wing.

Dihanda, 5, *n.*, a kind of palm.

Dihangu, 5, *n.*, exhaustion, fatigue, weakness, tiredness, weariness, faintness.

Sometimes spelled dlungl.

Dihasa, 5, *n.*, used in *ph. muana wa mahasa*, to mean twin.

Dihembu, 5, *n.* (*pl. is generally used*), smell, odor, scent. *May be good or bad odor.*

Dihi, 5, *n.*, a blow with open hand, slap, smack.

tua or kuma or tuta with d., to strike or hit with open hand, slap, smack, spank.

Dihl, 5, *n.*, razor.

Dihilu, 5, *n.*, rafter.

Dihoko, 5, *n.*, notch.

Dihondo, 5, *n.*, knot of stick.

Dihu, 5, *n.*, knot of stick.

Dihula, 5, *n.*, honeycomb, beeswax, wax.

Dihusa, 5, *n.*, wadding for gun.

Dilnyl, 5, *n.*, leaf of tree or book, page, sheet of paper, blade of grass.

Dilnyl, 5, *n.*, fat or grease of animal, oil.

laba mnyl, to grease.

mnyl a ngombe, butter.

Dilnyl (*continued*).

The sing. is used to express either a small quantity of fat or the unrendered fat, whereas the pl. expresses the idea either of a large quantity of fat or the rendered oil or grease.

Dijimba, 5, *n.*, pit for catching animals.

Dijimbu, 5, *n.*, magic, riddle, puzzle, enigma, sleight-of-hand trick.

muena d., magician.

May be spelled diximbu.

Dijinga, *vi.*, to be entangled, i.e., to entangle one's self.

Dijlta, 5, *n.*, knot of string (generally a hard knot).

Dika, *vi.*, to pass or go by or ahead of.

Dikaci, 5, *n.*, honeycomb, beeswax, wax.

Dikadi, 5, *n.*, a kind of palm.

Dikaka, 5, *n.*, pineapple.

Dikala, 5, *n.*, charcoal, coal of fire.

Dikalu, 5, *n.* (*from Portuguese*), wheel. *Generally used of the stern-wheel of steamers.*

Dikama, 5, *n.*, paw or foot of animal, such as dog, cat, etc.; track or trace or trail or print of the paw; footprint.

londa makama, to track, trace, trail.

Dikamakama, 5, *n.*, impoliteness, shamelessness, effrontery, immodesty, impertinence, sauciness, arrogance, impudence, indecency, ingratitude, ungratefulness, audacity, disrespect, irreverence.

-a d., arrogant, saucy, immodest, shameless, impertinent, disrespectful, impudent, indecent, ungrateful, audacious, impolite, irreverent.

ena d., to be modest, be humble.

Dikanda, 5, *n.*, strength, energy, force, might, ability.

Pl. generally used.

Dikanda, 5, *n.*, a snarl, growl.
ela makanda, to growl, snarl.
Pl. generally used.

Dikangala, 5, *n.*, guinea-fowl.

Dikeha, 5, *n.*, shoulder-blade.

Dikela, 5, *n.*, a hole through something, a leak, rent, perforation; *hence* a window.
tubuka d., to spring a leak.

Dikéla, 5, *n.*, egg.
ela d., to lay an egg.

Dikengexa, 5, *n.*, punishment, chastisement, suffering, retribution.

Dikenka, 5, *n.*, light or brightness of fire or moon, moonlight.
From v. kenka.

Dikiki, 5, *n.*, eyebrow.

Dikima, 5, *n.*, bravery, courage, fortitude, boldness, valor.
di ne or teka with d. to be brave, be fearless, be courageous, be daring, be bold, be valiant.

Dikixa, *vt.*, to let pass by.

Dikiya, 5, *n.*, shoulder.

Dikoba, 5, *n.*, skin of human body.

Dikodi, 5, *n.*, phlegm. *Pl. generally used.*

Dikoko, 5, *n.*, deformity in the back, humpback.

Dikolo, 5, *n.*, site of deserted village.

Dikoyabolo, 5, *n.*, ankle bone.

Diku, 5, *n.*, cola nut (eaten with palm wine).

Diku, 5, *n.* (*pl. meku*), fireplace, hearth.

Diku, 5, *n.*, a kind of palm.

Dikubakuba, 5, *n.*, clap of thunder.
nvula as subj. of kuma and d. as obj., to thunder (clap).

Dikubu, 5, *n.*, a kind of grub worm (edible).

Dikuha, *vt.*, to flap about (as cloth in the wind), swing, sway, vibrate, wave to and fro, oscillate.

Dikukumina, 5, *n.*, stuttering, stammering, impediment in speech.
muena d., stammerer, stutterer.

Dikumbi, 5, *n.*, umbrella.
d. dia bulobo, railway train.
d. dia ml, steamer, steamboat, vessel, ship.
nxila wa dikumbi dia bulobo, railway track.

Dikumbu, 5, *n.*, large basket with top made by Zappo Zapps.

Dikumi, *n.*, *used as card. num.*, ten.

Dikunga, *vi.*, to assemble, come together, congregate.

Dikunxi, 5, *n.*, leg of table or chair, pillar, posts for support of veranda.

Dikuonde, 5, *n.*, plantain (whole bunch or single fruit).

Dikuonya, *vi.*, to shrink as in fear.

Dikûsa, 5, *n.*, foot, hammer of gun, trail or trace or mark made by foot, footprint.
d. dibi, bad fortune, bad luck, misfortune, mishap.
d. dimpe, fortune, good luck.
di ne d. dibi, to be unfortunate, be unlucky.
di ne d. dimpe, to be fortunate, be lucky.
di ne d. kudi muntu, to have favor or influence with a person.
kuma d., to stumble, trip, stump the foot.
londa makûsa, to track, trace, trail.
munda mua d., sole of foot.
munu munine wa d., great toe.
munu wa d., toe.
tua d., to kick.

Dikûsa, 5, *n.*, a rattle used as musical instrument.

Dikutu, 5, *n.* (*from kuta*, to bale), bale, bundle, large package or pack or roll, the canvas or wrapper around a bale.

Dila, *v.*, to cry, grieve, wail, weep, lament, mourn, pine for, bewail, bemoan, bawl, bellow, bleat, croak, whine, roar (lion), bray, squeal, tick (watch).

Dila, 5, *n.*, intestine, entrail, gut; *the pl. means* bowels, viscera.

Dilala, 5, *n.*, lime (fruit). From Lower Congo.

Dilala, 5, *n.*, leaf of palm (*dikadi* and *dibondo*). These are sewed together and used for covering houses.

Dilandi, 5, *n.*, snail.

Dilebele, 5, *n.*(Buk.), jigger.

Dilesa, 5, *n.*, a kind of European cloth.

Dilesona, 5, *n.*(Eng.), lesson.

Dilêta, 5, *n.*(Eng.), letter of alphabet, type.

Dilexa, *v.*, to show off one's self, be pompous, be proud, be haughty, be vain, strut.

Dilobo, 5, *n.*, ford, ferry, passage or crossing of stream, place where landing is made at a ferry.

Dilolo, 5, *n.*, afternoon, evening.

bidiâ bla d., supper.

dinda to ne d., all day long.

Dilonga, 5, *n.*(*perhaps from Lower Congo*), dish, plate, pan, basin, bowl, saucer.

Dilongexa, 5, *n.*, catechumen class.

muena d., catechumen.

mukanda wa d., catechism.

Dilu, 5, *n.*(*pl. is melu*), nose.

muxuku wa d., nostril.

Dilu, 5, *n.*, dream, vision.

lâta d., to dream, have a vision.

Dilunda, 5, *n.*, mountain peak.

Dima, 5, *n.*(*pl. is mema*), clay or earth used in making pots.

Dima, *v.*, to hoe, cultivate, dig or cut up grass with hoe, work, labor, toil, till.

See note under LABOR.

Dimâta, 5, *n.*, drop of water.

Dimba, *vt.*(Buk.), to tell a lie or falsehood or untruth, be false, deceive, beguile, trick, bear false witness, fabricate, entice by lying.

Dimblla, *vt.*(Buk.), to tell a falsehood or lie on one, bear false witness against, accuse falsely.

Dimblxa, *v.*(Buk.), to feign, pretend, profess.

Dime, 5, *n.*, dew.

Dimeme, 5, *n.*, sweetness to taste.

-a d., sweet.

Diml, 5, *n.*(*pl. is meml*), womb(?).

Perhaps same meaning as difu.

di ne d., to be with child, be pregnant.

imita d., to conceive.

Diminu, 5, *n.*, seed; *hence secondary meaning of* fruitfulness, fecundity.

di ne d., to be fertile, be productive (as male or female in producing young), be fruitful, be prolific, be fecund.

This word generally has the idea of seed for planting.

Diminu, 5, *n.*, throat.

kuata ha d., to choke (as food), strangle.

talûxa or holera with ha d., to satisfy or slake or appease or quench thirst.

Dimoma, 5, *n.*, fruit.

mamoma a kuenza n'a followed by vinyo or maluvu a mputu, grapes.

This word is used only with reference to such fruits as grow on trees or shrubs, it can therefore not be applied to bananas or plantains or pineapples.

Dimoma, 5, *n.*, rust, corrosion.

kuata d., to rust, be rusty, corrode.

Dimpompo, 5, *n.*, drop of water.

Dimuka, *vi.*, to be on one's guard, be wary, be warned, be cautioned, beware, take heed, take precaution, be prudent, be cunning, be wily, be sagacious, be sharp, be shrewd, be skilful, be sly, be subtle, be vigilant, watch out, look out, be wise, be on the alert, be artful.

Dimuke, *adj.* (*p.p.* from *dimuka*), crafty, cunning, sly, wily, wary, prudent, sagacious, sharp, shrewd, skilful, subtle, vigilant, wise, artful, cautious.

Dimuxa, *vt.*, to caution, warn, put on one's guard, inform, admonish, counsel, make aware, forewarn.

Dina, *vi.*, to dive, sink, plunge down in.

Dina, 5, *n.* (*pl.* is *mena*), hole in the ground, pit.

Dina, 5, *n.* (*pl.* is *mena*), name.
d. diaci neinganyi? what is its name?

d. diebi nganyi? what is your name?

Dinana, *v.*, to stretch one's self.

Dinanga, 5, *n.*, affection, love, devotion.

Dinaya, 5, *n.*, game, play.

Dincese, 5, *n.*, match. *This word is colloq. from Eng. match.*
§ 55, Rem. 2, Note 2.

Dinda, 5, *n.*, early in the morning, about sunrise, little after dawn, soon in the morning.

bidia bia d., breakfast.

butuku to ne d., all night long.

d. to ne dilolo, all day long.

d. to ne ku munda munya, forenoon.

Dinga, *vt.*, to tell a lie or falsehood or untruth, be false, deceive, beguile, trick, bear false witness, fabricate, entice by lying.

Dingila, *vt.*, to tell a lie or falsehood on one, bear false witness against, accuse falsely.

Dingila, *v.*, to aim (gun).

Dingixa, *v.*, to feign, pretend, profess.

Dingonge, 5, *n.*, a large beetle.

Dingulunge, 5, *n.*, a wasp.

Dinkidingila, 5, *n.*, gizzard.

Sometimes pronounced dinkulungila.

Dintanta, 5, *n.*, impertinence, impoliteness, sauciness, impu-

Dintanta (*continued*).

dence, immodesty, shamelessness, indecency, ingratitude, ungratefulness, disrespect, arrogance, effrontery, audacity, irreverence.

-a d., immodest, shameless, impertinent, saucy, impudent, impolite, indecent, ungrateful, disrespectful, arrogant, audacious, irreverent.

ena ne d., to be modest, be humble.

Dintonya, 5, *n.*, bend, crook, curve.

Dintumbu, 5, *n.*, gizzard.

Dinu, 5, *n.* (*pl.* *menu*), tooth.

diangana or zekexa with menu, to grit or grind the teeth.

di ne menu, to be sharp (as knife).

disama dia d., toothache.

fua menu, to be dull.

ku menu, the sharp edge of a knife.

xha menu, to make dull.

Dinung, *v.* (*Bukuba, 1st pers. sing.*), used in greeting or salutation.
See SALUTATION.

Dinunganyi, 5, *n.* (*pl. generally used*), whisper, undertone, a low noise, murmur, faint sound.

Dinungu, 5, *n.*, joint.

d. dia munu, knuckle.

Dinyongele, 5, *n.*, milleped (long black worm found in forests).

Dinyungixa, *v.*, *reflex.*, to shake one's self.

Dinyungu, 5, *n.*, dizziness, faintness, giddiness.

di ne d., to be dizzy, be faint, be giddy.

d. dia mi, whirlpool.

Diodiono, *adv.*, at once, directly, immediately, instantly, before long, now, presently, soon, forthwith.

Diolola, *v. reflex.*, to stretch one's self.

Dioto, 5, *n.*, a skin disease which appears as whitish patches on the neck, arms and chest.

Diowa, *v.*, *reflex.*, to hang one's self, to commit suicide by hanging.

Dioxi, 5, *n.*, pumpkin.
May be spelled *dioji*.

Disāba, 5, *n.*, game, play.

Disama, 5, *n.*, sickness, disease, malady, illness, pain, affliction, bad health, pang, suffering.
d. dia dīnu, toothache.

Disanga, *vi.*, to assemble, come together, congregate, meet together, gather together.

Disangu, 5, *n.* (*pl. generally used*), fork or meeting place of rivers or paths, junction, confluence.

Disanka, 5, *n.*, pride, haughtiness, conceit, vanity; *we have also another class of meanings such as contentment, happiness, joy, pleasure, gladness.*

Disanza, 5, *n.*, class, group, crowd, assembly.

Disasakata, 5, *n.*, impatience, restlessness.

Disēke, 5, *n.*, bridge made of creepers.

Disele, 5, *n.*, a tall coarse grass.

Disemba, *n.* (Eng.), December.

Disilabel, 5, *n.* (Eng.), syllable.

Disohokela, *vi.*, the accidental or unintentional discharging of a gun or springing of a trap.
Sometimes pronounced disuhukila.

Disoka, 5, *n.*, noose for catching rats.

Disoladi, 5, *n.* (*from Portuguese*), soldier.
masoladi (pl.), army.

Disongo, 5, *n.*, sharpened stick or stake fastened in pit to impale animals.

Disonguela, *v.*, to confess, own up, acknowledge one's guilt.

Disoso, 5, *n.*, hole punched through something, a leak, rent, perforation.

Disoso (*continued*).

tubuka d., to spring a leak.

tubula d., to bore a hole, pierce through.

Disu, 5, *n.* (*pl. mesu*), eye of body or of needle, germ or embryo of seed, nipple of gun.

d. dia mbote, buttonhole.

d. dia nsāhi, keyhole.

diku mesu, to look, appear, seem to be before one's face; *as, ellulu eidi cimpe ku mesu*, the cloth appears to be good.

ku mesu kua, in the presence of.

mesu (pl.), visage.

tonkena or ondelā with mu d., to show white of the eye as insult.

uma mu d., to be immodest, be shameless, be indecent, be obscene.

Disua, *vi.*, to boast, brag, be haughty, be proud, be conceited, be impertinent, be impudent, be insolent, be immodest, be shameless, be saucy, be selfish, be vain, vaunt one's self, be arrogant, be audacious, be egotistical, be pompous.

neg. means to be humble, be modest.

Disua, 5, *n.*, love, affection, devotion.

Disua, 5, *n.*, nest of birds, rats etc.

Disundu, 5, *n.*, fist.
kuma or tua or tuta with d., to strike or hit a blow with fist.

Disungu, 5, *n.*, abscess, boil, swelling, ulcer.

Ditadi, 5, *n.* (Lower Congo), slate.

mucl wa d., slate-pencil.

Ditaku, 5, *n.*, buttock.

Ditāla, 5, *n.*, an ear of Indian corn or maize. *The pl. is used to express quantity either of ears or shelled corn.*

Ditama, 5, *n.*, cheek.

Ditamba, 5, *n.*, arm of tree, branch, bough, limb.

Ditambue, 5, *n.*, a small rodent.
Ditanda, 5, *n.*, bench or seat made of palm ribs.
Ditemena, *vi.*, to give forth light, gleam, shine, glow.
Ditende, 5, *n.*, cannon.
Ditenge, 5, *n.*, buttock.
Ditete, 5, *n.*, grain of corn or millet or salt, seed.
Ditetembue, 5, *n.*, wasp.
Ditoba, 5, *n.*, spot, speck, dot.
 di ne matoba, to be spotted, be speckled, be variegated.
 ena ne matoba, to be spotless, be unspotted.
Ditonte, *adj. (p.p. of tonta, to bend)*, to be deformed or bent, be humpbacked.
Ditonya, *v.*, to fold or bend (as one's legs in sitting man-fashion).
Ditu, 5, *n. (pl. metu)*, bush, forest, wood or woods.
 nyūma wa multu (§ 47, Rem.), wild animal.
Ditu, 5, *n.*, ear.
 See dieu.
Ditua, 5, *n.*, small black ant-hill.
Dituaya, 5, *n. (from Portuguese)*, towel.
Dituku, 5, *n.*, day.
 -a matuku onso, immortal, everlasting.
 d. dia Santa Klās, Christmas Day.
 d. ki ? when ? what day ?
 matuku followed by a ku mpāla or a kumudilu, hereafter, henceforth, future.
 matuku bungl munyl ? what age ? how old ? how long ?
 matuku male, long time, long while.
 matuku mihl, short time, short while.
 matuku onso or ku d. ku d., always, ceaselessly, constantly, continually, endlessly, eternity, eternally, ever, forever, incessantly, perpetually, daily, day by day, habitually.

Dituku (*continued*).
 matuku onso with neg. v., never again.
 For days of the week see Eng.-B.L. under WEEK.
Ditula, 5, *n.*, a species of snake.
Ditumba, 5, *n.*, corner of house, angle.
Ditunga, 5, *n.*, village, town, city.
 See musoko.
Ditungu, 5, *n.*, grain of corn, seed.
Dituta, *v. reflex.*, to run against.
Ditutu, 5, *n.*, cloud.
Diula, *vt.*, to condemn, denounce, censure, not to praise, renounce, deny, disown, neglect.
Diula, *v.*, to tear off one's loin cloth.
Diulu, 5, *n.*, sky, firmament, heavens.
 -a d., celestial, heavenly.
 hankūel ha d., zenith.
Diulu, 5, *n.*, nose.
 muxuku wa d., nostril.
Diunda, *vi.*, to grow, grow large or stout, get fat or corpulent, increase in size, develop, wax (moon).
Diunditxa, *vt.*, to add to, broaden, widen, enlarge, fatten, increase, exaggerate.
Diungutxa, *vi.*, to assemble, come together, congregate, meet together, gather together.
Divuala, 5, *n.*, wave (water), billow.
Divunga, *v. reflex.*, to fold or bend one's arms or legs.
Ditxa, *vt.*, to feed, nourish, keep, rear, give to eat, bring up.
 This word when followed by the abstract name of the office has the idea of elect, appoint to office, confer office on, make.
Dixl, 5, *n. (pl. mexl)*, caterpillar, worm. These are edible.
Dixla, 5, *n.*, generally used as *prep.* across, opposite side of, over.
 It is generally preferable to add the ph. dia muamua.
Dixiba, 5, *n.*, lake, pond, inland sea.

Dixiha, *v. reflex.*, to commit suicide.

Dixikamina, *vi.*, to sit alone. *The p.p. means* free, not a slave; as, *muntu mudixikamine*, a freeman, free-born person.

Dixima, 5, *n. (pl. is maximi)*, lie, falsehood, untruth, fraud, hypocrisy, untruthfulness, unreliableness.

-a **maximi**, unreliable, untruthful.

muena maximi, liar, hypocrite, fraudulent person.

Dixina, 5, *n.*, she-goat. One which has borne young.

Dixinda, *vi.*, to fall down (as person tripping the foot).

Dixinde, 5, *n.*, stalk or blade of grass (the common short variety), weed.

dla maxinde, to graze.

Dixindi, 5, *n.*, large black ant. They move in a line two or three yards in length.

Dixonde, 5, *n.*, small yellow fruit growing on the plain.

Diyoyo, 5, *n.*, trouble, tumult, disturbance, noise, report, quarrel, row, wrangle, wrangling, sound of noise, uproar, commotion, fuss, hubbub, riot.

-a **d.**, noisy, quarrelsome.

kosexa or **xikixa** with **d.**, to quell, hush, quiet, still.

lekela d., to stop the noise, be quiet, be still.

teka d., to disturb, make trouble or palaver, raise a tumult.

E.

E, *adv.*, yes.

Ebexa, *vt.*, to ask a question, consult, enquire, examine, interrogate, question, demand (ask a question).

e. **muoyo**, to give compliments or regards or salutation or greeting or respects, salute,

Ebexa (*continued*).

greet, hail, say adieu or farewell or good-bye.

Ebi, *poss. pro.*, your, yours, thy, thine. §§ 133, 135.

Ehela, *v.*, to dodge.

Ehuka, *vi.*, to get or move out of the way, turn aside or out of the path in order to pass or to permit another to pass, glance off.

Some say ahuka.

Ehula, *vt.*, to pull out, knock out (as tooth).

Some say ahula.

Eku, *adv.*, here, hence, hither. § 163, Note 3.

Ela, *vt.*, to cast, throw, pitch, blow (any wind instrument).

e. **bila**, to cheer, shout, cry of alarm.

e. **bitedi**, to joke, have fun with, jest with.

e. **bukanda**, to give an enema,

e. **cifufu**, to plot or plan secretly. have secret consultation or deliberation or conference.

e. **cingoma**, to fire or shoot a gun.

e. **cingoma hanxi**, to miss aim (gun).

e. **dikēla**, to lay an egg.

e. **luhāta**, to argue, disagree, have a controversy or discussion or contention, differ in view, dispute, quarrel, wrangle, debate.

e. *with lungenyi or mexi or lukanyi or mucima*, to think, conceive, muse, consider, deliberate, meditate, reason, reflect, ponder.

e. *with luximinyinyu or lusumutnu or muanu*, to tell or narrate a fable or story or parable.

e. **makanda**, to growl or snarl (as dog).

e. **mate** (or *the sing. lute*), to spit, expectorate.

Ela (*continued*).

- e. **minyī**, to anoint.
- e. **muau**, to yawn, gape.
- e. **mucima**, to covet, long for, yearn for, think about.
- e. *with muhānu or mukīya*, to put on pants or trousers.
- e. **muhuya**, to blow the breath, expire.
- e. **mukandu**, to make a prohibitive law.
- e. **mukēte**, to shoot an arrow.
- e. **mukīya**, to gird up the loins, tuck up the cloth.
- e. **mukosa**, to interfere in one's business, oppose, withstand.
- e. **mukuekue**, to cackle.
- e. **mulau**, to curse, doom, damn, wish ill to, anathematize.
- e. **mu lukanu**, to fetter, chain, put in chains.
- e. **munda**, to run off at the bowels, have diarrhoea.
- e. **muosa**, to whistle.
- e. **muoyo**, to expect, look for, hope for, give respects or compliments or salutation or greeting, salute, greet, hail, say adieu or farewell or good-bye.
- e. **muxa**, to break wind.
- e. **ngonga**, to ring a bell.
- e. **nsāhl**, to lock.
- e. **nxobo**, to gamble by tossing seeds or other objects.
- e. **nyaci**, to sneeze.
- e. **nyima**, to turn one's back on one.

Elangana, *v.* (*derived from ela*).

- e. **luhāta** (*or pl. mpāta*), to argue, disagree, have a controversy or discussion, differ in view, dispute, quarrel, wrangle, debate.
- e. *with lungenyī or mexī or lukanyī or mucima*, to think about, consider, deliberate, conceive, meditate, reason, reflect, muse, ponder.

Elekexa, *vt.*, to try, test, attempt, strive, make an effort or trial,

Elekexa (*continued*).

endeavor, compare, illustrate, liken, make even or exact or the same or similar or like or alike, make to fit or suit, adapt to, match, take aim, aim (gun), measure, take dimension, copy, emulate, imitate, mimic, mock, examine.

dl(5), *as subj. of e.*, to echo.

e. **bujitu**, to weigh.

e. **kufunda muntu**, to draw a picture of a person.

e. **lubilu**, to run a race.

Elele, *interjec.*, see § 437 (f).

Ema, *vt.*, to cut incision in palm tree so that the sap can flow out, tap, get wine.

Emu, *adv.*, here (inside), hence, hither. § 163, Note 3.

Ena, *vi.*, not to be. *This word is the common neg. of dl and other verbs meaning to be.* § 206, Rem.

Only a few of the more common expressions with **ena** are here given:

e. **mua kubāla**, to be countless, be innumerable.

e. **mua followed by infn.**, to be impossible, be unable, be incompetent, be incapable.

e. **mua kuenza cintu**, to be harmless.

e. **ne**, not to have, be out of, lack, be destitute of, be without, be wanting, need, be deficient, be inadequate, be insufficient.

e. *with bukāle or ngulu*, to be delicate, be not strong.

e. **ne with matoba or mabāxi**, to be spotless.

e. *with Locatives Suffixed*, to be absent, be away. § 320:

Enda, *vt.*, to advance, go, pass on, proceed, progress, travel.

e. **buenyī**, to visit, go visiting.

e. **ciendenda**, to be a tramp or vagabond or vagrant.

Enda (*continued*).

- e. **masandi**, to commit adultery or fornication.
- e. **mubande ha kabālu**, to ride on horse.
- e. **mu buanda**, to ride in a hammock.
- e. **mu mi**, to swim (as fish).
- e. **muxinga**, to barter, buy and sell, trade, deal in.
- e. **n'andi masandi**, to seduce one.
- e. **ne mukolomo**, to hop on one foot, go with one knee bent.
- e. **usemena**, to go sidewise.
- e. *with the pres. part. of zobela or tebuka*, to walk lame, limp.
- muoyo** as subj. of e. *with the pers. as obj.* (or **ku muoyo kudi kuenda**), to be nauseous, be sick at stomach.

Endakana, *vi.*, to walk about, wander about, go about from place to place, roam, stray about, stroll, travel about, itinerate, meander, ramble.

- e. *with lumu* as subj., to spread (news).

Endangana, *v.*, to have intercourse one with another as in trading, etc.

Endela, *vt.*, to court, woo, long after.

- e. **ku cibangu**, to walk with a staff.

Endexa, *vt.*, to hurry up, hasten, expedite, urge on, make to go. *If the idea of haste is implied use also the words lubilu or lukūsa.*

- e. **ku muoyo**, to nauseate, sicken, make sick at the stomach.
- e. **lumu**, to spread news.

Endulula, *vt.*, *when followed by muxinga this word means* to go about buying and selling, trade, barter.

- e. **muxinga mulimpe**, to gain by trading, profit.

Enga, *vt.*, to brew, boil or render oil, evaporate (for salt).

- e. **malua**, to malt.

Engelela, *vt.*, to be bright, glisten, glitter, shine, gleam, sparkle.

Engelixa, *vt.*, to brighten, make to glisten or shine.

Engula, *vt.*, to skim off.

Enguluka, *vi.*, to dissolve, melt, thaw.

Enu, *poss. pro.*, your (*pl.*), yours (*pl.*). §§ 133, 135.

Enza, *vt.*, to do, make, form, shape, construct, act, perform, effect, prepare, produce, accomplish, commit.

dianjila kuenza, to invent.

- e. **bibi**, to err, do wrong, transgress, sin.

- e. **bimpe**, to fix.

- e. **dibanza**, to incur a debt.

- e. **dijimbu**, to do sleight of hand trick, conjure.

ena mua kuenza cintu, to be harmless.

- e. **mudimu**, to work, labor, toil.

e. *with mu- followed insep. by proper form of amba*, to obey, mind, observe, heed, hearken to, be obedient to. § 465.

neg. of e. with mu- followed insep. by proper form of amba, to disobey, be disobedient, be heedless, be obstinant, be neglectful, be negligent.

Enzela, *vt.*, to do for, treat (well or ill).

- e. **bibi**, to injure, harm, persecute, do wrong to.

- e. **mudimu**, to serve, work for.

Enzexa, *vt.*, to help to do, assist, aid, relieve, succor, urge on, hurry or hasten one in doing. *If the idea of haste is understood use also the words lubilu or lukūsa.*

- e. **mudimu**, to serve, work for.

Note that the idea of helping is generally expressed by the Causative Form of the verb.

Etu, *pass. pro.*, our, ours. §§ 133, 135.

Eya, *vi.*, to rest, be at ease, repose.

Eyakana, *vi.*, to breathe rapidly, pant.

Eyeka, *vt.*, to leave in pawn, pawn, pledge, to leave as guarantee or pledge or security or surety.

Eyeka, *vt.*, to lean something against, to incline or slant against, to set against.

Eyela, *vi.*, to breathe, inhale, respire, draw the breath.

Eyema, *vi.*, to lean against, incline against, slant against.

Sometimes pronounced eyama.

Eyemexa, *vt.*, to lean against, incline against, slant against.

Sometimes pronounced eyamexa.

Eyo, *interjec.*, see § 437 (c).

F.

Febuale, *n.* (Eng.), February.

Fiekela, *vt.*, to squeeze, press.

f. nxingu, to choke, throttle, strangle.

Fika, *vt.*, to arrive, come to, extend to, reach.

f. ha buihi, to draw near to, approach.

Fika, *vi.*, to be or become black or blue or dark or green or soiled or dirty.

Fike, *adj.* (*p.p.* of *fika*, to be black), black, blue, green, unclean, dirty, soiled, filthy.

Fikixa, *vt.*, to blacken, darken, defile, soil.

f. munda, to annoy, aggravate, displease, anger, worry, enrage, exasperate, irritate, provoke, tease, tantalize, torment, trouble, vex.

Fikuluka, *vt.*, to become green or blue or any color approaching black.

Fikuluke, *adj.* (*p.p.* of *fikuluka*), green, blue, any color approaching black.

Fila, *vt.*, to accompany, go along with, attend, bring one on the way, come with, conduct, escort.

Fila, *vt.*, to pay over to.

Fimba, *vt.*, to make or form or shape (as pots, jars, pottery).

Sometimes pronounced fulmba.

Fina, *vt.*, to throw down in wrestling.

Finangana, *v.*, to wrestle.

Finda, *vi.*, to be cloudy, threaten rain, lower.

Finga, *vt.*, to cover a house, put on roof, thatch.

Fingaluka, *vi.*, to dissolve, melt, thaw.

Finuka, *vi.*, to fall or slip accidentally or unintentionally, escape (as animal when held with the hands), come untied, slip loose, come undone or unfastened.

Finukila, *vi.*, the accidental or unintentional discharge of a gun, go off accidentally.

Finuna, *vt.*, to untie or undo (as a bow knot), unfasten, unloose.

Finya, *vt.*, to stuff.

Fita, *vt.*, to scratch, make a scratch.

Fofa, *vi.*, to be or become blind.

Fua, *vi.*, to die, perish, expire, be broken, be unconscious, be insensible, be senseless.

f. with cifuidixe or chuka, to be insensible, be unconscious, faint, swoon, be stunned, be stupefied, smother.

f. with elseke or tungulungu or nkoyi, to have convulsion or spasm or fit, convulse, faint, be insensible or unconscious from convulsion, etc. *The word nkoyi is used only of children.*

f. menu, to be dull (as knife).

f. mu mi, to drown.

f. mutanta, to be cracked.

Fua (*continued*).

f. nsála, to be starved, be famished, be faint from hunger.

f. with dibúka as subj., to be divorced, *lit.*, the marriage is dead.

pres. habitual tense or second pres. actual of f., to be mortal.
neg. of above tenses, to be immortal.

Fuana, vi., to be like, correspond to, be the same, be of same kind or sort or quality or character or species or variety, be similar, be a mate or match, resemble, be equal, look like, deserve, merit.

neg. of f., to differ, vary, be unlike, be different, be unequal, be uneven, be divers, be diverse.

Fuanangana, vi., to agree, be the same, be alike, conform to, correspond to, be suitable, be adapted to, suit, fit, be mates, match, resemble, be similar, be equal, be even, be proper, be right, be the same kind or sort or quality or character or species or variety, be enough or adequate or sufficient, suffice.

neg. of f., to differ, vary, be unlike, be dissimilar, be different, be divers or diverse, be unequal, be uneven, be unsuitable, be inadequate or insufficient.

Note that f. has chiefly the idea of likeness or similarity, while akanangana has preferably the idea of fitness or adaptability. The same holds good with reference to fuana and akana.

Fuanyikixa, vt., to make alike or even or equal or like or the same or similar, make to agree or to fit or to suit, match, adapt to.

Fuata, vi., to shrink, shrivel up.

Fuba, vi., to dry up, wither, wilt, shrivel up, decrease or diminish or reduce in size (as swelling).

Fubixa, vt., to wither, wilt, dry up.

Fuella, vt., to atone for, pay for.

f. dibanza, to make atonement for.

Fudika, v., used with **mpála**, meaning to frown, scowl, knit the brows.

Fue, adj. (*p.p. of fua*, to die), dead.

Fue, adv., slowly, sluggishly, lazily. *This word is generally repeated.*

Fulla, vt., to die for as substitute, atone.

Fulma, vi., used with **mulnxi**, meaning to smoke as (burning wood).

Fuka, vt., to create, form, make, shape, invent.

f. kabidi, to regenerate.

Fula, vt., to forge, form or shape or make by hammering iron, beat out iron.

Fúla, vt., to degrade, discharge, depose, exclude, expel, turn off or dismiss from employ, send away, subtract.

Some say fula.

Fulama, vi., to contract, draw up (as cloth when washed).

Fululuka, vi., to rise or arise (as from the dead), come to (after fainting, etc.), be resuscitated or revived after unconsciousness.

Fululula, vt., to resurrect, raise to life, bring to, revive or resuscitate (after fainting).

Fuma, vi., to come from, hail from.

Fuma, vt., to sew.

Fumba, vt., to make or form or shape (as pots, jars, pottery).

Funda, vt., to write, print, mark.

ibikixa kufunda muntu, to draw a picture of a person.

Fundilangana, v., to correspond with or write to one another.

Funga, v., to miss fire (gun), not go off.

Funkuna, *vt.*, to point at with finger, indicate, show, root (as pig).

Funyina, *vt.*, to threaten, menace.

Futa, *vt.*, to pay, remunerate, reward, recompense, compensate, pay a forfeit, settle a debt, bribe, expend.

H.

Ha-, *insep. sub. conj.*, after, when, as soon as, as, while, directly, till, until. § 458.

Ha, *loc. prep.*, on, down on, off from, upon. § 424 (3).

ha bu- (*joined insep. with poss. pro.*, § 186), of its kind, by one's self, alone, of one kind . . . of another kind.

ha mutu ha, on top of, above, over, overhead.

Compare with mu, ku, mua, kua.

Ha, *vt.*, to give, grant, offer, bestow, present with, render to.

h. buhianyi, to bequeath, endow, leave for heir.

h. lungenyi or mexi, to advise, counsel.

h. luse, to pity, to take pity on, to show mercy or favor or compassion to, be gracious to, be sorry for, sympathize with, care for.

h. mudimu, to hire, engage, employ, give work.

h. muoyo, to give compliments or regards or respects or salutation or greeting, greet, salute, hail, thank, be thankful to, be grateful to, say farewell or adieu or good-bye.

h. followed by name of office, to appoint, give an office to, make, confer office on, elect, enslave; as, **bakumuha bukelenge**, they made him chief.

The infin. kuha means gift, offering, present.

Haciacia, *adv.* (*from v. cia*), very early in the morning, at dawn, daybreak, soon.

Hadixa, *vt.*, to make drunk, intoxicate. **Maluvu** is understood.

Haha, *adv.*, there, far away, far, yonder, remote, distant, thence, thither, beyond. § 163, Note 3.

Hahala, *v.*, to flap (as bird its wings in flying).

Hakuabo, *adv.*, elsewhere, somewhere else. § 370.

Hakula, *vt.*, to cut, castrate.

Hala, *vi.*, to get or become or go or be crazy or deranged or insane, be demented, be foolish, be mad, be wild, be reckless, be vicious, be violent, be thoughtless.

h. maluvu, to be drunk or intoxicated.

Hāla, *vt.*, to refuse to give to, be selfish or stingy toward.

Halumuka, *vi.*, to slip accidentally or unintentionally.

Hale, *adv.*, see **kule**. § 372.

Hale, *adj.* (*p.p. of hala*, to be crazy), crazy, deranged, demented, foolish, mad, insane, wild, reckless, thoughtless, vicious, violent.

Haluka, *vi.*, to have a convulsion or fit or spasm, convulse.

Hambuka, *vi.*, to be lost, not know the way, go astray, stray, be confused or bewildered or make a mistake about the path.

Hambuxa, *vt.*, to lead astray, misguide, mislead.

Hamue, *adv.* (*ha insep. with mue*, one), in or on or at the same place, one place. § 79.

Hana, *vt.*, to sell, barter.

Hanaha, *adv.*, here (on), hence, hither. § 163, Note 2.

Handa, *vt.*, to split, cut open, cleave, part (as hair), open (as eyes), tear, rend, saw lengthwise, rip, slice, break into (as thief into house).

Handa (continued).

h. mutanta, to crack (as bottle, etc.).

Handa, vi., to come to life or consciousness, be saved.

Handakanya, vt., to split up, cut up, tear to pieces, demolish (as house).

Handalala, vi., to scream (as one in terror), squall, yell, shriek.

Handika, vi., to be broken, be rent or torn, split, burst.

h. mucima, to be excited, be frightened, be terrified, be horrified, be terrorized, be scared, be shocked, be anxious, shudder.

h. mutanta, to be cracked.

mukonomuhandike, cloven foot.

Handixa, vt., to split, burst.

h. mucima, to frighten, horrify, alarm, scare, shock, terrify, terrorize.

Handixa, vt., to deliver, defend, rescue, save, succor, mediate in behalf of, cause to come to life or to consciousness after sickness.

Handuka, vi., to escape (as from captivity or from danger), get away, be safe, be saved, be rescued.

Handuluka, vi., to branch out, separate, divide, part, diverge.

Handulula, vt., to cause to branch into parts, divide, separate, part.

Hanga, adv., elsewhere, somewhere else. § 370.

Hanga, v., to attempt or make an effort or try or endeavor or strive and then fail, break down, be exhausted, be weak, be fatigued, be tired, be faint, be weary, be worn out, fag, miss aim (gun), forget a person, make a mistake in counting, omit, overlook, not recognize or know a person, give up, succumb, yield, surrender, try in vain.

Hanga (continued).

neg. of h., not to give up, persevere, be persistent, be importunate, be resolute, continue.

Hangixa, vt., to make tired, fatigue, break down, tire, weaken, wear out.

h. mucima, to dishearten, discourage.

Hangixangana, vt., to puzzle (with enigmas).

Hankūel, loc. adv. or prep., among, in among, the middle, between, half-way, center, midst. § 423 (2) (b).

diba dla h., noon, midday.

h. ha dlulu, the zenith.

kosa or kala followed by h., to cut half in two.

When used as a prep. it is followed by ha. § 423 (3).

Hantu, loc. adv., see **kuntu**.

Hanxi, loc. adv., down on the ground, downward. § 423 (2) (b).

h. ha, at the bottom of, down on; sometimes has the sense of floor or bottom. § 423 (3).

Hanyi, loc. interrog. adv., where? whither? whence? § 381.

diba hanyi? what time? what hour? when? what o'clock?

Hanza, vt., to borrow (with the intention of returning the exact article).

Contrast with somba.

Hanzixa, vt., to lend or loan or let out (with the idea of returning exact article).

Hāta, vi., used with **di(5)** as subj. meaning to be hoarse.

Hatuhu, indeclinable word, free, for nothing, gratuitously, without cause, worthlessness, zero.

-a h., inferior, of no account, worthless, common, of no consequence, mean of birth, unimportant, of no use, useless.

This word is derived from the adj. tuhu, empty, blank.

Hātuka, vi., to get out, go or come forth or out, pass out, protrude, stick out, emerge, issue, rise or arise (as sun), be dislocated, vacate, withdraw, evacuate, shed (as tear, feather, hair).

h. with *elululu* or *luanga*, to perspire, sweat.

kutu dība dīhātuka or **kutu kuahātuka dība**, east, i.e., where the sun rises.

Hātula, vt., to cast out, drive out, turn out, eject, chase out, put out, expel, bring out, exclude, thrust out, take out, unload, discharge, excommunicate.

Hauka, vi., to become unfastened.

Haula, vt., to lay waste, wreck, desolate, destroy, loot, pillage, plunder, despoil, devastate, ravage, rob, sack, spoil, unbolt, undo, unfasten.

Haxixē, loc. adv. (made up of *loc.* and *v. xixa*, to be last), after, behind, at the rear.

-a h., the one behind, the one last, hindermost.

Hayika, vt., to put on, place on.

Heha, v., to fan.

Hehela, vi., to become light in weight.

Hehele, adj. (*p.p.* of *hehela*), light in weight.

-a ludimī luhehele, smart, one who answers quickly.

ludimī luhehele, smartness.

Hehexa, vt., to lighten in weight.

Hehl, loc. adv. and prep. (*combination of ha and adj. hīl*, short), near to, close to, beside, by. § 79.

Sometimes pronounced hīhī.

Hehuka, vi., to flap about or be blown about in the wind, sway, swing, vibrate, wave to and fro, shake about, oscillate.

Hehula, vt., to blow away, winnow, fan, shake about by wind.

Hela, vt., to crush or grind or mash or pound or rub between two stones, iron (clothes).

Hele, adj., poor, needy, destitute, in need or want.

Helexa, vt., to impoverish.

Hemba, v., to blow the nose.

Henda, vt., to abuse, curse, insult, offend, revile, swear at, maltreat, ill-treat.

Henga, vt., to part (as the hair).

Henguluka, vi., to be crooked, be bent, be curved, be zigzag.

Henguluxa, vt., to bend, curve, make zigzag.

Henya, vi., to lighten, flash *Used only of lightning.*

Heta, vt., to overtake, come up with, reach to.

Hetela, vt., to hand to, pass to, offer to one (as the hand), give or reach something to one.

Hetexa, see hetela.

Heulu, loc. adv. (*formed with ha and the insep. ulu*), above, over, on high, upon, up overhead, up. § 364.

Heya, vt., to scrape, scour, scrub, rub, shave off.

Hia, vi., to be burnt, be consumed, be fired, be warmed, be hot, be heated, be afire, be scalded (?).

Hia, vi., to be ripe.

Hia-hia, adj., new, fresh, green, strange. § 76.

Hlakana, vi., to burn, smart, ache, hurt, pain.

Hlana, vt., to inherit, be heir to.

Hlaxa, vt., to permit one to pass, to throw over or through or past

Hidia, vt., to abandon, abstain from, decline, discard, deny, disapprove of, disobey, rebel against, revolt, forbid, forsake, renounce, scorn, spurn, exclude, keep from, neglect, disown, dissent, object, prohibit, refuse, reject, repudiate, resist, restrain, be unwilling, will not, oppose, withstand, prevent.

Hidia (continued).

The past tense, with following infin., means would not.

Hie, *adj.* (*p.p. of hla*, to be ripe), ripe.

Hikila, *vt.*, to put up anything, as a bet or wager.

Hikula, *vt.*, to redeem or deliver from slavery, liberate, set at liberty, free, give freedom, ransom, emancipate, take out of pawn.

Hila, *v.*, to be guilty, be convicted, be in the wrong, be culpable, be condemned, lose a bet.

Hiluka, *vi.*, to turn a summersault.

Hingakana, *vt.*, to change, exchange, trade.

Hingakanya, *vt.*, to change, exchange, trade.

Hingakūxa, *vt.*, see **hingakanya**.

Hingana, *vi.*, to go or come back, turn back, return, retire.

Hingila, *vt.*, to return, go or come back, retire, turn back.

Hingixa, *vt.*, to bring back, send back, fetch or take back, return, recall, restore.

Hinguluka, *vi.*, to come or go back, turn back, return.

Hingūxa, *vt.*, see **hingixa**.

Hita, *v.*, to pass on ahead of or by, go on before, come or go past, be beyond, be first, go over or through or by, surpass, exceed.

h. bulmpe, to be better, be superior.

h. with bukāle or ngulu, to beat, excel, conquer, win, defeat, overcome, master, overthrow, prevail, quell, repulse, subdue, subject, subjugate, vanquish, be victorious.

In Comparative construction, there is often the idea of very, too, excessively, exceedingly, extremely, farther, too much for, more, most, quite, so.

In the Comparative Degree with this verb we have the construction for the Eng. than. § 89.

Hita (continued).

When used with proper adj. or verb this word expresses the idea of infinite.

Hixa, *vt.*, to condemn, convict, judge or pronounce guilty, judge to be in the wrong.

Hixa, *vt.*, to heat, warm, make hot, burn, scald(?).

Hodla, *vi.*, to wink.

Hohamue, *loc. adv.*, in or on the same place, together. § 96, Rem. 2.

Hohela, *vt.*, to drive a nail, fasten with a nail, hammer.

Hoho, *loc. adv.*, there, thence, thither, yonder. § 163, Note 4. Some say **hoha**.

Hohoka, *vt.*, to cast or shed (as leaves).

Hola, *adv.*, calmly, quietly, peacefully, silently, in silence, softly.

di h., to be peaceful, be at peace, be quiet, be settled, be calm, be silent, be still, be tranquil.

Hola, *vi.*, to be calm, be at peace, be peaceful, be gentle, be quiet, be settled, be silent, be still, be tranquil, be cold, be chilly, be cool, be damp, be moist, be wet, be soaked, be humid, be insipid, be saltless, be tasteless, be unseasoned, be distasteful, be cured, be healed, be well.

-a muclma muhole, content, satisfied.

Holexa, *vt.*, to pacify, make quiet, quiet, quell, hush, still, make cold, cool, dampen or wet or moisten, quench or slake or satisfy or appease thirst, cure or heal or restore to health, relieve or ease pain.

Hona, *vi.*, to fall, drop down, descend.

h. mu ml, to fall overboard.

Hongola, *vt.*, *this word seems to mean* to disenchant, exorcise, bring from under influence of witch or wizard.

Honso, *loc. adv.* (*made up of ha and adj. onso*, all), anywhere, everywhere, somewhere, where soever. § 371, Rem.

Hota, *vi.*, to be foolish, be stupid, be ignorant, be dull, be senseless, be silly, be simple.

Hote, *adj.* (*p.p. of hota*, to be stupid), stupid, foolish, ignorant, dull, senseless, silly, simple.

Hotela, *vt.*, to annoy or anger by caressing or fondling, exasperate, irritate, aggravate, bother. *Doubtless rubbing or caressing is the original meaning.*

Hoteta, *vi.*, to be soft (as dough).

Hotete, *adj.* (*p.p. of hoteta*, to be soft), soft (as dough).

Hua, *vi.*, to be silent, keep silence, be mute, be quiet, hush, be reticent, be speechless. *The idea is distinctly that of being speechless in the face of proved guilt.*

Hua, *vi.*, to be completed, be finished, be ready, be prepared, be perfect or perfected, be consumed or done or out (not any more), be exhausted, be spent, be expended, be used up.

h. muoyo or muoyo as subj. of h., to forget, overlook, miss, omit.

neg. of h., to be incomplete, be unfinished.

Hueka, *vi.*, to go down or run down (as stream), descend, flow down, sink, settle (as sediment), fall (as price).

Huekela, *vi.*, to go down (as water sinking), abate, subside.

Huekexa, *vt.*, to let down, lower price or voice, depress, press down, shove or push down.

Huekexa (*continued*).

h. difutu, to decrease or reduce wages.

h. muxinga, to beat down the price, cheapen, decrease or reduce or lower the price.

Huha, *vi.*, to blow (as wind or tornado or tempest or gale).

Huhāla, *vi.*, to become light in weight, decrease or diminish or reduce (as swelling).

Huhāle, *adj.* (*p.p. of huhāla*), light in weight.

-a ludimi luhuhāle, smart.

ludimi luhuhāle, smartness.

Huhāxa, *vt.*, to lighten in weight.

Huhixa, *vt.*, to blow the fire, winnow, fan.

Huixa, *vt.*, to complete, finish, terminate, conclude, have done, perfect, bring to an end.

h. mlota, to quench or satisfy or slake or appease thirst.

h. muadi, to comfort, console, soothe, cause to stop crying.

Hūka, *vt.*, to make a charm or medicine or fetish or idol or image (to be used as fetish).

Huluka, *vi.*, to scale off, come off.

Hulula, *vt.*, to scrape off, scale off, pull off, draw off, scour off, scrub off, rub off, shave off, wipe off.

Hulumuka, *vi.*, to slide, slip.

Hulumuna, *vt.*, to drag, draw, stretch, pull, trail.

Huma, *vi.*, to groan or grunt in pain, moan.

Humba, *vi.*, to fail to do, be detained, be interrupted, be disappointed, be hindered, be frustrated, be thwarted, be bothered, be constrained, delay, procrastinate. **Luendu luakuhumba**, the going has been interrupted.

Humbakana, *vi.*, to be stupid, be listless, be foolish, be inattentive, be indifferent, act foolishly or stupidly, hesitate,

Humbakana (*continued*).

vacillate, be fickle, be uncertain about, falter, be thoughtless, be careless, be unmindful.

Humbakane, *adj.* (*p.p.* of *humbakana*), stupid, foolish, listless, inattentive, indifferent, thoughtless, careless, unmindful.

Humbakūxa, *vt.*, to interfere with, interrupt, bother, stunt in growth, prevent, prohibit, restrain, constrain, hinder, detain, deter, be listless or inattentive or indifferent toward.

Humbixa, *v.*, to be disappointed, fail to do as anticipated or arranged, to disturb or interrupt one's plan or purpose, bother, hinder, delay, prevent, prohibit, interfere with, detain, miss, omit, persuade or induce from doing, frustrate, postpone, put off, restrain, stop or stay one from doing, deter, dissuade, retard, impede, withhold, thwart, constrain, fool, or joke with.

Humpama, *vi.*, to mope.

Humuka, *vi.*, to spill, run over, overflow (as water in jar).

Humuna, *vt.*, to pour out, empty; hence to sigh, i.e., pour out the breath.

Hunga, *vt.*, to jest with, joke, tease, have fun with.

Hunga, *vi.*, to be even, be level.

h. di(5), to make an agreement or covenant or contract.

Hungakana, *vi.*, to be even, be level, agree after consultation. *Cf. kungakana.*

Hungakana, *vi.*, to be listless, be inattentive, be indifferent, be unmindful.

I'ungakūxa, *vt.*, to make even or level.

h. di(5), to agree. *Cf. kungakana.*

Hungakūxa, *vt.*, to be inattentive or listless or indifferent toward.

Hunguluxa, *vt.*, to conclude, decide, determine, agree, resolve. *The word di(5) is generally understood as obj.*

Huola, *vt.*, to gather or pull or pick or pluck (as corn, fruit, etc.), harvest, reap, pull out or knock out (as tooth).

Huta, *vt.*, to draw, drag, stretch, trail, pull; hence to snuff (as tobacco), suck up.

h. muhuya, to draw the breath, inhale.

Huxa, *vt.*, to blow the fire, winnow, fan.

May be spelled huja.

Huxa, *vt.* (*Causative of hua*, to be silent), to hush up, cause to be silent, quiet, quell.

Huya, *vi.*, used in the *ph. h. munda* meaning to run off at the bowels, have diarrhoea.

Huyakana, *vi.*, to pant, breathe or respire quickly, blow the breath quickly.

I.

I, *v.*, *neg. auxiliary*, not to be. *See § 225.*

Iba, *vt.*, to steal, cheat, defraud, rob, be dishonest, be unjust. *neg. of i*, to be honest, be just.

Ibidi, *card. and ord. num.*, two, second. §§ 97, 99.

Ibidila, *vi.*, to be or get or become accustomed to, be experienced, be familiar with, be habituated, be hardened to, be used to, learn by experience.

Ibidila, *vi.*, to be impertinent, be saucy, be impudent, be insolent, be immodest or shameless (saucy), be spoiled, be arrogant, be audacious.

Ibidixa, *vt.*, to habituate, accustom, train, familiarize, harden to.

Ibidixa (*continued*).

i. bualu bubl, to lead astray, entice, allure, tempt, corrupt, lure, seduce, spoil, teach bad manners.

Ibūka, vt., to build, construct, erect, make a house.

Iclkila, vi., to capsize, overflow, run over, spill out.

Iclkixa, vt., to pour out, capsize, empty, spill out.

Idika, vt., to name, call, give a name.

Idikixa, vt., to try, test, attempt, strive, make an effort or trial, endeavor, compare, illustrate, liken, take aim, aim (gun), measure, take dimension, emulate, copy, imitate, mimic, mock, examine.

di(5) as subj. of i., to echo.

i. bujitu, to weigh.

i. kufunda muntu, to draw picture of a person.

i. lubliu, to run a race.

Ihāta, vt., to drive away, chase away, put to flight, beat away, pursue, rout.

Ihi, adj., short, low, shallow.

matuku mihl, a few days, a short time.

i. combined insep. with the locatives, gives **muhl**, **kuhl**, **hehl(hihl)**, near, close to. § 376.

Ihiha, vi., to be short, shrink in length.

Ihihixa, vt., to shorten, abbreviate, contract, lessen, make less, abridge.

Ihika, vt., to cook.

Ihila, vt., to hoe, cultivate, till, cut out or dig out weeds (from corn or other crops).

Ika, vi., to bear, bring forth, yield, produce. *Used only of cassava, potatoes, peanuts, and other ground products.*

Contrast with kuama.

Ika, vi., to come down or descend (from a tree), step down, get down.

Ikāla, vi., to be, exist, abide, dwell, live, remain, reside, continue, sojourn, stay or stop at, subsist.

i. mu, to inhabit.

The infin. kulkāla is suggested for state, condition, existence.

Ikila, vi., to perch.

Ikixa, vi., to rest, be at ease, repose.

Ikūxa, adj., true, real.

ena i., to be untrue.

Ila, vi., *used with butuku as subj., meaning to grow dark, the night is coming.*

Imāxa, vt., to cast or throw away as useless.

Imba, vt., to beat a drum, play or perform on any musical instrument, sing a song.

i. with mudua or mubanse, to blow bellows.

Imba, vt., to dig, excavate, make a hole in the ground, plow, burrow.

Imleixa, vt., to cause to conceive, cause to be with child, beget, generate, impregnate, cause to be pregnant, fructify, breed, fecundate.

Imina, vt., to decline or refuse to give something to one, deny one something, be selfish or stingy toward.

Imita, v., to conceive, be with child, be pregnant.

This word is generally followed by difu or diml.

Impe, adj., beautiful, pretty, lovely, fine, good, pure, chaste, guiltless, virtuous, elegant, excellent, worthy, fair or handsome, fair or just or honest, correct, fit, suitable, right, kind, humane, noble, holy, perfect, righteous, upright, lawful, rich or fertile or productive (soil).

with neg. verb: unjust, unkind, unholy, wrong, not right.

Imūna, *vi.*, to stand erect or upright, be perpendicular, wait, halt, stop, be on end, stand on end.

1. mu mulongo, to stand in line or row.

Imūnangana, *vi.*, to be side by side, be or stand close together.

Imūnyika, *vt.*, to make to stand erect or upright, stand on end, set up, make perpendicular.

1. hamue, to put side by side.

Ina, *vt.*, to put the cassava root to soak prior to drying, immerse, dip or sink in water.

Indila, *vt.*, to wait for, tarry for, await.

Ine, *adj.* (always preceded by *ne*), alone, sole, solitary, by one's self, only, self. § 80.

Ingelexi, *n.*, used in *ph. muena I.* meaning Englishman. Used of all English-speaking people.

Inl, *card. and ord. num.*, four, fourth. §§ 97, 99.

Inūma, *vi.*, to stoop, bow down, crouch, incline, lean, bend.

Inxila, *vt.*, to close or shut the door.

Īya, *vt.*, to tie, bend.

Īnyl? *interrog., adv. or conj.*, or. § 434. It sometimes has the force of *or* or *not*.

Īnyl poss. pro., my, mine. §§ 133, 135.

Inyika, *vt.*, to name, give a name to, call.

Inyika, *vt.*, to cause to incline.

1. mutu, to bow the head.

Inyika, *vt.*, to dry (as meat before a fire on a spit), cook, roast, toast.

Inyixa, *vt.*, to sink in, immerse.

Īnyixa, *vt.*, to love, prefer, want, wish, desire, fancy, fain, like. Sometimes there is a secondary meaning to praise, adore, glorify, bless, compliment, commend, esteem, be grateful to, exalt, extol, worship, invoke, be thankful to, thank.

Inyixa (*continued*).

neg. of 1., to despise, hate, detest, dislike.

Note the imperative forms **Inyixaku** (*sing.*) and **Inyixl** (*pl.*), used only in salutation.

Īnyixaku, *v. (sing. imperative from Inyixa, to esteem)*, used in salutation or greeting, also in expressing adieu or farewell or good-bye. § 237 (a). See SALUTATION.

Īnyixl, *v. (pl. imperative from Inyixa, to esteem)*, used in salutation or greeting, also in expressing adieu or farewell or good-bye.

Isambombo, *card. and ord. num.*, six, sixth. §§ 97, 99.

Isātu, *card. and ord. num.*, three, third. §§ 97, 99.

Isita, *n. (Eng.)*, east. Regarded as belonging to class III.

Ita, *vt.*, to row, paddle, pull an oar.

Itaba, *v.*, to answer or reply or respond when called.

Itabuxa, *vt.*, to accept, agree to, acquiesce, accede to, approve, believe, concede to, consent, receive, be satisfied with, be willing, make profession of; confess, profess.

1. mu dl(5), to obey, be obedient to, heed, hearken, observe the word of.

neg. of 1., to disobey, be disobedient, be heedless, be obstinant, be stubborn, be neglectful, be negligent, be unwilling.

The *infin.* is used as noun to express the idea of faith, belief, trust.

May also be spelled **itabiya**.

Itabuxixa, *vt.*, to convince, persuade, induce, influence.

Itanu, *card. and ord. num.*, five, fifth. §§ 97, 99.

Īxa, *v.*, see SALUTATION.

Īxaku, *v.*, see **Īxa** and SALUTATION.

Iya, *vi.*, to learn, study.

Iyila, *v.*, see **Iya**.

Iyixa, *vt.*, to teach, educate, explain to, inform, instruct, train, discipline.

1. **bualu bubi**, to lead astray, entice, lure, allure, tempt, seduce, spoil.

J.

Jadika, *vt.*, to stand up erect or upright, make perpendicular, make level, straighten (make to stand straight).

Jalama, *vi.*, to stand erect or upright, be perpendicular, be level, stand up straight; *used with dila as subj. meaning to be noon, be midday.*

Jalamixa, *vt.*, to make perpendicular or upright.

Jam, *n.*(Eng.), jam. *Regarded as class III.*

Jama, *vi.*, to be immovable, be steady or steadfast, be fixed, be firm or solid, stand firm or steady, be strong, be mired up, be fast stuck in (as mud).

Jamixa, *vt.*, to stick fast in, make steady or firm.

Januale, *n.*(Eng.), January. *Regarded as class III.*

Jeka, *vi.*, to crawl (as child), creep; *the primary meaning of this word is to twist, squirm, wriggle.*

Jekexa, *vt.*, to twist, to screw, to turn around.

Jidika, *vt.*, *used with cijila meaning to forbid the use of, taboo, interdict, prohibit, make unlawful, wean.*

Note that jila has reference to a person abstaining from or tabooing something, while jidika has reference to a person who thus taboos something

Jndika (*continued*).

for some one else. *In both words there is a superstitious idea.*

May also be spelled xidika.

Jika, *vt.*, to bury, inter.

J. cijuidixe, to smother, stifle, suffocate.

Jikuka, *vi.*, to explode, blow out (as stopper from bottle).

Jikula, *vt.*, to cause to explode.

Jila, *vt.*, to abstain from, fast, keep from, sanctify, ordain, consecrate, interdict, forbid, taboo, prohibit.

See note under jidika.

May also be spelled xila.

Jima, *vt.*, to blow out, extinguish, put out, quench, erase, eradicate, rub out, blot out, cancel, scratch out, wipe out, go out (as fire).

Jimina, *vi.*, to be lost, disappear, vanish, pass out of view.

Sometimes pronounced ximina.

Jimixa, *vt.*, to erase, eradicate, blot out, lose, cancel, rub out, scratch out, wipe out.

J. malu mabi, to forgive, pardon, absolve, excuse.

Sometimes pronounced ximixa.

Jinga, *vt.*, to grieve for, sorrow for, bemoan, bewail, mourn for, weep for, cry for.

Jinga, *vt.*, see **Jingila**.

Jingakana, *vi.*, to be tangled.

Jingakūxa, *vt.*, to tangle.

Jingila, *vt.*, to encircle, surround, enclose, inclose, entangle, entwine, bind up, wrap around, gird up, coil, roll into a string, twist, twine around, wind around.

Jinguluka, *vi.*, to become untangled, be unfastened, be unwrapped, be unraveled, unroll, unwind.

Jingulula, *vt.*, to disentangle, extricate, unbind, undo, unfasten, unroll, unravel, untangle, unwind, unwrap.

Jisus, *i*, *n.*, Jesus.

Jixa, *vt.*, to wag (tail).

May also be spelled xixa.

Jongoloka, *vi.*, to squirm, wriggle, crawl (as snake).

Juka, *vi.*, to get up from sitting position, rise, arise, stand up.

See bika.

Jula, *vt.*, to lift up, raise up, take up, elevate, cut up or dig up or tear up or pull up or grub up by the roots.

Jul, *n.*(Eng.), July. *Class III.*

Juny, *n.*(Eng.), June. *Class III.*

K.

Ka, *demonstrative particle*, here it is, there it is. *Generally inseparable.*
§§ 159, 161.

Ka, *adv.*, therefore, consequently, for this reason, hence, so, then, wherefore. § 419.

Kaba, *8*, *n.*(*dimin.* of *muaba*, place), used with *v. amba* and any *adj.* meaning small to express the idea of almost, nearly.

Kababu, *8*, *n.*, goliath-beetle.

Kabalabala, *8*, *n.*, used in the *ph.*
k. ka mutu, skull.

Kabālu, *8*, *n.*(from Portuguese), horse, ass, donkey.

Kabanda, *8*, *n.*, iron ore.

Kabanga, *8*, *n.*, pumpkin.

Kabendi, *8*, *n.*, spear, lance.

Kabidi, *adv.*, again, next time, also, beside. *Really means* second time. § 95 (b), Rem. 1.

Kabuasa, *8*, *n.*, jigger.

kaxing *ka k.*, pin.

Kabuluku, *8*, *n.*, a species of antelope.

Kabululu, *8*, *n.*, gall.

Kaceel, *8*, *n.*, menses.

mūna(mona) k., to menstruate, be at the menstrual period.

Kacla, *v.*, to sneeze.

Kadi, *conj.*, but.

Kadi, *vi.*, to be, be about to.

An auxiliary used in the formation of Future Imminent and Present Imminent tenses.
§§ 218, etc.

k. ne, to have, own, possess.

Sometimes pronounced tadi.

Kadibu, *8*, *n.*, small European bell with rattles.

Kadilu, *8*, *n.*, fire.

See kahla.

Kafi, *n.*(Eng.), coffee. *Class III or VIII.*

Kafulemene, *8*, *n.*(Buk.), forgetfulness.

-a k., forgetful.

k. as subj. of kuata with pers. as obj., to forget.

Kahaha, *8*, *n.*, a blue bead.

Kahambala, *8*, *n.*, pistol.

Kahambu, *8*, *n.*, bad smell or odor or scent, stench, stink, fetidness.

nunka k., to emit a stench, stink.

Kahla, *8*, *n.*, fire, heat or warmth of fire, fever, candle, gunpowder.

-a k., hot.

ml a k., hot water.

mubidi udi k., to have fever.

muel wa k., a match (lucifer).

ota k., to warm one's self by the fire.

vinga k., to make fire by friction, ignite by friction.

Kahita, *8*, *n.*, headman, a West Coast carpenter or mason. *The word comes through the Lower Congo from Portuguese.*

Kahombo, *8*, *n.*, ankle bone.

Kahulukusu, *8*, *n.*, a small bat.

Kahumbu, *8*, *n.*, elephant.

Kakangala, *8*, *n.*, a kind of European cloth.

Kakanu, *8*, *n.*(*dimin.* of *lukanu*).

k. ka ku dicu, earring.

k. ka ku munu, finger-ring.

Kaku, *i*, *n.*, grandparent, ancestor, progenitor, forefather, patriarch

Kaku (*continued*).

k. mukūxi, grandmother.

k. mulumi, grandfather.

Kakula, 8, *n.*, a stick of camwood.

Kakula, *vt.*, to raise up, lift up.

Kakuluku, 8, *n.*, a small bat.

Kala, *vt.*, cut off, chop off, amputate, saw off, sever, shear off.

See kosa.

Kala, *v.*, to scratch (as fowl).

Ifala, 8, *n. (pl. is tuala)*, a small wire.

Kāla, *vi.*, to be strong, be well, be vigorous, be arduous, be full-grown, be mature, be firm, be steady, be stable, be solid, develop, grow.

k. with muxinga as subj., to increase (as price), rise.

Kalaba, *vi.*, to crawl or creep (as child).

Kāle, *adj. (p.p. of kāla, to be strong, etc.)*, strong, well, vigorous, arduous, firm, steady, stable, solid, hard, immovable, fixed, steadfast, powerful, robust, tough (as meat), violent, severe, serious (matter), fertile or rich or productive (soil), loud (voice).

-a bualu bukāle, sacred, holy.

-a mubidi mukāle, healthy.

-a mucima mukāle, brave, fearless, of strong heart, courageous, daring, bold, valiant, stern, impenitent.

-a muxinga mukāle, dear, costly, expensive, precious, valuable.

mubidi mukāle, good health.

muntu mukāle, an adult, grown person.

Kale, *adv.*, long ago, long time ago, in old times, remote or distant times, long since, once upon a time.

-a kale, old, ancient, aged.

benā k., forefathers.

Sometimes we hear kalekale.

Kālexa, *vt.*, to strengthen, make strong or steady or firm or hard, fasten, harden, stretch, tighten, nourish, bring up, rear, provide for, support, refresh, stimulate.

k. di, to raise the voice, speak or talk louder.

k. mucima, to console, comfort, solace, cheer, encourage, soothe, strengthen one's heart.

k. muxinga, to increase price, make dear or expensive or precious, put up the price.

Kalaxi, 8, *n.*, leaves of the cassava beaten and used as greens.

Kalolo, 8, *n.*, goodness, amiability, kindness, attractiveness, obedience, fairness, justice, honesty, integrity, faithfulness, gentleness, humanity, humility, modesty, reverence, tractableness, meekness, docility, deference, civility, decorum, politeness, courtesy.

-a k., good, amiable, kind, attractive, obedient, fair, just, honest, faithful, gentle, humane, humble, modest, reverent, tractable, meek, docile, deferential, decorous, courteous, polite, civil.

Kalu, 8, *n. (sing. of tulu, sleep)*, a nap.

Kaluaci, 8, *n.*, a kind of bead.

Kalubilubi, 8, *n.*, rapidity, swiftness. *Generally with the idea of carelessness.*

di ne k., to do or talk rapidly.

Kalumbu, 8, *n.*, partridge.

Kama, *vt.*, to squeeze or compress or mash or crush or press between the hands; *hence* to milk.

Kama, *vi.*, to abate, evaporate, dry up, decrease, diminish, subside.

Kama, *v.*, *used in the ph. k. ku mesu*, meaning to distort the face.

Kamama, 8, *n.*, a dumb person, a mute.

Kamata, *vt.*, to press or push or shove down, squeeze together, compress, cram. *taka*.

Kambele, 8, *n.*, peanut.

Kambixi, 8, *n.*, cat.

muan'a k., kitten.

Kambulnkidi, 8, *n.*, small sweat-bee.

Kamelo, 8, *n.* (Eng.), camel.

Kamembele, 8, *n.*, mosquito.

Kaminyi, 8, *n.*, scorpion.*

Sometimes pronounced kaminyi-minyi.

Kamixa, *vt.*, to absorb, dry.

Kamoma, 8, *n.*, kidney.

Kamoma, 8, *n.*, pill.

Kamonyi, 8, *n.*, pitch, resin. *Used in mending pots.*

Kampanda, 1, *n.*, a person whose name you have forgotten or do not know or do not care to bother with mentioning. § 353, Rem.

Kamue, 8, *n.*, mosquito.

Kamunymunyi, 8, *n.*, firefly.

Kanana, *vi.*, to be immovable or fast stuck in, be steadfast, be stable, be fixed, be strong, stand steady or firm or solid.

Kanda, *vt.*, to refuse permission, forbid, prohibit, restrain, command or order not to do, disapprove.

Kanda, *used as adj. with numerals expressing the idea of exact, perfect, complete.*

Kandamana, *vi.*, to be immovable or fast stuck in, be steadfast, be stable, be fixed, be strong, stand steady or firm or solid.

Kandamixa, *vt.*, to make steady or firm, stick fast in.

Kandangama, 8, *n.*, a kind of European cloth.

Kandimba, 8, *n.*, shot used in shell of shotgun.

cingoma cia undimba, shot-gun.

Kandimba (*continued*).

mutelenge wa tundimba, a shell for shotgun.

Kandindi, 8, *n.*, swallow.

Kandixa, *vt.*, to wean (child).

Kandolo, 8, *n.*, a kind of European cloth.

Kaneke, 8, *n.*, a lame or deformed or dwarfed or paralyzed or undersized person, a paralytic. *Muena generally precedes this word.*

Kanene, 8, *n.*, the additional or sixth finger.

Kanga, *vt.*, to roast or parch as corn, etc.; fry.

Kanga, *vi.*, to growl or snarl (as dog).

Kangamuna, *vi.*, to be rested.

Kangenene, 8, *n.*, a small red ant (troublesome about the house).

Kangüjüngüji, 8, *n.*, pineapple.

May be spelled kangüxingüxi.

Kanka, *vi.*, to shake, quake, tremble, quiver, shiver, be excited, be frightened, be terrified.

Kankenkenye, 8, *n.*, firefly.

Kankixa, *vt.*, to shake, cause to tremble or quake.

Kansanke, 8, *n.*, wrist.

Kantembele, 8, *n.*, measles.

Kantengenene, 8, *n.*, the little finger.

Kantetu, 8, *n.*, dizziness, giddiness, faintness.

di ne k., to be dizzy, be faint, be giddy.

Kanüxa, *vt.*, to make steady or firm, strengthen, stick fast in. *Causative of kanana.*

Kanyanzu, 8, *n.*, switch, rod, whip.

Kanyina, *vt.*, to wean (child).

Kanyinganyinga, 8, *n.*, grief, sorrow, sadness, melancholy, pang, penitence, regret, repentance, unhappiness, anxiety, solicitude, distress, remorse, mental agony or suffering or anguish.

Kanyinganyinga (*continued*).

di ne k., to grieve, be melancholy, be sad, be sorrowful, be sorry, be unhappy, regret, repent.

Kanyungunyungu, 8, *n.*, dizziness, giddiness, faintness.

di ne k., to be dizzy, be giddy, be faint.

Kapiten, *n.* (*from French or English*), captain of steamer or soldiers.

Perhaps should be spelled kahiten.

Kasamba, 8, *n.*, a small pot or vessel.

Kasēku, 8, *n.* (*pl. generally used*), laughter, levity, mirth, derision, fun, giggling, snigger.
-a **tusēku**, frivolous.

di ne tusēku, to giggle, snigger, titter.

Kasengulu, 8, *n.*, sieve, sifter.

Kasombelu, 8, *n.*, interest (on something borrowed).

tentekela k., to pay interest.

Katamuka, *vi.*, to be awake, be up, be arisen from sleep.

Katamuxa, *vi.*, to awaken, wake, awake from sleep.

Katataka, *adv.*, at once, directly, immediately, instantly, before long, now, presently, soon, forthwith.

Katoto, 8, *n.*, a new-born babe, infant, child.

Kavuku, 8, *n.*, crumb.

Kaxidi, *adv.*, always, ceaselessly, constantly, continually, endlessly, eternity, ever, forever, perpetually, eternally, incessantly, habitually.

-a **k.**, immortal, eternal, everlasting.

with neg. v., never again.

Kaxingi, 8, *n.*, needle.

k. ka kabuasa, pin.

Kaxola, 8, *n.*, brick.

muena tuxola, mason.

Kayabala, *vi.*, to be stiff, be rigid, be inflexible, be unbending.

Kayēke, 8, *n.*, dwarf, pygmy.

See note under PYGMY.

Kazaku, 8, *n.*, coat, dress.

Kēba, *vt.*, to hunt for, look for, search for, seek.

k. luoxi, to annoy or tease or provoke or incite an animal to bite; *as*, **udi ukēba mbua luoxi**, he is provoking the dog to bite.

eha, *vi.*, to decrease or diminish or reduce in size or quantity, become smaller or less, shrink up.

hehexa, *vt.*, to shorten, contract, abridge, abbreviate, decrease, diminish, reduce, cause to become smaller or less, lessen, belittle, abase, degrade, disgrace, debase, dishonor, disobey, be disrespectful, humble, humiliate.

Keja, *vt.*, to hunt for, look for, search for, seek.

Kelemena, *vi.* (*Buk.*), to agree, be alike, be the same, be even, be equal, be same kind or quality or character or species or variety, suit, be adapted to, be suitable, be level, be similar, be proper, be mate for, match, resemble.

neg. of k., to be unlike, be dissimilar, differ, vary.

Kelemexa, *vt.* (*Buk.*), to make even or alike, make to fit or suit, make level, match, make the same or similar or equal or like, adapt to, make to agree.

Kēma, *v.*, to exclaim in surprise, marvel, wonder, be amazed or astonished. Generally expressed by grunting.

-a **kukēma**, miraculous, remarkable, extraordinary, wonderful, strange, marvelous.

bualu bua kukēma, miracle, wonder.

Kēmexa, *vt.*, to astonish, amaze, surprise.

Kenena, *vi.*, to shine brightly or give light (as moon when full).

Kenga, *vi.*, to suffer (as under punishment).

Kengexa, *vt.*, to punish, flog, beat, cause to suffer, chastise, chasten, discipline, persecute, annoy, exasperate, irritate,

Kentorment, torture, afflict, aggravate.

Kenka, *vi.*, to shine or give light (as moon).

Kenya, *vi.*, to lighten, flash.
Spoken only of lightning.

Kenzakana, *v.*, to look about from side to side, peer.

KI? *interrog. word*, what? what kind or sort or quality or character? which? who? whom? *See* § 176.

bualu ki? why? what for?

diba ki? when? what o'clock? what hour? what time?

Perhaps may also be spelled kal.

Kia, *interjec.*, what!

Some say ela.

Kina, *vt.*, to hate, be mean to.

Kise, *adj.*, small, little, minute, diminutive, fine, thin, narrow, scarce, few.

di(5) dikise, high voice or tone.

Kixa, *vt.* (Buk.), to do, make, accomplish, act, commit, effect, form, shape, perform, prepare, produce, construct.

See enza.

Kobama, *vi.*, to be crooked, be bent, be curved.

Kobame, *adj.* (*p.p.* of *kobama*), deformed, bent, humpbacked.

Kobeka, *vt.*, to bend, curve.

Kobola, *v.*, to raise a shout or cry of alarm, call to fight by slapping the hand rapidly over the mouth while uttering the cry.

Koka, *vt.*, to draw, drag, stretch, pull, trail, suck up, snuff (as tobacco).

Koka (*continued*).

k. muhuya, to inhale, draw the breath.

cintu elkoka kudi tubālu, *suggested ph. for* carriage, wagon, chariot.

Koko, *n.* (Eng.), cocoa.

Kola, *v.*, *used with maluvu to mean* to be drunk, be intoxicated.

Kolus, *n.* (Eng.), chorus. *Regarded as class III.*

Komba, *vt.*, to sweep, brush.

Kombola, *vt.*, to shell (corn).

Konka, *vt.*, to ask a question, inquire, examine by questioning, interrogate, question, consult, demand in sense of asking a question.

May also be spelled kuonka.

Konya, *vt.*, to bend, curve, fold.

Konyangala, *vi.*, to be crooked, be bent, be curved, be zigzag.

Kosa, *vt.*, to cut off, chop off, saw off, shear off, sever, amputate.

k. bituha, to cut into pieces.

k. eiei, to close a trade by breaking a stick.

k. hankūei, to cut half in two.

k. mutu, to behead.

k. nsambu, to settle or decide a dispute, pronounce judgment, judge between.

May also be spelled kuosa.

Kosexa, *vt.*, to stop or stay one from doing, deter, detain, hinder, impede, interfere with, prevent, restrain, withhold, thwart, frustrate, interrupt, bother, persuade from doing, dissuade.

k. with diyoyo or mutāyo or muaku or nvita, to quiet, quell, hush up, still.

k. lubilu, to talk or do quickly.

k. muadi, to comfort, console, cause to cease crying, pacify, soothe.

Kosola, *vi.*, to cough.

Ku, *loc. prep.*, at, to, unto, direction towards, as far as, near to,

Ku (*continued*).

close to, up to, towards, by, beside, around, against, about, for (price), from, off from. § 424 (2).

k. minu, in the hand.

k . . . to ne k., or k . . . ne k., from . . . to or till or until.

Compare with mu and ha.

Kua, *loc. used as adv.*, to or as or unto the house or village of. § 87 (g) Rem.

Kuabo, *adj.*, another, some one or something else, more, other, a part (some), several.

k . . . k., the one . . . the other, some . . . others, several . . . several.

k. with locatives prefixed inseparably, elsewhere, somewhere else.

Kuacika, *vi.*, to be caught.

k. maluvu, to be or get drunk, be intoxicated, be stupefied from drink.

Kuacila, *vt.*, to hold for.

k. mudimu, to work for, serve.

Kuacixa, *vt.*, to help one to hold.

k. bundu, to make ashamed, disgrace, humiliate, mortify, cause shame, abase.

k. cixi, to make angry or indignant or mad, annoy, displease, anger, enrage, exasperate, irritate, throw into passion, provoke, worry, tease, sadden, tantalize, torment, trouble, vex, aggravate.

Kuakua, *loc. adv.*, far away, far, yonder, beyond, remote, distant, there, thence, thither. § 163, Note 3.

Kuama, *vt.*, to bear or yield or bring forth or produce fruit. *Used only of trees or shrubs or plants.*

Contrast with lka.

Kuata, *vt.*, to hold, take hold of, lay hold of, catch, capture,

Kuata (*continued*).

arrest, grip, restrain, seize, grasp, apprehend, use.

buowa as subj. and pers. as obj. of **k.**, to be frightened, be scared, be afraid, be timid.

dibanza as subj. of k. and pers. as obj., to be in debt, owe.

k. bulunda, to make friendship with.

k. cixi, to be angry, be enraged, indignant, be mad, be aggravated, be raging, be furious, be grieved, be melancholy, be sad, be sorrowful, be vexed, be sorry, be in a passion, be provoked, be worried, be annoyed, regret, repent.

k. dimoma, to rust, be rusty, corrode.

k. ha muminu, to choke (as food), strangle.

k. ku, to take by (as the hand).

k. mudimu, to work, labor, toil.

k. mu mukanda, to take a photograph or picture.

k. mukuxi ku bukale, to commit rape, ravish, do violence to.

k. with bundu as subj. and person as obj., to be ashamed, be mortified.

k. with tulu as subj. and person as obj., to be sleepy.

kafulemene or bullu as subj. of k. with person as obj., to forget.

luhika as subj. of k. and person as obj., to lose a bet.

maluvu as subj. of k. and person as obj., to be drunk or intoxicated, make drunk, stupefy.

maxika as subj. of k. and person as obj., to be cold, be chilly.

mlota as subj. of k. with person as obj., to be thirsty.

Kuatakana, *vi.*, to adhere, stick together, cleave together, be close together, be next to, be contiguous, be adjacent, touch

Kuatakana (*continued*).

each other, join, be near together, be side by side, congeal, be viscid, coagulate, unite, be thick, solidify (as liquids).

Kuatakanya, *vt.*, see **kuatakûxa**.

Kuatakûxa, *vt.*, to put or place side by side, unite, join on to, stick together, cause to adhere.

Kuatangana, *v.*, to catch or hold each other.

k. *with bulunda or bunyana*, to form a friendship with one another.

k. *ku bianza*, to clasp each other by the hands, shake hands.

Kuba, *vt.* to wait for, tarry for, await.

Kubola, *v.*, see **kobola**.

Kudi, *prep.*, used with agent in passive voice constructions meaning by. § 202 (a).

Kudika, *vt.*, to hang up.

Kudimuka, *vi.*, to become (different), be changed, be transformed, be turned over or around, be transformed, be converted, get (become), turn into, turn around.

Kudimuna, *vt.*, to change, turn over or around, convert, invert, reverse, transform, transfigure, turn into.

k. *muaku*, to translate, interpret.

k. *with mucima or muoyo*, to change one's mind, repent.

Kuetu, *loc. adv.*, at our home or village. § 140.

k. *kudi kunyi?* where do we live?

muena k., our or my, fellow citizen or countryman or neighbor. § 141, Rem. 1.

Kuha, *vt.*, to shake, move, wave back and forth.

k. *mutu*, to nod dissent.

Kuhoka, *vi.*, to get free or loose, get untied.

May be spelled kohoka.

Kuhola, *vt.*, to let loose, set free, loosen, liberate, give freedom or liberty, pull off (as clothes), strip off, undress, untie, take off, unloose, put off.

May be spelled kohola.

Kuhuka, *vi.*, to scale off.

Kuhula, *vt.*, to scale off, shave off, wipe off, dust off, clean off by rubbing or brushing or scraping or scouring or scrubbing, dry (with towel).

Kula, *n.* (Eng.), choir.

Kulhi, *loc. adv. and prep.* (*made up of ku and hi*, short), near to, close to, by. § 376.

Kulnya, *v.*, to scratch (in case of itching).

Kuka, *vi.*, to come out of handle (as hoe or knife).

Kukala, *loc. adv. or prep.* (*made up of ku and the insep. kala*), at or on the border, edge, boundary, beach or shore or bank or coast, limit, margin, side. § 423 (2) (b).

lua k. kua mi, to land, come to beach.

Kukampanda, *loc. adv.* (*made up of ku and kampanda*), to or at a place the name of which you have forgotten or do not know or do not care to mention. § 423 (2) (b).

Mu or **ha** may be substituted for **ku**, according to sense.

Kuku, *n.* (Eng.), cook. Regarded as belonging to class I.

Kukuabo, *adv.*, elsewhere, somewhere else. § 370.

Kukumina, *vi.*, to stutter, stammer, have impediment in speech.

Kule, *loc. adv.* (*made up of ku and adj. le, long*), far, far away, distant, remote. § 372.

-a kule, foreign, strange.

muena k., a foreigner, stranger.

Kûlu, *loc. adv.* (*made up of ku and the insep. ulu*), up, overhead,

Kŭlu (*continued*).

on high, above, upwards, over.

§ 423 (2) (b).

Kulu, *adj.*, old, ancient, aged.

muanda mukulu, eight.

Kuluka, *vi.*, to fall, drop down, descend.

Kulukixa, *v.*, see **kulukixa**.

Kulukulu, *adj.*, old, ancient, aged.

Kulukixa, *vi.*, to be or become old or ancient or aged.

Kulukixe, *adj.* (*p.p.* of **kulukixa**), old, ancient, aged. *Generally used only of persons.*

Kulumpa, *vi.*, to be old, be aged. *Generally applied only to persons.*

Kulampe, *adj.* (*p.p.* of **kulumpa**, to be old), old. *Generally used only of persons.*

Kuma, *vt.*, to beat, pound, strike, thrash, chastise, chasten, whip, discipline or punish, scourge, flog, hit, knock, lash, switch, pack down, crush down.

k. cingoma, to shoot one with a gun.

k. dīdiba, to weave or make native cloth.

k. dikūsa, to stumble, stump the foot, trip.

k. lukūxi, to clap the hands.

k. munda, to beat (heart), pulsate, throb.

k. with elisusu or disundu, to hit or beat or strike with the fist.

k. with luhi or dihi, to slap, spank, smack, beat or strike with open hand.

nvula as *subj.* of **k. with diku-bakuba** as *obj.*, to thunder.

Kuma, *vt.*, to cover a house, put roof on, thatch.

Kumanda, *loc. adv.* or *prep.* (*made up of ku and the insep. manda*), at the base, bottom, down, down-stream, down-country. § 423 (2) (b).

k. kua, at the base of, at the rear end or lower end of, the stern.

Kumangana, *v.*, to collide, strike each other.

k. mukanu, to smack the lips.

Kumankana, *v.*, to meet or pass in the way.

Kumbana, *vi.*, to be full amount or quantity or measure, be enough or adequate or sufficient, suffice, be filled, be complete, be exact.

diba as *subj.* of **k.**, to be time for, time has arrived for.

neg. of **k.**, to be insufficient, be inadequate, be short of.

Kumbāxa, *vt.*, to make full amount, make full or complete measure, make exact, fill.

Kumina, *vt.*, used with **muoyo** or **mucima** as *subj.* meaning to covet, long for, yearn for.

Kumina, *vt.*, to drive in (as nail), fasten with a nail, hammer, knock on, tap on.

Kumudilu, *loc. adv.* or *prep.* (*made up of ku and the insep. mudilu*), in advance, ahead, before, first, foremost, forward, forwards, in front, after (in time). § 423 (2) (b).

k. kua, in advance of, ahead of, before, in front of.

matuku a k., the future (days in front), henceforth, hereafter.

ya k., to go in front, lead the way, precede.

Kumue, *loc. adv.* (*made up of ku and mue*, one), at the same place, at one place, together. § 79.

Kumuna, *vt.*, to knock on, tap on.

Kuna, *vt.*, to sew, plant (corn).

Kuneku, *loc. adv.*, here, hither, hence. § 163, Note 2.

Sometimes pronounced kunoku.

Kunfudilu, *loc. adv.* or *prep.* (*made up of ku and the insep. ntu-dilu*), at the end of, the point of, at the limit of, at the boundary, at the border, at the edge or margin, at the

Kunfudilu (*continued*).

bank or beach or coast or shore. § 423 (2) (b).

Kunga, *loc. adv.* (*made up of ku and the adj. nga*, other), elsewhere, somewhere else. § 370.

Kungakana, *vi.*, to assemble, come together, gather together, congregate, meet together. *Cf.* **hungakana**.

Kungixa, *vt.*, to collect, put together, gather together, assemble. *Cf.* **hungakūxa**.

Kungula, *vt.*, to shave the head bare. **Mutu** is *obj.*

Kungula, *vi.*, used with **nvula** as *subj.* meaning to thunder.

Kunkūel, *loc. adv. or prep.* (*made up of ku and the insep. nkūel*), between, half-way, in the midst, in the middle, at the center. § 423 (2) (b).

kosa or **kala** followed by **k**, to cut half in two.

Kunoku, see **knek** i.

Kuntaku, *loc. adv. used as n.* (*made up of ku and the insep. ntaku which is from the root of ci-taku*, bottom), butt end, rear end, stern. § 432 (2) (b).

Kuntinyi, *loc. adv.*, see **kukam-panda**.

mu and **ha** may be substituted for **ku**, according to sense.

Kuntu, *loc. adv.* (*made up of ku and the insep. ntu*), somewhere; as, **kuntu kunyaya kudi kule**, the place where I am going is far. § 423 (2) (b).

k, **kule**, far.

mu and **ha** may be substituted for **ku**, according to sense.

Note that the **ntu** of **k** is the same root as **muntu** (person) and **cintu** (thing).

Kunxi, *loc. adv. or prep.* (*made up of ku and the insep. nxi*), at the base, by, near to, beside, close to, downward. § 423 (2) (b).

k, **kua**, at the base of, down at

Kunxikidilu, *loc. adv. or prep.* (*made up of ku and the insep. nxikidilu*, the root of the word meaning end or terminus), at the hind end. § 423 (2) (b).

-a **k**, the last one, the one behind, hindmost.

Kunya, *vt.*, to gnaw, bite off with the front teeth.

Kunyi? *loc. interrog. adv.* (*made up of ku and nyi*, the same root as **cinyi**), where? whence? § 423 (2) (b).

Kunza, *vi.*, to be or become red or yellow or brown or crimson or scarlet or purple.

Kunze, *adj.* (*p.p. of kunza*, to be red, etc.), red, yellow, brown, purple, crimson, scarlet; used also of the natives who are light colored.

Kunzubila, *vi.*, to be or become reddish or yellow or brown or purple.

Kunzubile, *adj.* (*p.p. of kunzubila*), reddish, yellow, brown, purple.

Kunzuluka, *vi.*, see **kunzubila**.

Kunzuluke, *adj.* (*p.p. of kunzuluka*), see **kunzubile**.

Kuokola, *vt.*, to knock on, tap on.

Kuokuo, *loc. adv.*, there, thence, thither, yonder. § 163, Note 4.

Kuola, *vt.*, to pick or pull or pluck ripe fruit or corn, gather, harvest, reap.

Kuona, *vt.*, to scrape, scrub, scour, rub, shave off, plane (boards).

Kuonso, *loc. adv.* (*made up of ku and the adj. onso*, all), anywhere, everywhere, somewhere, wheresoever. § 79.

di k, to be omnipresent.

Kuota, *vt.*, to chop or cut (as firewood).

Kūsa, *v.*, used with **mubidi** as *obj.*, meaning to amend, be better, convalesce, get or become better or well, improve in health, recover, be resuscitated or revived.

Kusala, *loc. adv. or prep.* (*made up of ku and insep. sala*), at the end of, the point of, limit of, at the boundary of, at the border, at the edge, at the margin, at the bank or beach or shore or coast. § 423 (2) (b).

Kusula, *loc. adv. or prep.* (*made up of ku and the insep. sula*). see kusala.

Kuta, *vt.*, to wrap up or roll up or fold up into a bale or bundle, bale.

Kutuka, *vi.*, to come undone or untied, be untangled, be unraveled.

Kutula, *vt.*, to loosen, untie, extricate, set free, liberate, let loose, give liberty or freedom, undo, unloose, unravel, untangle.

Kutulula, *vt.*, to disentangle, unbind, undo, unravel, untangle.

L.

Laḥa, *vt.*, to rub on, rub hand over, smear on, spread on, coat with.

l. *mīnyl*, to grease.

l. *mpemba*, to whitewash.

Labakana, *vi.*, to speak or talk rapidly, chatter, babble, gabble, prattle.

Lablla, *vt.*, to try, test, taste, examine, attempt, strive, endeavor, make effort or trial.

Ladika, *vt.*, to lay down, put down, cause to lie down.

Ladlla, *vi.*, to sit (as hen on eggs), brood.

Lāhalāha, *adv.*, always, ceaselessly, constantly, continually, endlessly, eternity, ever, forever, perpetually, eternally, incessantly, habitually.

-a l., immortal, eternal, everlasting.

with *neg. v.*, never again.

Lala, *vi.*, to lie down, recline, repose, slumber, live, sojourn, stay or stop at, be old.

l. *cltabāla*, to keep awake, not to sleep well, be sleepless, be wakeful.

l. *re*, to cohabit with, lie with, copulate, have sexual intercourse with.

l. *tulu*, to be asleep, sleep, slumber.

Lāma, *v.*, to attend to, tend, wait on, look after, care for, guard, keep, preserve, mind, nurse, overlook, oversee, protect, watch after, take care of, superintend, aim (gun), take aim.

Lāmācīxa, *vt.*, to paste or stick together.

Lāmakana, *vi.*, to stick together.

Lāmakana, *vi.*, to be even or level.

Lāmāta, *vi.*, to adhere, stick to, touch together, attend, cleave to, follow after (as attendant), minister to, serve.

Lāmātangana, *v.*, to stick together.

Lāmba, *vi.*, to climb (as vine), creep.

Lamba, *vt.*, to cook.

Lamba, *vt.*, to handle, examine by handling, rub hand on, feel, touch.

Lambakana, *vt.*, to annoy, anger, vex, exasperate, irritate, aggravate, bother. *The word really means to rub or caress or fondle.*

Lamblla, *vt.*, to touch, feel, handle.

Lambula, *vt.*, to pay tax or tribute or duty to, to give an offering or sacrifice to a superior.

Lāmika, *vt.*, to cause to adhere or stick together; hence to patch or mend or sew on a patch.

Lāmina, *vt.*, to save up, put away, lay by, store away, set away.

Lāmuka, *vi.*, to come off or apart (as things adhering).

Lāmuna, *vt.*, to pull apart or off, tear off, take off.

Landa, *adj.*, poor, destitute, needy, in need or want.

Landakana, *vi.*, to be flat or level.

Landakūxa, *vt.*, to flatten, mash down level, level down.

Landala, *vi.*, to crawl (as caterpillar).

Langa, *vt.*, to make smooth, plane(?).

Langakana, *vi.*, to be smoothed or even or level.

Langakūxa, *vt.*, to smooth over, make even or level.

Lāta, *vt.*, to dream, have a vision. Generally followed by *mutu* or *cilāta* or *dilu*.

Lātakana, *vi.*, to talk in one's sleep.

Laya, *vt.*, to tell one adieu or farewell or good-bye.

Laya, *vt.*, to promise.

Le, *adj.*, long, tall, high, deep, extent.

1. *with the locatives prefixed insep.*, far, far apart, far away. § 79.

Leha, *vi.*, to grow, develop, increase, become long or tall, expire or elapse or intervene (as duration of time). **Ha-leha cituha**, *nendue*, when a short time has expired, I shall come.

Lehera, *vt.*, to lengthen, add to, deepen, increase, join to.

Leka, *vt.*, to sell.

Lekela, *vt.*, to stop, cease, desist, discontinue, leave off, halt, wait, delay, give up (stop), quit, refrain from, abandon, abstain from, desert, neglect, forsake, omit, set free, unloose, give freedom, turn loose, loosen, let loose, let go or alone, liberate, release, come to end, finish (leave off), forbear.

1. *followed by muaku* or *mutāyo*

Lekela (*continued*).

or **kuakula**, to keep silence, stop talking, hush, be quiet or silent, be still.

neg. of, not to give up, persevere, be persistent, be importunate, be resolute, continue.

Lekelēla, *vt.*, to relax, let go.

Lekexa, *vt.*, to check, delay, stop one from doing, detain, deter, retard, hinder, impede, interrupt, restrain, withhold, wean.

Lela, *vt.*, to give birth to, bear, bring forth, produce, deliver (as child), beget or generate (male).

1. **kabidl**, to regenerate.

1. **kabixe**, to miscarry, give birth to foetus or immature child, abort.

muana mulela, a freeman, free-born, an own child or son or daughter.

Any verb meaning to be followed by *p.p. passive of 1.* means to be born.

Lelangana, *vi.*, to multiply by generations, propagate, reproduce.

Lelema, *vi.*, to float.

Lelemuka, *vi.*, to float.

Lelexa, *vt.*, to act as midwife or accoucheuse for, deliver, cause to give birth.

Lelu, *adv.*, to-day.

butuku bua 1., last night.

Lēma, *vt.*, to put string on bow, put on bowstring.

Lēma, *vi.*, to be lame, be halt.

muntu mulēma, a lame person.

Lemba, *vi.*, to shake or move back and forth.

Lembakana, *vi.*, to be always laughing for nothing, be frivolous, be uncertain about, hesitate, vacillate.

Lembelela, *vi.*, to hang down, dangle, suspend, sway, swing, vibrate, move to and fro,

Lembelela (*continued*).

oscillate, soar *or* hover over (as bird).

Lenduka, *vt.*, to stagger, totter, reel.

Lenga, *vt.*, to handle, examine by handling, feel, touch, rub hand on.

Lenga, *vi.*, not to do one's work well, trifle.

Lengakana, *vi.*, see *lenga* (to trifle).

Lengele, *adj.*, beautiful, pretty, lovely, fine, good, pure, chaste, guiltless, virtuous, elegant, excellent, worthy, fair *or* handsome, fair *or* just *or* honest, correct, fit, suitable, right, kind, humane, noble, holy, perfect, righteous, upright, lawful, rich *or* fertile *or* productive (soil).
with neg. verb: unjust, unkind, unholy, wrong, not right.

Lengexa, *vt.*, to make good, preserve good (as meat with salt), sanctify, ordain, consecrate, purge, purify, refine, adorn, decorate.

Lenguluka, *vi.*, to change into something else, the act of transmigration *or* metempsychosis, be born again. The same word is used of the reversible pictures in the magic lantern.

Leula, *vt.*, to stupefy (as medicine), anesthetize.

Lexa, *vt.*, to show to, exhibit, direct, expose to view, instruct, explain to, point out to, illustrate, indicate to, teach by showing.

Lilela, *adj.*, true, real.

lena l., to be untrue.

Loba, *vt.*, to beckon to *or* call by motioning with the hand.

Lobokela, *vi.*, to be accustomed to, be experienced *or* familiar with, be habituated, be hardened to, be used to, learn by experience.

Lobola, *vt.*, to annoy, exasperate, irritate, tantalize, tease, aggravate, bother.

Loha, *vt.*, to catch fish with hook, fish with hook.

Loka, *vi.*, to rain, fall as rain.

Lomba, *vt.*, to ask for, beg for, pray for, request, demand, ask the price.

1. *followed by a verbal noun in lu-* means to ask leave *or* permission to do.

Lombola, *vt.*, to guide, lead the way for, conduct, direct, show the way to.

Londa, *vt.*, to follow; pursue, come *or* go after.

1. *with makúsa or makama or mikono*, to track, trace, trail.

Longa, *vt.*, to put *or* set *or* place in line, make tidy.

Longexa, *vt.* (Buk. *or* Lower Congo), to teach, educate, explain to, instruct, discipline, inform, train.

Longolola, *vt.*, to arrange, adjust, assort, fix *or* mend, put *or* place *or* set in order, prepare, repair, make tidy, make up bed, set the table.

Lonza, *vt.*, to hit *or* shoot (as with bullet fired from a gun).

Lowa, *vt.*, to bewitch, conjure, enchant, trick, charm.

Lua, *vi.*, to come, become, get (become), happen, transpire, come to pass, occur, impend, turn into, be converted.

1. *elumbu*, to assemble, come together, congregate.

1. *ne*, to bring, come with, carry, fetch, get.

1. *ha buhi*, to come near, approach, draw near.

1. *kahia*, to become *or* get hot.

1. *followed by kukala kua mi or ku mpata*, to land, go to the beach.

1. *with eldimu or dituku*, to elapse, pass by, intervene.

Lua (*continued*).

1. *with hankūcl or kunkūcl or munkūcl*, to intervene, come between.
 1. *followed by proper locative*, to come from.
- Sometimes the word is pronounced dua or vua.*
- Luacika**, *vt.* (*from luata*), to dress, clothe.
1. *bilenga*, to adorn, dress up.
- Luacixa**, *vt.* (*from luata*), to clothe, dress.
1. *bilenga*, to adorn, dress up.
- Luala**, 4, *n.*, finger-nail, claw, talon, fang.
- tua or asa with l.*, to scratch, pinch.
- Luanga**, 4, *n.*, sweat, perspiration.
- hātuka or tuka with l. as subj.*, to sweat, to perspire.
- Luangana**, *v.*, to fight, quarrel, resist, wage war, engage in war. *Generally followed by nvita.*
1. *bibula*, to wrestle.
- Luanyi**, 4, *n.*, tall grass (used in covering houses).
- Luata**, *vt.*, to dress, wear, put on clothes.
1. *bilenga*, to be adorned, be dressed up.
- Lubafu**, 4, *n.*, rib of body.
- Lubalabala**, 4, *n.*, stalk of corn.
- Lubale**, 4, *n.*, rib of body.
- Lubāle**, 4, *n.*, hard outside part of the midrib of the *dikadi* and *dibondo* palms, arrow without iron point.
- Lubālu**, 4, *n.*, a small gourd cut lengthwise and used for dipping water.
- Lubambalu**, 4, *n.*, the batten tied crosswise on the rafters in house building.
- Lubandu**, 4, *n.*, a fathom of cloth (one fourth of a piece).
- Lubanga**, 4, *n.*, chin, lower jaw.
- Lubanza**, 4, *n.*, yard, court, fold, stockade, enclosure.

Lubanza (*continued*).

- mutu wa l.*, the first wife.
- nyūma wa mu l.*, domestic animal.
- See ENCLOSURE.*
- Lubāxe**, 4, *n.* (*Buk.*), midrib of palm.
- Lubengu**, 4, *n.*, slice.
- Lubēse**, 4, *n.*, side of the body.
- Lubiki**, 4, *n.*, a skin disease which appears as whitish patches on the neck, arms and chest.
- Lubilu**, 4, *n.*, *generally used as adv.*, quickly, hurriedly, rapidly, suddenly, swiftly, with quickness or rapidity, at rapid pace, in haste, in hurry, fast, with expedition, carelessly. *As a noun it means* haste, swiftness, velocity, rapidity, quickness.
- endexa or enxexa with l.*, to expedite, hurry up, hasten.
- idikixa or elekexa with l.*, to run a race.
- ya or nyema with l.*, to run away, retreat.
- When the subject is pl., sometimes l. is made pl. also; as, bakuya mbilu, they ran away.*
- Lubinga**, 4, *n.*, cave (?).
- Luboko**, 4, *n.*, *used in ph. cianza cia l. meaning* left hand.
- Lubola**, 4, *n.*, penis.
- Lubombo**, 4, *n.*, crown or top of head.
- Lubombo**, 4, *n.*, ten thousand.
- Lubombo**, 4, *n.* (*from v. bomba*), apology.
- Lubondia**, 4, *n.*, small piece of cloth worn in front and behind, a rag.
- Lububa**, 4, *n.*, an old deserted field.
- Lubue**, 4, *n.*, a cave.
- Lubukixa**, *vt.* (*Buk.*), to teach, instruct, educate, inform, explain to, discipline.
- Lubuku**, 4, *n.*, a fetish or charm with which divination is done.
- muena l.*, diviner, doctor, sorcerer, conjurer.

Lubulu, 4, *n.*, fruit of the rubber vine.

Lubulubulu, 4, *n.*, honey-bee.

Lubumbu, 4, *n.*, weevil.

Lubuyi, 4, *n.*, high cliff or precipice made by landslide.

Ludlabula, 4, *n.*, a species of snake.

Ludibu, 4, *n.*, small bell with clapper.

Ludika, *vt.*, to make even or parallel or perpendicular or up-right or straight, straighten, put in straight line.

Note that vi. is lulāma.

Ludikila, *vt.*, to make level or even or straight, aim (gun), take aim.

Ludimba, 4, *n.*, a small frog.

Ludimi, 4, *n.*, tongue, dialect, language, flame of fire, blaze. *There is also a figurative sense of deceit.*

muena l., liar, hypocrite, fraudulent person.

Ludimuenu, 4, *n.*, mirror, looking-glass.

Luehexixi, 4, *n.*, inquisitiveness.

di ne l., be inquisitive.

Luedi, 4, *n.*, rule, measure, ruler, tape line, pattern, model, copy.

Lueho, 4, *n.*, salt.

l. lua mbanda, native salt made from kind of grass.

l. lua nsoka, coarse salt.

Luelekexi, 4, *n.*, rule, ruler, measure, tap: line, pattern, model, copy.

Luendu, 4, *n.*, journey, march, tour, trip, voyage, expedition. **muena l.**, a traveler.

ya ku l., to go on a journey or march or trip.

Luesu, 4, *n.*, pot, frying-pan, vessel, kettle.

Lufataci, 4, *n.*, percussion cap.

cingoma cia l., a cap gun.

Lufu, 4, *n.*, death.

blxa ku l., to resurrect, bring to life.

Lufulla, 4, *n.*, widowhood, widowhood.

Lufuma, 4, *n.*, brass tack, brass chair nail.

Luhaha, 4, *n.*, scabbard, sheath, case for knife.

Luhambu, 4, *n.*, wing.

Luhandu, 4, *n.*, deliverance, salvation, succor, safety, security.

Luhangu, 4, *n.*, fence, wall.

mu l., yard, enclosure, fold, court, stockade.

See ENCLOSURE.

Luhansa, 4, *n.*, cup, mug, can, pitcher.

Luhāsu, 4, *n.*, grasshopper.

Luhāta, 4, *n.*, argument, dispute, controversy, difference, question, debate, disagreement, quarrel, wrangle, wrangling, discussion, disputation, contention.

ela or elangana or di ne with l., to argue, dispute, have a controversy or discussion or contention, disagree, differ in view, quarrel, wrangle, debate. *The pl. is generally used in all these cases.*

Luhāxi, 4, *n.* (Buk. and Bukuba), cowry shell.

Luhehele, 4, *n.*, wind, gale, movement of air by fanning.

Luhēku, 4, *n.*, fibre of palm used in making cloth.

Luhemba, 4, *n.*, a white clay or earth, chalk, whitewash.

laba mpemba, to whitewash.

Luhensu, 4, *n.*, cockroach.

Luhete, 4, *n.*, dried but unsoaked cassava root.

Luhetu, 4, *n.*, goods, fortune, possessions, property, riches, stuff, substance, wealth, means, mammon.

-a l., rich, wealthy.

Luhi, 4, *n.* (*pl. is mahi, cf. dihi*), a blow with open hand, a slap, a smack.

tua or kuma or tuta with l., to

Luhl (*continued*).

strike or hit with open hand,
slap, smack, spank.

Luhiku, 4, *n.*, a bet.

dla 1., to bet, wager.

1. as *subj.* of *kuata* and the person
as *obj.*, to lose a bet.

Luhingu, 4, *n.*, fetish, medicine,
charm, idol or image made in
the form of a person. *The lu-*
hingu is generally carved out
of wood.

Luhlya, 4, *n.*, bag, pocket, sack,
scrip.

Luhoca, 4, *n.*, mucus or pus in
corner of the eye.

Luhola, 4, *n.*, strip or border or
edge or band sewed around the
margin of a piece of cloth.

Luhongo, 4, *n.*, valley, vale, hollow.

Luhose, 4, *n.*, a species of grub
worm (edible).

Luhota, *see* **luhoca**.

Luhote, 4, *n.*, a kind of bead.

Luhuka, *vi.*, to get out, pass out,
go forth, come out, vacate,
withdraw, evacuate, emerge,
issue, rise or arise (sun), be
dislocated.

kutu kualuhuka diba or kutu
diba dialuhuka, where the
sun rises, east.

Luhula, *vt.*, to cast out, drive out,
turn out, eject, chase out, put
out, take out, bring out, expel,
empty.

Luhumbe, 4, *n.*, driver ant.

Luhusu, 4, *n.*, small boil or pimple,
a kind of eruption appearing
mostly on legs and arms.

Luhuxi, 4, *n.*, dust in the air.

Luida, *v.* (Eng.), to read.

Luidi, 4, *n.*, rule, ruler, measurer,
tape line, pattern, model, copy.

Lulla, *v.* (from *lua*, to come), to
come around on this side or
this way, come for; *as*, **naku-**
lulla bintu biwakundaya, I
have come for the things which
you promised me.

Luitabuxu, 4, *n.*, credulity.

-a 1., credulous.

Lulxa, *vt.*, to cause to become.

1. **bubanj**, to enrich.

1. **buhele**, to impoverish.

1. *with buhika or muhika*, to
enslave.

Lulya, 4, *n.*, warmth, heat, luke-
warmness, tepidness.

-a 1., rich or productive or fertile
(soil).

di ne 1., to be warm, be luke-
warm, be tepid.

1. **lua ml**, steam.

Sometimes pronounced luya.

Lulji, 4, *n.*, fly which blows meat,
house-fly.

Lulilu, 4, *n.*, eggplant, aubergine.

Luka, *vt.*, to braid, plait, spin
(as spider), make (baskets,
mats, strings, etc.).

Luka, *v.*, to spew, vomit.

Lūka, *vt.*, to lick, lap with tongue.

Lukama, 4, *n.*, one hundred.

Lukanku, 4, *n.*, palsy.

Lukanu, 4, *n.*, anklet, wristlet,
bracelet, chain, fetters, bonds,
wire.

ela mu 1., to put in chains, chain,
fetter.

1. **lukunze**, gold.

1. **lutoke**, brass, silver.

Lukanyi, 4, *n.* (Buk.), intellect,
intelligence, sense, cleverness,
knowledge, learning, ingenuity,
dexterity, smartness, bright-
ness, mind, ability, discretion,
genius, imagination, judgment,
prudence, reason, reflection,
skill, skilfulness, understand-
ing, wisdom, advice, counsel.

See lungenyi.

Lukela, 4, *n.*, spur of fowl.

Lukende, 4, *n.*, bubble, froth,
foam, scum.

Lukinda, 4, *n.*, trap, snare.

Lukinu, 4, *n.*, craftiness, wiliness,
meanness, cruelty, inhumanity,
heartlessness, unmercifulness,
unkindness, unfriendliness.

Lukinu (*continued*).

-a l., crafty, wily, mean, cruel, inhuman, merciless, pitiless, heartless, unfriendly, unkind, unmerciful.

muena l., a villain.

Lukita, 4, n., grave, sepulchre, tomb. *The pl. means cemetery, graveyard.*

Lukobo, 4, n., a wooden hook used in hanging up baskets.

Lukodi, 4, n., a creeper-used extensively in making houses, fences, mats, nets, baskets, etc.

Lukofia, 4, n., eyelash.

Lukole, 4, n., the act of taking a person as a hostage.

muntu wa l., a hostage. A person of same village or family as the debtor, held for the debt.

Lukombo, 4, n., broom, brush.

Lukongeba, 4, n., elbow.

Lukonko, 4, n., hammer.

Lukonkono, 4, n. (*from konka*, to ask), inquisitiveness.

di ne l., inquisitive.

Lukonyi, 4, n., knuckles exposed to strike with.

tua l., to strike or hit with knuckles.

Lukosolo, 4, n., a cough.

Lukota, 4, n., famine, starvation.

Lukototo, 4, n., crumb, crust.

Luku, 4, n. (*Buk.*), the loop or rope with which to climb the palm for the wine.

Lukuha, 4, n., tick (on dog).

Lukuna, 4, n., enmity, hatred, malice, revenge, unfriendliness, unkindness, vengeance, brutality, retribution, despite, animosity, disgust, abhorrence, detestation, hostility, spite.

-a l., hateful, malicious, hostile, revengeful, unfriendly, unkind, brutal.

di ne l., to abhor, despise, detest, hate, dislike.

This word is used only with reference to persons.

Lukunde, 4, n., a small bean, black-eyed pea.

Lukundu, 4, n., hip.

Lukunyi, 4, n., stick of firewood, fuel. *Pl. generally used.*

Luküsa, 4, n., generally used as adv., see *lubilu*.

Luküsu, 4, n., hoe, spade.

Luküxl, 4, n., clapping of the hands-
tuta or kuma with l., to clap the hands.

Lula, vi., to be bitter.

Luläma, vi., to be even or parallel or straight or perpendicular or upright. *The vt. form is ludika.*

Luläme, adj. (*from luläma*), straight, direct.

Lulämlä, vt., to make straight, straighten.

Lulavi, 4, n., eyelash.

Lulelelele, 4, n., fern.

Lulelu, 4, n., the power or capacity to give birth to or bear young, fruitfulness, fecundity-child-bearing.

di ne l., to be fruitful or fertile or prolific or fecund or productive (as male or female in producing young).

Lulengu, 4, n., the poison put on arrows, venom.

Lulombo, 4, n., beggary.

muena l., a beggar.

Lulungu, 4, n., pepper.

Luma, vt., to cohabit with, copulate, lie with, have sexual intercourse with. *Used only of males.*

Lumbidi, 4, n., palm oil rendered or purified; also a kind of bead.

Lumbu, 4, n. (*pl. is ngumbu*), fence, wall.

mu l., yard, fold, court, stockade, enclosure.

See ENCLOSURE.

Lumbululla, vt., to be advocate for, intercede for, plead for.

Lumbulula, *vt.*, to judge or settle or decide a trouble or palaver, arbitrate, hold a court or council, pronounce judgment, try.

Lumembo, 4, *n.*, a native bell made of iron, a drum made of wood.

Lumingu, 4, *n.* (from Portuguese), Sunday, Sabbath. *The pl. is generally mbingu.*

dituku dta mpātukilu (or nduhukilu) wa L., Monday.

Sometimes pronounced Lubingu.

Luminyiminyi, 4, *n.*, centipede.

Lumixa, *vt.*, see **luma**.

Lumosa, 4, *n.*, left-handedness.

muena l., a left-handed person.

Lumpukusu, 4, *n.*, greediness, gluttony.

-a l., greedy, gluttonous.

muena l., a glutton.

Lumu, 4, *n.*, fame, report, news, rumor, hearsay, information.

endexa l., to spread news.

l. as subj. of endakana, the news spreads.

Lumu, 4, *n.* (from **uma**, to be dry), drought, dryness.

Lumuenu, see **ludimuenu**.

Lumūnyi, 4, *n.*, pupil of eye.

Lumunyu, 4, *n.*, papyrus or reed (used in making mats).

Lunda, *vi.*, to grow, develop, get stout or corpulent or fat, increase in size, wax (moon).

Lundamana, *vi.*, to squirm, wriggle, crawl (as caterpillar).

Lundixa, *vt.*, to add to, enlarge, increase, exaggerate, broaden, widen, fatten.

Lundumuka, *vi.*, to bounce, bound, rebound, spring.

Lunga, *vt.*, the act of giving a present of something to eat to one accidentally wounded by the person who inflicted the wound, in order to cure the sore.

Lunga, *vt.*, to poison.

Lunga, *vt.*, to season, cook with seasoning.

neg. of l., to be unseasoned.

Lunga, *vt.*, to lengthen, add to, join to, increase.

Lungakana, *vi.*, to increase in length.

Lungakanya, *vt.*, see **lungakūra**.

Lungakūra, *vt.*, to add to, lengthen, increase, join on to.

Lunganya, *vt.*, see **lungakūra**.

Lungenyi, 4, *n.*, intellect, intelligence, sense, cleverness, knowledge, learning, ingenuity, dexterity, smartness, brightness, mind, ability, discretion, genius, imagination, judgment, prudence, reason, reflection, skill, skilfulness, understanding, wisdom, advice, counsel.

dí ne l., to be smart, be wise, be learned, be intelligent, be intellectual, be bright, be sensible, be skilful, be expert, be clever, be ingenious, be prudent.

ela or elangana with l., to think, deliberate, consider, meditate, conceive, reason, reflect, muse, ponder.

ha l., to advise, counsel, give advice.

Lungonyonyi, 4, *n.*, chameleon.

Lungufu, 4, *n.*, white or gray hair.

Lungūji, 4, *n.*, palm nut.

mīnyi a ngūji, palm oil.

Lungula, *vi.*, to be burnt or scorched.

Lunguluka, *vi.*, to prolong, protract, talk a long time.

Lunguxa, *vt.*, to burn or scorch (as food).

Lunkelu, 4, *n.*, used as *adv.*, soon, early in the morning, about sunrise, little after dawn.

butuku to ne l., all night long.

See **dinda**.

Lunkombe, 4, *n.*, a musical instrument of one string.

Lunkunvu, 4, *n.*, a drum made by hollowing out a log.
Lunyeke, 4, *n.*, honey-bee.
Lunyonyi, 4, *n.*, a hair of bead or head.
Lunyungu, 4, *n.*, dizziness, giddiness, faintness.
dl ne l., to be dizzy, be giddy, be faint.
Lunzenze, 4, *n.*, musical instrument of three strings.
Luobo, 4, *n.*, a stick to which a dog is tied for leading, a latch.
Luosu, 4, *n.*, a hair on the body of person or animal, wool. *Pl. is mioso.* § 45, Rem.
Luosu, 4, *n.*, rice. Perhaps from Portuguese.
Luoxi, 4, *n.*, fierceness, ferocity, viciousness.
-a l., vicious, ferocious, fierce, biting.
kēba l., to provoke or excite or incite or tease an animal to bite.
Lusāla, 4, *n.*, feather.
Lusālu, 4, *n.*, tribal or tattoo mark.
tāha, l., to tattoo, make tattoo mark.
Lusase, 4, *n.*, spark.
Luse, 4, *n.*, affection, compassion, sorrow for, favor, mercy, love, grace, kindness, pity, devotion, humahity.
-a l., merciful, compassionate, humane, gracious.
dīha dīa l., alms.
ena ne l., to be merciless, be pitiless, be heartless, be unmerciful.
ha l., to pity, show mercy or compassion or favor to, take pity on, be gracious to, be sorry for, sympathize with, care for.
unva or ufua with l., to feel pity or compassion.
Lusēke, 4, *n.*, side, division, part, portion, section.
Lusekeseke, 4, *n.*, slenderness, slimness, tallness, thinness.

Lusekeseke (*continued*).

There is always the idea of tallness and slenderness at the same time.
-a l., slender, slim, tall, thin.
Lusele, 4, *n.*, hard outside part of the midrib of the dīblue palm.
Lusele, 4, *n.*, sand-bank. *The pl. is generally used for loose sand or dirt. The dimin. kasele means a grain of sand.*
Luselesele, see lusekeseke.
Luselu, 4, *n.* (from *sela*, to pay the dowry), dowry given at marriage by the groom to parents of the bride.
Lusenga, 4, *n.*, sand bank. *The pl. is generally used for loose sand or dirt. The dimin. kasenga means a grain of sand.*
Lusengu, 4, *n.*, horn of animal.
Lusoka, 4, *n.*, pebble. *The dimin. kasoka means a grain of sand.*
Lusoko, 4, *n.*, evesdropping, spying.
muena l., evesdropper, spy.
Lusokolo, 4, *n.*, rafter of house.
Lusole, 4, *n.*, mucus from nose. *Pl. generally used.*
hemba l., to blow the nose.
Lusongo, 4, *n.*, point, end, mouth of river.
ena ne l. lutue, to have a dull point.
l. lua dībele, nipple of the breast.
Lusongo, 4, *n.*, a disease of the eye in which the pupil becomes white, resulting in blindness.
Lusono, 4, *n.*, a grass used in covering houses.
Lusonso, 4, *n.*, nail, screw.
Lusu, 4, *n.*, bad odor or smell or scent, stench, stink.
nunka l., to stink, emit a stench.
Lusua, 4, *n.*, a winged ant used as food.
Lusuki, 4, *n.*, a hair of beard or head.

- Lusumbi**, 4, *n.*, a species of antelope.
- Lusumu**, 4, *n.*, a small gourd used in bleeding or cupping.
- Lusumuinu**, 4, *n.*, fable, parable, folk-lore, legend, story, saying, proverb, tale, illustration, example.
- ela* 1., to tell or narrate a fable, parable, etc.
- Lutäyitkäyi**, 4, *n.*, talkativeness, loquacity, loquaciousness.
- a* 1., talkative, loquacious.
- Lute**, 4, *n.* (*pl. is mate*, § 51), spittle, saliva, expectoration.
- ela* or *tulla* with 1., to spit, expectorate.
- Lutende**, 4, *n.*, ball, bullet.
- cingoma* *cia* 1., rifle.
- mutelenge wa* 1., cartridge (with ball).
- Lutete**, 4, *n.*, seed of pumpkin, etc.
- Lutolokela**, 4, *n.*, spark.
- Lutonga**, 4, *n.*, bud, sprout, shoot.
- Lutu**, 4, *n.*, mould, mildew.
- kuata* 1., to mould, mildew.
- Lutuhu**, 4, *n.*, papyrus or reed used in making mats.
- Lutulu**, 4, *n.*, patience, gentleness.
- a* 1., patient, gentle.
- Lutumbatumba**, 4, *n.*, a half-grown goat, a kid. May be male or female.
- Lututu**, 4, *n.*, bubble, froth, foam, scum.
- Luvi**, 4, *n.*, gray or white hair.
- Luvu**, 4, *n.*, trough in which dogs are fed or corn beaten.
- Luvungula**, 4, *n.*, key.
- Luxiba**, 4, *n.*, whistle, flute.
- Luximinyinyu**, 4, *n.*, fable, parable, folk-lore, legend, story, saying, proverb, tale, illustration, example.
- ela* 1., to tell or narrate a fable, parable, etc.
- This word seems to be derived from ximinyina*, to lie to.
- Luxixa**, 4, *n.*, a small crawfish, shrimp.

- Luxobo**, 4, *n.*, small seed or other object used for tossing in gambling.
- Luxola**, 4, *n.*, scissors, shears. *The pl. is generally dimin. form tuxola.*
- Luxoxa**, 4, *n.*, a small crawfish, shrimp.
- Luzädi**, 4, *n.*, finger nail, claw, talon, fang.
- tua* or *asa* with 1., to pinch or scratch.
- Luzakalu**, 4, *n.*, palsy.
- Luzäla**, *see* *luzädi*.
- Luzëba**, 4, *n.*, tassel of corn.

M.

- Mabele**, *pl. of* 5, *n.* (*pl. of dibeles*, breast), milk.
- jidika* or *kandixa* or *lekexa* or *kanyina* followed by *muana m.*, to wean.
- Madimba**, *pl. of* 5, *n.*, a musical instrument made by fastening gourds of different sizes to flat sticks, and played by beating on the sticks, xylophone.
- Madingi**, *pl. of* 5, *n.*, *see* *didinga*.
- Mafi**, *pl. of* 5 or 6, *n.*, a lie, falsehood, untruth, fraud, hypocrisy, unreliableness, untruthfulness.
- a m.*, unreliable, untruthful.
- muena m.*, a liar, fraudulent person, hypocrite.
- Mafuta**, *pl. of* 5 or 6, *n.*, lard.
- Maihi**, *adv.*, day after to-morrow.
- Makanya**, *pl. of* 5, *n.*, tobacco.
- Makelela**, *adv.*, to-morrow, yesterday.
- Malaba**, *adv.*, to-morrow, yesterday.
- Malasa**, *n.* (Eng.), March (the month).
- Malua**, *pl. of* 5 or 6, *n.*, beer made from brewing corn or millet or cassava; sometimes used for palm wine. *Rarely the sing. bualua is heard.*

Maluvu, pl. of 5 or 6, *n.*, palm wine.

May also be used for the beer made from corn, etc.

budimi bua mloxi ya followed by **maluvu a mputu**, vineyard.

ena ne m. mu mesu, to be sober.
hola or tomboka or buluka or kola or kuacika followed by **m.**, or **m. as subj. of kuata** with *person as obj.*, to be drunk, be intoxicated.

m. a mputu, wine (imported).

mamoma a kuenza n'a m. a mputu, grapes.

muoxi wa mamoma a kuenza n'a followed by **vinyo** or **maluvu a mputu**, grape-vine.

m. as subj. of hadixa and the *person as obj.*, to intoxicate, make drunk.

Mampa, pl. of 5 or 6, *n.*, European bread made from wheat flour.

Mamu, *i*, *n.*, mother, mistress; lock of door.

m. mukulu, aunt (older than mother).

m. muakunyi, aunt (younger than mother).

Ma'-muenu, *i*, *n.* (pl. is **bamuenu**), mother-in-law. § 42, Note 3.

May be used by husband or wife.

Mananaxi, pl. of 5 or 6, *n.*, perfume, scent. *Doubtless an imported word.*

Mankenda, pl. of 5 or 6, *n.*, tidiness, cleanliness, neatness, daintiness.

-a m., clean, neat, tidy, dainty.
Some say makenda.

Mankūxi, *i*, *n.* (pl. is **bamankūxi**), aunt (on father's side).

Mansēba, *i*, *n.* (pl. is **bamansēba**), uncle (maternal).

Manteke, pl. of 5, *n.*, butter. *An imported word.*

Manyanu, pl. of 5 or 6, *n.*, dirt or filth or uncleanness or foulness of person.

-a m., dirty, filthy, unclean, foul.

Masandi, pl. of 5 or 6, *n.*, adultery, fornication, impurity, licentiousness, carnal knowledge, whoredom, lust, lasciviousness, lewdness, unchastity, uncleanness, immorality. *Refers either to male or female.*

-a m., adulterous, immoral, licentious, impure, lustful, lewd, unchaste, unclean, lasciviousness.

ena ne m., to be pure, chaste, virtuous.

enda m., to commit adultery or fornication.

enda n'andi m., to seduce one.

muana wa m., bastard, illegitimate child.

muena m., fornicator, adulterer, harlot, prostitute, whore, whoremonger.

mukūxi wa m., harlot, whore.

Māta, *vi.*, to fall or descend (as rain), drop, drip, trickle.

Matabixa, pl. of 5 or 6, *n.*, the extra amount given to conclude trade, gift, present, interest, rent, "dash."

tentekela m., to pay interest.

Matamata, pl. of 5, *n.*, tomato. From Portuguese. *The same form is generally used for sing. and pl., but sometimes in sing. we hear ditamata.*

Matamba, pl. of 5, *n.*, leaves of the manioc or cassava beaten and used as greens.

Matandu, pl. of 5 or 6, *n.* (from **tanda**, to abuse), abuse, maltreatment, ill treatment, wrangling.

Maxa, pl. of 5 or 6, *n.*, a dance, dancing.

xa m., to dance.

Maxi, pl. of 5 or 6, *n.*, blood.

tuka m., to bleed.

Maxika, pl. of 5 or 6, *n.*, coldness, chilliness, coolness.

-a m., cold, chilly, cool.

Maxika (*continued*).

buexa mu nsubu wa m., to imprison.

eidimu cla m., winter, cool season.

m. as subj. of *kuata* and person as obj., or **unva m.**, to be cold or chilly, feel cold.

mukelenge or mulāmi with wa nsubu wa m., jailor.

muntu wa nsubu wa m., prisoner.

nsubu wa m., jail, prison.

Maximi, pl. of 5, *n.*, see *dixima*.

Maxua, pl. of 5 or 6, *n.*, steamer, steamboat. An introduced word.

Maya, *n.*(Eng.), May (the month).

Mayowa, pl. of 5 or 6, *n.*, rainy or warm season, summer.

South of the equator this extends from September to May.

Sometimes is heard the sing. *clowa*(7).

Mbādi, 3, *n.*(Buk.), place, position, situation, room, space.

See *muaba*.

Mbādu, see *mbādi*.

Mbāla, 3, *n.*, menses. This word is also sometimes used with reference to those who, on account of some superstition, will not eat with others.

mukūxi udi ku m., the woman is having her menses, i.e., is at the menstrual period.

Mbālabāla, 3, *n.*, wildcat, bush cat.

muan'a m., kitten.

Mbānda, *n.*(doubtless class IV, having sing. *lubānda*), used in ph. *lucho lua m.*, the native salt made from a kind of grass. It is not sodium chloride.

Mbalanga, 3, *n.*, smallpox.

Mbalanta, 3, *n.*(from Eng. *veranda*), veranda, porch.

Mbāxibāxi, pl. of 3 or 4, *n.*, fright, fear, timidity, shyness, wild-

Mbāxibāxi (*continued*).

*nes*3. Generally used only of animals.

di ne m., to be fearful, be timid, be shy, be frightened, be afraid, be wild, fear, cringe.

Mbāle, 3, *n.*, a species of monkey.

Mbelu, 3, *n.*, threshold, entrance, doorway.

-a muxuku wa m., of same family.

ku or ha with m., the space just in front of the door of house.

Mbl, 1, *n.*(*pl. is bambl*), husband.

This word is always followed insep. by the proper poss. pro., having the separating consonant *y*. § 42, Note 1.

Mbl-clna, 1, *n.*(*pl. is bambl-clna*),

brother-in-law or sister-in-law.

Always means the brother or

sister of the husband only.

This word always has the poss.

pro. inserted between *mbl* and

clna, with *y* as a separating

consonant. §§ 42, Note 2; 138,

Rem. 3, and Note.

Contrast with *bukonde* and *ses*

mbl.

Mblindu, pl. of 3 or 4, *n.*, dirt or filth or uncleanness or foulness on the person.

-a m., dirty, filthy, unclean, foul.

Mbol, 1, *n.*(Eng.), attendant of foreigner, "boy." May be male or female.

Mbondo, 3, *n.*, a large frog.

Mbote, 3, *n.*, button.

disu dia m., buttonhole.

Mbowo, 3, *n.*, buffalo.

Mbua, 3, *n.*, dog.

mukūxi'a m., bitch.

dimin. *kabua*, pup.

Mbulankete, 3, *n.*(Eng.), blanket.

Mbumbu, 3, *n.*, borer (insect).

Mbungu, 3, *n.*, loom.

Mbuxi, 3, *n.*, goat (male or female).

muan'a m., kid.

Měma, *vt.*, to lift up, pick up, take up, get.

Meme, *Simple Disjunctive pers. pro.*
I, me. § 105.

Mēna, *vi.*, to bud, sprout, germinate, shoot, cut teeth (as young child).

Mene, *adv.* (derived from *adj. root* ine, alone), alone, very, actual, just, exactly, indeed, absolutely, identical, really, real, very same, true, truly. *This word is always postpositive.*

Meneka, *vt.*, to glorify, adore, do obeisance to, honor, praise, pay homage to, esteem, hallow, magnify, regard, respect, revere, reverence, venerate, give salutation or respects or greeting to a chief, salute or greet a chief.

Menekela, *vt.*, see *meneka*.

Menya, pl. of 5 or 6, *n.*, urine.

Sometimes pronounced menyū.

Mesa, pl. of 5, *n.*, table. From Portuguese.

longolola bintu ha m., to set the table.

umuxa bintu ha m., to clear the table.

Mēta, *vt.*, to daub, plaster.

Mexi, pl. of 5, *n.*, intellect, intelligence, sense, cleverness, knowledge, learning, ingenuity, dexterity, smartness, brightness, mind, ability, discretion, genius, imagination, judgment, prudence, reason, reflection, skill, skilfulness, understanding, wisdom, advice, counsel.

di ne m., to be smart, be wise, be learned, be intelligent, be intellectual, be bright, be sensible, be skilful, be expert, be clever, be ingenious, be prudent.

ela or elangana with m., to think, deliberate, consider, meditate, conceive, reason, reflect, muse, ponder.

ha m., to advise, counsel, give advice.

MI, pl. of 5 or 6, *n.*, water; juice of cane, fruit, etc.

hona mu m., to fall overboard.
luyā or ciyuyā with -a m. steam.

m. a kahia, hot water.

m. a mikanda, ink.

m. a Nzambi, communion wine.

m. manine, ocean, sea.

m. matalale, cold water.

muci wa m. a mikanda, pen (writing).

munyinyi wa mu m., fish.

Note that the dimin. is tul(tual) or tulma.

Perhaps it is best to spell this word mai.

Miamina, *v.*, to sprinkle, sow (as millet).

m. mi, to baptize.

Midima, pl. of 2, *n.*, darkness, gloominess. *Has no reference to color but only to lack of light. Pronounced as if written midima.*

Mifila, pl. of 2, *n.*, soot.

Miluluba, pl. of 2, *n.*, blood or bleeding from the nose.

Mina, *v.*, to swallow.

Minyi, pl. of 5, *n.* (sing. is *dinyi*, fat), oil, ointment.

ela m., to anoint.

m. a ngombe, butter.

m. a ngūji, palm oil.

m. a ngulube, lard.

Miota, pl. of 2, *n.*, thirst.

di ne m., or **m. as subj. of kuata with pers. as obj.**, to be thirsty.
mūna or hulxa with m., to quench or satisfy or slake or appease thirst.

The common Lulua form is nyota. § 43, Rem.

Misasa, pl. of 2, *n.*, middle of forenoon or morning (about nine o'clock).

Misele, pl. of 2, *n.*, a discharge (perhaps venereal).

Mixi, pl. of 2, *n.*, siftings of manioc.

Mixila, pl. of 2, *n.*, soot.

Mona, *vt.*, to see, behold, look at, observe, notice, regard, view, witness, examine by looking at, find, inspect, overlook, oversee, superintend, perceive, watch after.

dianjila kumona, to discover.

m. kaceci, to menstruate.

m. talala, to look at or behold steadfastly, gaze at, stare at.

m. followed by mua and in fin., to be able, can, have power, be possible, be competent, be capable, be qualified.

neg. of m. followed by mua and in fin., to be unable, be impossible, be incompetent, be incapable.

neg. of m. with blimpe, to see indistinctly.

neg. of m. with mua kubāla, to be innumerable, be countless. *This word may perhaps be spelled mūna or mana.*

Monexa, *vt.*, to cause to see, to reflect (as mirror).

Contrast with muenexa.

Mpaka, 3, *n.*, hard excrement as result of constipation.

Mpāla, 3, *n.*, brow, forehead, sometimes used in sense of face or features or 'countenance or visage.

ku m., in advance, ahead, before, at front end of, before one's face, in presence of, first, foremost, forward, forwards, in front, in front of, after (in time).

matuku a ku m., hereafter, henceforth, the future (days in front).

nyenga or fundika with m., to frown, knit the brow, scowl.

tangixangana m., to face each other.

ya ku m., to go in front, lead the way, precede.

Mpalata, 3, *n.*, coin, money.

mulāmi wa m., treasurer.

Mpandakanya, 3, *n.*, fork (of stick).

muel wa m., a forked stick.

Mpandu, 3, *n.* (from *handā*, to split), tongs. This is a split stick and used by blacksmiths.

Mpata, 3, *n.*, a plain, a treeless plateau, beach or shore.

-a m., wild (as animal).

lua ku m., to land, come to beach.

Mpatu, 3, *n.* (from Portuguese), duck.

Mpātukilu, 3, *n.* (from *hātuka*, to go out), used in the *ph.* *dituku dia m. wa Lumingu* meaning Monday.

Mpelu, 3, *n.*, stone for grinding grain (the one held in the hands), smoothing iron.

Mpena, 3, *n.* (Eng.), pen (writing).

Mpencila, 3, *n.* (Eng.), pencil.

Mpesa, 3, *n.* (from French), a piece of cloth eight yards long.

Mpete, 3, *n.*, used in *ph.* *elombe elā mpete* meaning the dried but unsoaked cassava root.

Mpica, 3, *n.* (Eng.), pitcher, jug.

Mpindeu, *adv.*, at once, immediately, directly, instantly, before long, now, at once, presently, soon, forthwith.

Mpitolo, 3, *n.* (from Eng. petroleum), petroleum, coal oil.

Mpoci, 3, *n.*, a slang expression meaning beauty, handsomeness.

-a m., beautiful, handsome, pretty.

Mpokolo, 3, *n.*, spring, fountain, source of stream, well (though wells are unknown).

Mpoluj, 3, *n.* (Eng.), porridge.

Mponda, pl. of 3 or 4, *n.*, millet. *See note under WHEAT.*

Mpualala, 3, *n.*, native cloth made from fibre of palm leaves.

Mpūka, 1, *n.* (*pl. is bampūka*), doctor, medicine man, charm or fetish or idol maker, physician, diviner, sorcerer, conjurer. *Note that the word manga generally follows mpūka.*

This word is derived from hūka, to make medicine.

Mpuku, 3, *n.*, a generic word meaning rat or mouse.

Mpumbu, 3, *n.*, he goat.

Mpungi, 3, *n.*, trumpet, bugle, cornet, horn.

Mpus, 3, *n.* (*from Eng. puss*), domestic cat.

muan'a m., kitten.

Mputa, 3, *n.*, sore, ulcer, cut, gash, wound, boil, abscess.

tāha m., to wound.

Mputu, 3, *n.*, the unknown foreign country of the white man. Perhaps this word is derived from a corruption of the name Portugal, for the Portuguese were the earliest white settlers near the mouth of the Congo River. Hence the word might begin with a capital letter.

maluvu a m., imported wine.

m. nyunyu, pigeon (tame).

muena m., a foreigner.

Mu-, *insep. verb prefix used as sub. conj.*, as, just as, like. § 465.

Mu, *loc. prep.*, in, into, inside, inside of, inward, among, through, within, out of, without. § 424 (1).

mu nxila, along the path.

Contrast with ku and ha.

Mua, *loc. word used as adv.*, to or at or unto the house or village of. § 87 (d), Rem.

Mua, *adv.*, used in indirect question constructions, followed by *in fin.*, meaning how. § 472 (d).

Muaba, 2, *n.*, place, situation, position, room, space.

di ne kaba (*dimin.*) **kamue**, to be near together, be next to each other, be in the same place.

mu m. kamuena bantu, an uninhabited place, desert.

The Cimin. kaba is used with the adjs. kabāle and kakise meaning almost, nearly.

Muabi, 2, *n.*, good luck, fortune.

di ne m., to be fortunate, be lucky.

ena ne m., to be unfortunate, be unlucky.

Muadi, 2, *n.*, the first wife married.

cllonde m., the first concubine, i.e., the second wife taken.

Muadi, 2, *n.*, crying, wail, mourning, weeping, lamentation, noise or sound of crying, roar (as lion).

kosexa or hulxa with m., to comfort, console, cheer up, cause to cease crying, pacify, soothe.

Muadi, 2, *n.* (Buk.), large ornamented mask used in dancing.

Muadikūxi, 1, *n.*, mother of newborn babe.

Muaku, 2, *n.*, language, dialect, conversation, speech, talking, noise or report of human voices, sound of noise.

-a m., noisy, quarrelsome.

andamuna or kudimuna with m., to translate, interpret.

kosexa or xikixa with m., to hush, quiet, quell, still.

lekela m., to keep silence, stop talking, hush, be quiet, be silent, be still.

Muakuldi, 1, *n.*, advocate, attorney, intercessor, lawyer, councillor.

Muakullu, 2, *n.*, language, dialect, speech, manner of speaking.

Muakunyl, 1, *n.*, younger brother or sister, junior.

mamu m., aunt (maternal aunt younger than the mother).

Muakunyi (*continued*).

muana wa m., nephew or niece or child of a younger brother or sister.

muanda m., seven.

tatu m., uncle (paternal and younger than the father).

This word, when meaning brother or sister, is usually followed by the poss. pro. enclitic. § 138, Rem. 2.

Mualala, 2, n., comb of cock, back fin of fish.

Muambi, 1, n., teacher, instructor.

m. wa bualu bua Nzambi, priest, minister, preacher, missionary.

m. wa malu kai manze kulua, prophet, seer.

mukelenge wa bambi ba bualu bua Nzambi, high priest.

Muambidi, 1, n., teacher, instructor.

Muambididi, 1, n., advocate, attorney, lawyer, intercessor, councillor.

Muamua, loc. adv. far, far away, beyond, remote, distant, there, thence, thither, yonder. *There is always the idea of in or into.* § 163, Note 3.

dixia dia muamua, across, on the other side of.

Muana, 1, n., child, infant, offspring, descendant, baby, the young of, seed, issue, servant, slave, subject, attendant, minister.

ena muan'abo ne, to be unlike, be dissimilar.

muan'abo ne, mate, match, of same kind or sort or quality or character or species or variety, of like or similar kind.

kana (*dimin.*) **kabixe**, foetus, immature child, still-born child.

muan'a bute, first-born child, eldest, senior.

muan'a with mbälabäla or mpus or kambixi, kitten.

Muana (*continued*).

muan'a mbuxi, kid.

muan'a mukala, last-born or youngest child.

muan'a mukoko, lamb.

muana mukuxi, girl, daughter, female child.

m. mulela, an own son or daughter or child, free: an, free-born person.

m. mulumi, boy, son, male child.

muan'a ngombe, calf.

muan'a ngulube, pig.

muan'a nküsa, toe.

muan'a nküsa munine, great toe.

muan'a nsähi, key.

muan'a nxi, orphan.

m. wa masandi, bastard, illegitimate child.

m. wa muan'etu (§ 138, Rem. 5'), nephew, niece.

m. wa muakunyi, child of a younger brother or sister, niece, nephew.

m. wa with mukelenge or nfumu, prince.

m. wa mukulu, child of an elder brother or sister, niece, nephew.

tula m., to abort, miscarry.

The pl. has sense of posterity, progeny; also semen.

The possessive enclitic forms muan'etu, etc., mean brother, sister, cousin, fellow citizen, neighbor, of same family or clan or tribe, relative, companion; the pl. bana betu, etc., means kindred, relatives, etc. § 138, Rem. 5.

For the ph. muan'a see § 87 (i) and Rem.

Muanda, 2, n., affair, business, care, concern, responsibility, case (law), cause, purpose, reason, matter, object, effect, result, sake, subject, circumstance, source, fault, palaver, danger, harm, difficulty, doctrine, fact,

Muanda (*continued*).

account, narrative, discourse, deed.

m. mutekete(muakunyi), seven.
m. mukulu, eight.

See bualu.

Muanga, 2, *n.*, quill of porcupine.

Muanga, *vt.*, to scatter, strew, disperse, put in confusion or disorder, disarrange, derange, put out of order, confuse, exhaust (spend).

Muangala, *vi.*, to scatter, migrate, move, remove, abandon or desert old village and move to another.

Muangalũka, *vi.*, to be scattered or confused or deranged or disarranged, be in confusion or disorder, be out of order, be exhausted or spent or expended carelessly.

Muangalũxa, *vt.*, to scatter, strew, disperse, confuse, put in confusion or disorder, derange, disarrange, put out of order, exhaust or spend or expend recklessly, waste or squander.

Muanjelo, 1, *n.*(from Greek), angel.

Muanu, 2, *n.*, fable, parable, folklore, legend, story, saying, proverb, tale, illustration, example.

ela m., to tell or narrate a fable, etc.

Muau, 2, *n.*, a yawn, gape.

ela m., to yawn, gape.

Muazankongolo, 2, *n.*, rainbow.

Mubambu, 2, *n.*, oar, paddle.

Mubanga, 2, *n.*, tusk of ivory.

Mubangu, 2, *n.*, brim, edge (of cup, plate, boat, etc.), margin, bank, rim.

Mubanze, 2, *n.*, bellows.

Mubela, 2, *n.*, cowry shell.

Mubeyi, 1, *n.*, barber.

Mubidi, 2, *n.*, body, form, shape, color.

-a m., **mukãle**, healthy.

Mubidi (*continued*).

di ne m. mubi, to be unfortunate, be unlucky.

di ne m. mulimpe, to be fortunate, be lucky.

kũsa m., to amend, grow better, convalesce, improve in health, recover or revive, become well, be resuscitated.

m. mubi, bad luck, misfortune, bad fortune, mishap.

m. mulimpe, good luck, fortune.

m. mukãle, good health.

m. mutekete, bad health.

Mubombo, 2, *n.*, small bundle, pack, package, roll.

Mubuabu, 2, *n.*, jackal.

Mubũki, 1, *n.*, bridgeroom. *This word is generally followed by ph. wa mukũxi.*

Mubũkibul, 1, *n.*(from the passive form **bũkibua**, to be married, from **bũka**, to marry), bride. *This word is generally followed by ph. kudi mulumi.*

Mubuluke, 1, *n.*(from **buluka**), lunatic, idiot, fool.

Macaudi, 2, *n.*, interference in another's business.

di ne m., to interfere with.

Muci, 2, *n.*, stick, tree, stake, log, post, beam, wood.

-a m., wooden.

kaci(*dimin.*), splinter.

m. muciamakane, cross (made by nailing or fastening two sticks across each other).

m. wa with ethanda or mpanda-kanya, a forked stick.

m. wa with dibue or ditadi, slate-pencil.

m. wa kahia, match (lucifer).

m. wa mi a mikanda, pen (writing).

m. wa mukanda, lead pencil.

Mucima, 2, *n.*, liver; *used figuratively to mean heart, disposition, soul, mind, will, spirit, breast.*

Mucima (*continued*).

-a m., dishonest, covetous, fraudulent, roguish, thievish.

-a m. mukāle, brave, fearless, courageous, daring, bold, valiant, of strong heart, stern, impenitent.

-a m. with mutalale or muhole, content, satisfied.

-a m. mutekete, humble, modest, penitent.

-a m. wa mudimu, diligent, industrious, energetic, faithful.

ela m., or m. as subj. of samina or kumina, to covet, long for, yearn for.

ela or elangana with m., to think, deliberate, muse, ponder, consider, think about, conceive.

handika or sakala with m., to be frightened, be shocked, shudder, be anxious, be excited, be terrified, be horrified, be terrorized.

handixa or zakūxa with m., to frighten, horrify, alarm, scare, shock, terrify, terrorize.

kālexa m., to comfort, console, cheer up, encourage, soothe, take heart.

kudimuna or andamuna with m., to change one's mind, repent.

m. mubl, carnal mind.

m. mukāle, bravery, courage, valor.

muena m., thief, rogue, robber.

muena m. mutekete, coward.

m. as subj. of nyingala or sama, to be grieved, be sorrowful, be melancholy, be sorry, be sad, be solicitous, be solemn, be penitent, be anxious, be morbid, regret, pine, repent.

nema with m. as subj., or di ne mīcimi ibidi, to hesitate, be uncertain about, falter, be fickle, vacillate, be double-minded.

Mucimbakane, 1, n., a fool, one acting foolishly.

Mucimbe, 1, n., *see* mucimbakane.

Mudianganyi, 1, n., a cannibal.

Mudianjidi, 1, n., guide, conductor, leader.

Mudima, 2, n., a large bat.

Mudimbi, 2, n., a continued rain.

May be spelled mudumbi.

Mudimu, 2, n., work, occupation, vocation, calling, craft, business, profession, employment, service, task, labor, industry, toil.

-a mucima wa m., diligent, industrious, energetic, faithful.

di ne m., to be busy.

ha or buexa ku with m., to hire, give work, engage, employ.

kēba m., to seek employment.

kuacila or enzela or enzexa with m., to work for, serve.

kuata or enza or osa with m., to work, labor, toil.

muena m., workman, laborer, servant.

Mudinga, 2, n., *used in ph. nyunyu wa m., meaning a crane (bird).*

Mudingi, 1, n., liar, hypocrite, fraudulent person.

Mudingidi, 2, n., shadow, shade, likeness, picture, representation, photograph, image (reflection).

Mudloko, 2, n., any kind of vegetable or field product, such as corn, millet, rice, peas, potatoes, manioc, etc.

Mudlu, 2, n., greediness, gluttony.

-a m., greedy, gluttonous.

muena m., a glutton.

Mudua, 2, n., bellows.

imba m., to blow bellows.

Mue, *declinable cardinal num. taking Secondary Prefixes*, one, single. § 92.

m. ne m., separately, one at a time.

When modifying bunine or bule

Mue (*continued*).

or bungli, it means equal or same or even.

Sometimes pronounced mo.

Muedi, 2, n., beard, whiskers.

m. wa ha muxuku, mustache.

Muehu, 2, n., head of millet.

Mueka, vi., see **mueneke**.

Muele, 2, n., knife, blade of knife, matchet.

kele (*dimin.*), pocket knife, table knife.

m. wa nvita, sword.

m. wa nvula, flash of lightning.

Muelelu, 2, n., edge, limit, margin, boundary, border, rim, side, beach, shore, bank, brink, coast.

Muemi, 1, n., one who makes the palm wine.

Muena, 1, n. (*this word always precedes the noun or some word used as a noun and comes to have an adjective force* [§ 84 (b)], person, citizen of, native of, countryman or inhabitant of, member of, of the nation or tribe or clan of, of the party of, people of, owner of, possessor of, proprietor of.

bena kale, forefathers.

m. buowa, coward.

m. dlongexa, a catechumen.

m. kuetu, etc., neighbor, fellow citizen, fellow countryman. § 141, Rem. 1.

m. mablya, carpenter, sawyer.

m. mikanda, pupil, scholar.

m. mudimu, workman, laborer.

m. tuxola, a brick mason.

Muendakanyi, 1, n., a wanderer, wayfarer, pilgrim, traveler.

Muendi, 2, n., used with the ph. m. ku muoyo meaning nausea, sickness at stomach.

di ne m. ku muoyo, to be nauseous, be sick at stomach.

Mueneke, vi., to appear, come into view or sight, emerge from hidden or secluded place, be

Mueneke (*continued*).

exposed to view, be visible, be found, be conspicuous, be seen, seem, show one's self.

neg. of m., to be invisible.

Muenena, vt., to look after for, keep for.

Mueneza, vt., to show to, point out to, indicate to.

Muenge, 2, n., sugar-cane.

Muenu, 2, n., suggested word for spectacles.

Muenxi, 2, n., moon, month.

See ngondo.

Muenyi, 1, n., guest, visitor, stranger.

Muenyi, 2, n., smell, scent, odor.

Muense, 2, n., cricket (edible).

Muetu, loc. adv., in our village or town. § 140.

Muevu, 2, n., beard, whiskers.

m. wa ha muxuku, mustache.

Muxi, 2, n., ditch, rut, gully.

Mufumbi, 1, n., a potter.

May also be spelled mufumbi.

Mufita, 2, n., darkness, gloominess.

Mufuba, 2, n., bone.

mifuba (*pl.*), carcass, skeleton.

Mufuba, 1, n., an idle or trifling or slow or worthless or sluggish or lazy or indolent person, sluggard. *This word is used as noun, not as adj.*

Mufudi, 1, n. (*from fula*), blacksmith.

Mufudi, 2, n., wrinkle, crease.

Mufufa, 2, n., bone.

mifufa (*pl.*), carcass, skeleton.

Mufumbi, 1, n., a potter.

Mufunda, 2, n., a line or mark or scratch or trace or track made on the ground or on paper.

Mufundi, 1, n., scribe, writer, secretary.

Muhala, 2, n., a species of antelope.

Muhale, 1, n., a fool, idiot, lunatic.

Muhandixi, 1, n., savior, mediator.

Muhānu, 2, *n.*, trousers, pants, pantaloons, breeches. *Pl. generally used.*

ela m., to put on trousers.

mikūba ya m., suspenders, braces.

Muhenyi, 2, *n.*, *see mukenyi*.

Muhēsa, 2, *n.*, testicle.

Muhiankunde, 2, *n.*, young man, youth, boy, lad.

Muhianyi, 1, *n.* (from *hiana*), heir.

Muhika, 1, *n.*, slave, servant, subject; attendant.

luixa m., to enslave.

Muhikudi, 1, *n.* (from *hikula*), redeemer.

Muhola, 2, *n.*, stripe, band.

di mihola, to be striped.

Muhongo, 2, *n.*, witchcraft, sorcery. *There is also a secondary meaning of cleverness, ingeniousness, dexterity, ingenuity, skill, skilfulness.*

di ne m., clever, ingenious, skilful.

muena m., witch, demon, devil, sorcerer, conjurer, wizard.

Muhote, 1, *n.*, a fool, stupid person, idiot, ignoramus, simpleton, dunce. *Cf. hota.*

Muhctki, 1, *n.*, doctor, medicine man, maker of medicines or charms or fetishes, diviner, physician, sorcerer, conjurer. *This word is followed by -a manga.*

Muhumbakane, 1, *n.*, a fool, one acting foolishly.

Muhuya, 2, *n.*, breath, smell or scent or odor (good or bad).

-a m. mulmpe, fragrant.

ela m., to blow the breath, expire.

huta m., to draw the breath.

m. mubi, bad smell or odor, stench, stink, fetidness.

m. mulmpe, good odor or smell, flavor, fragrance, aroma.

Mulbi, 1, *n.* (from *iba*), thief, rogue, robber, dishonest or fraudulent person.

Mulhi, *loc. adv. or prep.* (made up of *mu* and *ihl*, short), near (in). § 79.

Mulhiki, 1, *n.*, cook.

Mulhu, 1, *n.*, nephew, niece. *Refers only to child of a man's older or younger sister.*

See note under NEPHEW.

Mulkilu, 1, *n.*, grandchild.

Mullu, 2, *n.*, proboscis, trunk.

Mullu, 2, *n.*, clan, tribe, nation, race.

See TRIBE.

Mulma, 2, *n.*, loaf of bread.

Mulinda, 2, *n.* (doubtless from Lower Congo), candle, lamp, light.

May be spelled muendu.

Mulinu, 2, *n.*, beak, bill.

tua m., to peck.

Mulinxi, 2, *n.*, pestle.

Mulinxi, 2, *n.*, smoke.

fulma m., to smoke (as burning wood).

Muitu, *loc. word made up of mu and the root of ditu*, forest, meaning in the forest. § 47, Rem.

-a m., wild (as animal).

Muivi, 1, *n.*, thief, rogue, robber, dishonest or fraudulent person,

Muityidi, 1, *n.* (from *iyila*), pupil scholar, student, disciple, learner.

Muiyixi, 1, *n.*, teacher, instructor.

Mujike, 1, *n.*, unmarried or single person, maid, virgin, bachelor.

Mujilu, 2, *n.*, artery, vein.

May be spelled muxilu.

Mukala, 2, *n.*, used in the *ph.* **muan'a m.** meaning last born or youngest child.

Mukalu, 2, *n.*, dividing line or boundary line between two fields, border, mark, limit.

Mukana, 2, *n.*, mouth.

diangana m., to move one's lips without speaking.

kumangana m., to smack the lips.

Mukanda, 2, *n.*, book, letter, note, epistle, contract, photograph, picture, paper. *Doubtless from Lower Congo.*

kuata mu m., to take a photograph or picture.

ml a mikanda, ink.

muci wa ml a mikanda, pen (writing).

muci wa m., lead-pencil.

muena mikanda, pupil, scholar, student.

m. wa buhlianyi, will, testament.

m. wa dilongexa, catechism.

mu mikanda, to school.

Mukandu, 2, *n.*, a neg. command or commandment or ordinance or proclamation or regulation or law or rule, disapproval, refusal, prohibition. *This word is from v. kanda.*

ela m., to issue or make a neg. command, etc.

Mukau, 2, *n.*, envy, jealousy.

-a m., jealous, envious.

Mukele, 2, *n.*, salt.

Mukelekele, 2, *n.*, gravy, broth, soup.

Mukelenge, 1, *n.*, chief, lord, king, master, nobleman, governor, prince, ruler.

di m., to reign, rule, be chief.

di m. wa, to reign over, rule over, govern. **Lukengu udi m. wa Bakuba**, Lukengu reigns over the Bakuba.

muana wa m., prince.

m. wa, owner, possessor, proprietor.

m. mukūxi, queen, mistress, female chief.

m. wa bambi ba bualu bua Nzambi, high priest.

m. wa nsubu wa maxika, jailor.

m. wa Nzambi, missionary, minister.

Mukéma, 2, *n.*, a groan, moan, grunt of pain.

tua m., to groan, moan, grunt.

Mukenji, 2, *n.*, message, commandment, order, ordinance, direction, command, proclamation.

amba m., to deliver a message, issue a decree or proclamation.

muena m., messenger, herald, ambassador.

Mukenya, 2, *n.*, flea.

Mukenyi, 2, *n.*, flash of lightning. *The ph. wa nvula generally follows this word.*

Mukête, 2, *n.*, arrow with iron point.

Mukila, 2, *n.*, tail of animal or reptile.

Mukinda, 2, *n.*, fish-trap made in shape of basket.

Mukixi, 2, *n.*, bank of earth piled up.

Mukixi, 2, *n.*, bogie, spectre, ghost or spirit of the dead, apparition, hobgoblin, demon, devil, large ornamented mask used in dancing.

Mukiya, 2, *n.*, a mode of wearing the cloth by drawing it up between the legs; hence trousers, pants, pantaloons, breeches.

ela m., to gird up the loins, tuck up loin cloth, put on pants.

Mukoko, 2, *n.*, sheep.

muana'a m., lamb.

Mukolo, 2, *n.*, lower part of leg from knee down, lower part of hind leg of animals.

difu dia m., calf of leg.

muongo wa m., shin.

Mukolekolo, 2, *n.*, handle of cup.

Mukono, 2, *n.*, hoof, mark or print or trace or trail or track of hoof, footprint.

londa mikona, to track, trace, trail.

m. muhandike, cloven foot.

Mukosa, 2, *n.*, hindrance, interruption, interference, opposition, slander, backbiting, calumny.

ela m., to interfere with the business or friendship of two

Mukosa (*continued*).

persons, oppose, thwart, withstand, frustrate.

muena m., backbiter, calumniator, slanderer.

Muku, 1, *n.*, father-in-law, mother-in-law. *Used only by the husband, never by the wife.*

Mukua, 1, *n.* (*derived from the loc. word kua and always precedes the noun or some word used as a noun and comes to have an adj. force*), one from a certain village, one from a certain tribe or nation or clan, people of, inhabitant of, countryman of, man or woman of, native of, person of. *Compare with muena.* § 87 (*d*), Rem. 2.

Mukuabo, *loc. adv.* (*made up of mu and adj. kuabo*), elsewhere, somewhere else. § 370.

Mukūba, 2, *n.*, belt, girdle, strap, tape.

mikūba ya mihānu, suspenders, braces.

Mukudi, 2, *n.*, rope, wick.

Mukuekue, 2, *n.*, cackling.

tuta or ela with m., to cackle.

Mukuetu, 1, *n.*, our or my neighbor or fellow countryman or fellow citizen. § 142.

Mukuha, 2, *n.*, bone.

mikuha (*pl.*), carcass, skeleton.

Mukuhu, 2, *n.*, bad odor or smell or scent, stench, stink.

nunka m., to emit a stench, stink.

Mukulu, 1, *n.*, elder or oldest brother or sister, a senior, an elder. *When meaning elder brother or sister the word is generally combined insep. with the poss. pro. enclitic.* § 138, Rem. 2.

muana wa m., nephew, niece.

Mukulumpe, 1, *n.*, elder, an old person.

Mukuma, 2, *n.*, report or noise or sound of gun.

Mukumbi, 2, *n.*, locust.

Mukumu, 2, *n.*, a blow, a strike, a lick.

Mukuna, 2, *n.*, hill, mountain, ridge, eminence.

Mukungula, 2, *n.* (*from kungula*), rolling thunder.

Mukunyi, 1, *n.*, planter, sower.

Mukuolo, 2, *n.*, midrib of palm, bamboo.

Mukūxi, 1, *n.*, woman, wife, concubine.

-a bakūxi, feminine.

ciaŋza cia bakūxi, left hand.

mukelenge mukūxi, mistress, queen, female chief.

m. wa lufulla, a widow.

m. wa masandi, harlot, whore, prostitute.

m. wa muan'etu, sister-in-law (wife of brother).

tatu m., aunt (on father's side).

This word sometimes follows the noun with the force of an adj. meaning female. The same idea may often be expressed by the ph. mukūxi'a preceding the noun. Hence we have [§ 56 (b)]:

muana m., girl, daughter.

mukūxi'a mbua, bitch.

mukūxi'a mbuxi, a she goat.

mukūxi'a ngombe, cow.

mukūxi'a ngulube, sow.

Mukūxiana, 1, *n.*, a woman whose name you have forgotten or do not care to trouble with mentioning. § 353.

Mulābi, 2, *n.*, handle of hoe, etc.

Mulāmāci, 1, *n.*, attendant, adherent, retainer, follower.

balāmāci (*pl.*), retinue.

m. wa Satana, devil or demon (in Biblical sense).

Mulambi, 1, *n.*, cook.

Mulambu, 2, *n.*, tax, tribute, duty.

Mulāmi, 1, *n.*, watchman, guard, keeper, shepherd, herdsman, overseer, sentry, sentinel, nurse.

m. wa bantu ba Nzambi, bishop.

Mulāmi (*continued*).

m. wa *with* mpalata or bintu, treasurer.

m. wa nsubu wa maxika, jailor.

Mulanda, 2, *n.*, a species of rodent.

Mulangala, 2, *n.*, switch, rod.

Mulau, 2, *n.*, doom, woe, curse, damnation, judgment, ill wish, condemnation, anathema.

ela m., to doom, curse, wish ill to, damn, anathematize.

Mulayi, 2, *n.*, promise.

Mule, *loc. adv.* (*made up of mu and adj le, long*), *see kule*.

Muledi, 1, *n.* (*from lela*), a woman who has borne children.

Mulelexi, 1, *n.*, midwife, accoucheuse.

Mulembulembu, 2, *n.*, white of an egg. *Pl. generally used.*

Mulemu, 2, *n.* (*sometimes pronounced mulomo*), lip, brim, rim, edge (of cup, etc.), spout (of kettle).

See muxuku.

Mulemu, 2, *n.*, trigger of gun.

Mulēmu, 2, *n.*, bowstring.

Mulenga, 2, *n.*, a strip of cloth.

Mulengalenga, 2, *n.*, a kind of greens.

Muloho, 2, *n.*, messenger, herald, apostle, disciple, ambassador.

m. muowexanangila, God.

See note under GOD.

Mulombi, 1, *n.*, beggar.

Mulombodi, 1, *n.*, guide, leader, conductor.

Mulonda, 2, *n.*, barrel of gun, tube.

Mulonda, 2, *n.*, nail, screw.

Mulondo, 2, *n.*, water-pot, jar, bottle, jug.

Mulonga, 2, *n.*, winged ant (edible).

Mulongo, 2, *n.*, row, file, rank, line, train, procession, series.

-a m. umue, of same age.

di mu m., to be in line.

imūna mu m., to stand in line.

teka mu m., to put in line.

Muloxi, 2, *n.*, *see note under buloxi.*

Mūlu, *loc. adv.* (*made up of mu and the insep. ulu*), up, overhead, on high, above, over, upwards. § 423 (2) (b).

Mulumbuludi, 1, *n.*, a judge, arbitrator.

Mulumbuluidi, 1, *n.*, attorney, lawyer, advocate, intercessor, councillor.

Mulumi, 1, *n.*, man, husband, the male of.

-a balumi, masculine.

clanza cia balumi, right hand.

muana m., boy, son.

m. wa lufulla, a widower.

m. wa ngombe, bull.

m. wa ngulube, boar.

This word sometimes follows the noun with the force of an adj. meaning male. The same idea may be expressed by the phrases mulumi'a and mulumi wa preceding the noun. § 56 (b).

Mulumiana, 1, *n.*, a man whose name you have forgotten or do not care to bother with mentioning. § 353.

Mulunda, 1, *n.*, friend, companion, mate.

Mulundu, 2, *n.*, hollow in tree.

Mulundu, 2, *n.*, tail of bird.

Mulunga, 2, *n.*, the inside of an egg (white or yolk).

Mulungu, 2, *n.*, poison. *Generally preceded by the ph. buanga bua.*

Muma, 2, *n.*, a species of snake.

Mumanda, *loc. adv. or prep.* (*made up of mu and the insep. manda*), down in a bottom (valley). § 423 (2) (b).

Mume, 2, *n.*, dew.

Mumlaminyi, 1, *n.*, sower.

Muminu, 2, *n.*, throat.

kuata ha m., to choke (as food), strangle.

talūxa or holexa with ha m.,

Muminu (continued).

to satisfy or slake or quench or appease thirst.

Mumonyi, 1, n., watchman, sentinel, sentry, keeper, overseer, witness.

Mumue, loc. adv. (made up of *mu* and *mue*, one), in same place, in one place, together. § 79.

Mumuemue, 2, n., smile, grin.

tua mimuemue, to smile, grin.

Mumuenenyi, 1, n., watchman, keeper.

Mumūnyī, 1, n., witness, one knowing.

Mumūnyīxi, 1, n., instructor, teacher.

Mūna, vt., to finish, bring to end, complete, terminate, perfect, conclude, be done, be ready.

m. kaceci, to menstruate.

m. mīota, to quench or satisfy or slake or appease thirst.

neg. of m., to be incomplete, be unfinished.

May be spelled mana.

Munanga, 2, n., drought, dryness.

Munda, loc. word (made up of *mu* and the *insep. nda*), abdomen, belly, the inside of, the interior, stomach, womb. § 423 (2) (b).
-a m., internal, inward.

fiika m., or *di ne m. muŋike*, to be annoyed, be vexed, be worried, be aggravated, be enraged, be provoked.

fiikisa m., to annoy, vex, worry, aggravate, anger, enrage, exasperate, displease, irritate, provoke, tease, tantalize, torment, trouble.

huya or ela or uha with m., to run off at bowels, have diarrhoea.

kuma m., to beat (heart), pulsate.

m. mua clanza, palm of hand.

m. mua dikūsa, sole of foot.

m. munya, midday, noon.

Munda (continued).

m. as subj. of nyenga, to be constipated.

tokexa m., to apologize.

Some seem to say munda for inside, etc., and munda for abdomen, belly, etc.

Mundankulu, loc. adv., midnight. Made up of *munda* and the *insep. nkulu*. § 423 (2) (b).

Mundidimbi, 2, n., shadow, shade, photograph, likeness, picture, representation, image (reflection).

Mundongo, 2, n., shuttle of loom.

Munemu, loc. adv., in here, herein, hence, hither. § 163, Note 2.

Sometimes pronounced munomu.

Munfi, 2, n., vagina (?).

Munga, loc. adv. (made up of *mu* and *adj. nga*), elsewhere, somewhere else. § 370.

Mungulumungu, 2, n., a kind of European cloth.

Munkūci, loc. adv. or prep. (made up of *mu* and the *insep. nkūci*), among, in the midst, in among, in the middle, between, in the center. § 423 (2) (b).

Munkulu, loc. adv. (made up of *mu* and the *insep. nkulu*), midst, middle. *This word has much the same use and construction as munkūci.* § 423 (2) (b). Compare *mundankulu*.

Munomu, loc. adv., see *munemu*.

Muntīnyī, 1, n., a person whose name you have forgotten or do not know or do not care to trouble with mentioning. § 353, Rem.

Muntu, 1, n., person, somebody, man (generic); sometimes used also as slave or person.

bantu (pl.), people, population, mankind, folk.

bantu ba Nzambi, the church (members of).

Muntu (*continued*).

bantu bonso, everybody.

m. kai Muyuda, a Gentile.

m. mubi, sinner, transgressor, villain, rascal.

m. mudixikamine, a freeman, free-born person.

m. mukāle, an adult, grown person.

m. mulēma, a lame person.

m. wa bende, freeman, free-born person.

m. wa cituha, dwarf, deformed person.

m. wa mu nsubu wa maxika, a prisoner.

m. wa Nsambl, Christian, member of church.

Muntu, *loc. adv.*, see **kuntu**.

Muntuntu, 2, *n.*, cricket (edible).

Munu, 2, *n.*, finger.

dinungu dia m., knuckle.

ku minu, in the hand.

m. munine wa dikūsa, great toe.

m. wa dikūsa, toe.

tonya minu, to clench the fist.

This word is used in indicating the size of the moon. See **MOON**.

Munxi, *loc. adv. or prep.* (*made up of mu and the insep. nxi*), below, beneath, under, underneath, down under, downward, to or on the bottom of. § 423 (2) (b).

m. mua, down in.

mutu m., headlong.

Munya, 2, *n.*, daylight, daytime, light of sun, sunshine, heat or warmth or brightness of sun.

cidimu cia m., summer, warm season.

dinda to ne ku munda m., from early morning till noon, all the forenoon.

munda m., noon, midday.

ota m., to bask, warm one's self in the sunshine.

Mūnya, *v.*, to be able, can, know, comprehend, have experience, perceive, be conscious of, be aware of, recognize or remember a person, understand, apprehend, see.

m. malu onso, to be omniscient.

neg. of m., to be ignorant, be unaware, be insensible or unconscious of, be unknown, be mysterious.

m. mua followed by infin., be able to do, can do, know how to do, be capable or competent of doing, be qualified for, be possible.

neg. of m. followed by mua and infin., to be impossible, be unable, be incompetent, be incapable.

neg. of m. followed by mua kubāla, to be innumerable or countless.

Perhaps this word can also be spelled manya.

Munyangā, 2, *n.*, fibre of the palm leaves used in weaving cloth.

Munyangi, 1, *n.*, spendthrift, prodigal. *Generally followed by wa bintu.*

Munyanvudi, 2, *n.*, the silk of corn.

Munyasu, 2, *n.*, switch, rod, whip.

Munyemi, 1, *n.*, fugitive, refugee.

Munyenga, 2, *n.*, earthworm.

Munyengi, 1, *n.*, highway robber, highwayman, brigand.

Munyi? *interrog. adv.*, how? what? what is the matter? for what cause or reason or purpose? why not? § 177.

bule m.? how far? how long?

bungi m.? how many? how much?

Munyinyi, 2, *n.*, meat, flesh.

cianza cia m., left hand.

m. wa mu ml, fish.

m. wa ngombe, beef.

m. wa ngulube, bacon.

Mūnyixa, *vt.*, to finish, complete, terminate, bring to end, perfect, conclude, be done.

Perhaps this word can also be spelled manyixa.

Mūnyixa, *vt.*, to teach, instruct, inform, educate, explain to, discipline, make aware of, train.

m. bualu bubi, to lead astray, entice, lure, allure, tempt, seduce, spoil.

Perhaps this word can also be spelled manyixa.

Munyonga, 2, *n.* (Buk.), chisel with which the palm is tapped for wine.

Munyungu, 2, *n.*, sieve, sifter.

Mufo, 2, *n.*, navel.

Muomba, 2, *n.*, stocks.

Muomumue, *loc. adv.*, in the same place, together. § 96, Rem 2.

di m., to be equal, be like or alike or identical, be the same as, be correct, be of same or similar sort or kind or quality or character or species or variety, be mate or match, resemble, agree.

ena m., to differ, vary, be different or unlike or unequal or uneven, be diverse.

Compare with hohamue.

Muomuo, *loc. adv.*, there (in), thence, thither, yonder. § 163, Note 4.

Muongo, 2, *n.*, back of knife blade, backbone or spine of body.

m. wa mukolo, shin.

Muonso, *loc. adv.* (made up of *mu* and *adj. onso*, all), everywhere, anywhere, somewhere, where-soever. § 371, Rem.

Compare with kuonso and honso.

Muosa, 2, *n.*, whistling (with the mouth).

ela m., to whistle.

Muoxl, 2, *n.*, string, vine or creeper used for tying, cord, line, rope.

Muoyo, 2, *n.*, life, kernel, or germ or embryo of seed, salvation, salutation or compliments or greeting or respects or regards, used in figurative sense to express heart or breast or conscience or memory or mind or will or soul or spirit.

di ne m., to be alive, be living.

ela m., to hope.

endexa kum., to nauseate, make sick at stomach, sicken.

ha or ela with m., to thank, be grateful or thankful to.

ha or ela or ebexa with m., to give compliments or respects or regards or salutation or greeting, salute, greet, hail, say adieu or farewell or good-bye.

hela m., to give respects for another.

hua m., or **m. wakuhua**, to forget, miss, overlook, omit.

kālexa m., take heart.

kudimuna or andamuna with m., to change one's mind, repent.

muendi ku m., nausea, sickness at stomach.

m. as subj. of enda with the person as obj., or **di ne muendi kum.**, or **ku m. kudi kuenda**, to be nauseous, be sick at stomach.

m. as subj. of nyingala or sama, to be grieved, be melancholy, be sad, sorrowful, be sorry, be penitent, regret, repent.

samina or kumina with m., to covet, long after, yearn for.

Musa, 2, *n.*, hard part of palm nut after the oily skin has been taken off, testicle.

Musābu, 2, *n.*, mush, gruel. *This word is doubtless from sāba*, to boil.

Musakūcl, 2, *n.*, a musical instrument made by putting seeds into a gourd, a rattle.

Musala, 2, *n.*, edge, border, limit, margin, boundary, side of, bank or beach or shore or coast.

Musambu, 2, *n.*, hymn, song, tune, music.

Musamu, 2, *n.*, pillow.

Musanda, 2, *n.*, intestinal worm.

Musangu, 2, *n.*, time.

misangu ibidi, twice.

misangu isātu, thrice.

misangu ya bungl, often, frequently.

m. mulbidi, second time.

m. mulhi, short time, short while.

m. mukuabo, next time.

m. mule, long time, long time ago, long while.

m. umue, once, one time.

Musangu, 2, *n.*, long stick with which boat is pushed along.

Musāsa, 2, *n.*, basket or cage in which fowls are carried.

Musau, 2, *n.*, pestle.

Musēba, 2, *n.*, a kick, stamping.
tua m., to kick.

tua m. hanxi, to stamp or tramp or tread heavily.

Musēkēlēke, 2, *n.*, flower of the palm.

Musele, 2, *n.*, bud, sprout.

Musenga, 2, *n.*, powder (anything fine).

Musengeleke, 2, *n.*, stalk of corn.

Musenxi, 1, *n.*, a bushman, barbarian, uncivilized person.
This is an imported word.

Musesu, 2, *n.*, highway.

Musodi, 2, *n.*, lizard.

Musoko, 2, *n.*, village, town, city.

misoko yonso, the world (*figurative*).

m. wa Nzambi, heaven.

The pl. of this word may be used to express the idea of country, land, region, section, district, dominion, kingdom.

Musokoko, 2, *n.*, secret, mystery.

-a m., mysterious, unknown.

Sometimes pronounced musoko.

Musomono, 2, *n.*, quill of porcupine.

Musonga, 2, *n.*, top or ridge of roof.

Musongi, 1, *n.*, a carver (of wood).

m. wa mpingu, a maker of charms, fetishes, etc.

Musonguedi, 1, *n.*, traitor, back-biter, slanderer.

Musoso, 2, *n.*, foreskin.

di ne m., to be uncircumcised.

Musoxi, 2, *n.*, gravy, soup, broth.

Musuasu, 2, *n.*, white ant, termite.

Musul, 2, *n.*, a rattle (used as musical instrument).

Musulu, 2, *n.*, river, brook, creek, stream.

Musundu, 2, *n.*, *see musoso*.

Musundu, 2, *n.*, leech.

Musungi, 1, *n.*, peacemaker, reconciler.

Musungidi, 1, *n.*, defender, deliverer, mediator, savior, redeemer.

Musunsa, 2, *n.*, time.

misunsa ibidi, twice.

misunsa isātu, thrice.

misunsa ya bungl, often, frequently.

m. mulbidi, second time.

m. umue, once, one time.

See musangu.

Mutaku, 2, *n.*, brass rod, wire cut into short pieces and used as money.

Mutamba, 2, *n.*, ridge-pole of house, long pole supporting veranda.

Mutanda, 2, *n.*, loaf of bread.

Mutandala, 2, *n.*, ridge-pole of house, long pole supporting veranda.

Mutangadiki, 1, *n.*, name applied colloquially to the native Christian evangelist; may perhaps also be used for apostle, disciple, minister.

Mutangadixi, 1, *n.*, spendthrift, prodigal. *Generally followed by wa bintu.*

Mutangalūxi, *see mutangadixi*.

Mutangidi, 1, *n.*, watchman, sentry, sentinel, keeper, overseer, witness.

Mutanta, 2, *n.*, crack, crevice, flaw, leak.
tubuka m., to spring a leak.

Mutāyo, 2, *n.* (*from tāya*), talking, hubbub, disturbance, noise, fuss, palaver, wrangle, wrangling, row, sound of noise, quarrel, trouble.
-a m., noisy, quarrelsome.
kosexa or xikixa with m., to quell, quiet, still, hush.
lekela m., to be silent, stop talking, hush, be quiet, keep silence, be still.
tekam., to disturb, make trouble, or palaver.

Mutelenge, 2, *n.*, loaded cartridge or shell for gun.
m. wa lutende, a loaded cartridge for rifle, a bullet, ball.
m. wa tundimba, loaded shell for shotgun.

Mutempexi, 1, *n.*, diviner, doctor, sorcerer, conjurer.

Mutendelelu, 2, *n.*, prayer (as to divinity).

Mutengu, 2, *n.*, *used in the ph.* *cingoma cla*, *m.* a flint-lock gun.

Mutentekedi, 1, *n.*, eavesdropper, spy.

Mutete, 2, *n.*, a kind of greens.

Mutomboke, 1, *n.*, a fool, idiot, lunatic.

Mutonda, 2, *n.*, grain of corn, seed.

Mutoto, 2, *n.*, star.
m. mutuke, meteor.

Mutu, 2, *n.*, head, source of stream, summit, top, pinnacle, dream, vision.
-a ku m., the first, the foremost.
ha m. ha, on top of, over the top of, above, overhead.
kabalabala ka m., skull.
ku m., first, forward, forwards, at the head of, at the front of, at the front part of, at upper

Mutu (*continued*).

end or front end, up-river, upstream.

ku m. kutuhu, bareheaded.
lāta m., to dream, have a vision.
m. with mubele or musame, headache.
m. munxi, headlong.
m. wa dibele, nipple of breast.
m. wa lubanza, first wife taken.

Mutuadi, 1, *n.*, a carrier, porter. *Generally followed by wa bintu.*
batuadi, caravan.

Mutubu, 2, *n.*, ditch, rut, trench, gully..

Mutudi, 1, *n.*, blacksmith.

Mutumi, 1, *n.*, leader of a tune.

Mutunda, 2, *n.*, ant-hill made by the *bintunte*.

Mutungula, 1, *n.* (*from tungula*), a eunuch.

Mututu, 2, *n.*, a blow, a kick.

Mututu, 2, *n.*, navel.

Muviele, 1, *n.*, mother of new-born babe.

Muvumbi, 2, *n.*, a continued rain.

Muvungu, 2, *n.*, a roll or bundle or pack or package made by rolling up.

Muxa, 2, *n.*, wind from bowels.
ela m., to break wind.

Muxangi, 2, *n.* (*Buk.*), corpse, dead body of person, spirit or ghost of the dead, apparition, hobgoblin, bogie, demon, devil.

Muxēte, 2, *n.*, box, trunk, chest, case.

Muxi, 2, *n.*, root.

Muxiba, 2, *n.*, barrel of gun, stem of pipe, tube.

Muxibāle, 1, *n.*, a fool, idiot, ignoramus, simpleton, dunce.

Muxihi, 1, *n.*, murderer.

Muxihianganyi, 1, *n.*, murderer.

Muxihu, 2, *n.*, the dry season (lasting, south of the equator, from May to September), winter, drought.

Muxikankunde, 2, *n.*, lass, maid, maiden, damsel, young woman, virgin, girl.

Muxiki, 2, *n.*, pile or heap of earth.

Muximi, 1, *n.*, liar, hypocrite, fraudulent person.

Muxinda, 2, *n.*, oil from the kernel of palm nut.

Muxinga, 2, *n.*, price, value, worth, bargain, cost, expense, trade.

-a *m. mukāle*, costly, dear, expensive, precious, valuable.

-a *m. mutekete*, cheap, worthless, of little account.

bandixa or **kālexa** with *m.*, to put up the price, make costly or precious or dear or expensive.

enda m., to trade, buy and sell, barter, deal in.

endulula m. mulimpe, to gain by trading, profit.

huekexa or **tekexa** or **tentulula**, with *m.*, to beat down or lower or reduce or decrease the price.

ngenda wa m., trader, merchant.

tua m., to drive a bargain, talk a trade.

Muxinga, 2, *n.*, string, cord, line, rope, twine.

m. wa bute, net for catching animals, a hunting net.

m. wa ndadika, net for catching fish (it lies in the water, hence the name **ndadika** from **lala**, to lie).

Sometimes pronounced mujinga.

Muxobo, 2, *n.*, pliability, pliability, flexibility, suppleness.

-a *m.*, pliable, pliant, bendable, flexible, supple.

May be spelled mujobo.

Muxoxo, 2, *n.*, switch, rod, whip.

Muxuku, 2, *n.*, lip, edge of cup or plate, brim, rim, spout of kettle.

-a *m. wa mbelu*, of the family of.

dituaya dia m., napkin, serviette.

m. wa cingoma, muzzle of gun.

Muxuku (*continued*).

m. wa diulu, nostril.

m. wa mbelu, entrance, doorway.

tuangana m., to kiss.

Muyuda, 1, *n.*, a Jew. Perhaps also **Mujuda**(1).

N.

Nana, *vt.*, to dun, ask one to pay a debt.

Nanga, *vt.*, to cook or roast by drying before a fire on a spit, toast.

Some say nana.

Nanga, *vt.*, *see sua*.

Nanga, *vt.*, to admonish, rebuke, correct, discipline, reprove, reproach, scold, restrain, govern, control, manage.

Nanyi, *neg. adv.*, no.

Nāta, 3, *n.*, north(Eng.).

Naxa, *neg. adv.*, used as follows:

(1) *As neg. answer to question; as, neuye ku musoko? Naxa*, are you going to the village? No.

(2) *Occasionally to strengthen a neg. sentence; as, clena nya naxa*, I am not going, no.

(3) *To express the idea of either . . . or.* § 433.

Naya, *vi.*, to play, sport.

n. ne, to play with, have fun with, amuse.

Nayixa, *vt.*, to play with, have fun with, jest or joke with, amuse, tease.

Neito, 3, *n.*(Eng.), store.

Ndadika, 3, *n.*(from **lala**, to lie). *used in ph. muxinga wa n.* meaning a kind of net left in the water to catch fish.

Ndende, 3, *n.*, trigger or spring of trap or snare.

teya n., to set a trap or snare.

Ndoho, 3, *n.*, fish-hook.

Some say luloho.

Ndudi, 3, *n.*, good aim (gun).
Nduhukilu, 3, *n.* (from *luhuka*, to go out), used in *ph. dituku dia n. wa Lumingu*, meaning Monday.
Ndundu, 3, *n.*, india-rubber, caoutchouc, croquet ball.
Ndungu, 3, *n.*, a kind of European cloth.
Ne, *conj.*, and, also, beside, along with, with, by means of. *There is often a prepositional idea.* In Direct Discourse constructions **ne** has the force of *that*. § 455 (b) (2).
di ne, to have, own, possess, contain.
hehi né, near to.
ku . . . to ne ku, from . . . to or till or until.
ne . . . ne, both . . . and, whether . . . or.
See § 426, Rem. 3.
Nema, *vi.*, to be heavy or weighty, grow or get worse in health (*with disama as subj.*).
n. with mucima as subj., to hesitate, be uncertain about, falter, be fickle, vacillate.
Nemeka, *vt.*, to honor, adore, praise, esteem, hallow, pay homage to, magnify, do obeisance to, regard, respect, revere, reverence, venerate, glorify, give salutation or respects or greeting to a chief, salute or greet a superior.
neg. of n., to disobey, be disobedient to, dishonor, be disrespectful to.
Nemekela, *vt.*, *see* **nemeka**.
Nemenena, *vi.*, *see* **nema**.
Nemexa, *vi.*, used with *mucima as obj.* meaning to discourage, dishearten.
Nenga, *vi.*, to elapse, intervene, expire, become long.
Nfidi mukulu, *n.*, God. *See note* under God. Class I.

Nfindu, 3, *n.*, a species of black monkey.
Nfinina, 3, *n.*, a bow knot. *Compare with finuka*.
Nfinu, 3, *n.*, *see* **nfinina**.
Nfuanka, 3, *n.*, tobacco.
Nfuele, 3, *n.*, flag.
Nfukete, 3, *n.*, ramrod.
Nfulanka, 3, *n.* (French), franc.
Nfumu, 1, *n.*, chief, king, lord, master, nobleman, governor, prince, ruler.
muana wa n., prince.
n. wa, owner, possessor, proprietor.
See mukelenge.
Nga, *adj.*, another, other, else, more, some one or something else, several, part (some).
n. . . . n., the one . . . the other, some . . . others, several . . . several.
n. with locatives prefixed, elsewhere, somewhere else. § 370.
Nga? *interrog. adj.* (with *Secondary Prefixes*, § 178), how many? how much? what quantity?
Ngabu, 3, *n.*, shield.
Ngala, 3, *n.* (Bukuba), salt.
Ngandu, 3, *n.*, crocodile.
Nganyi? *interrog. pro.*, who? whom?
-a n.? whose?
dina diebi n.? what is your name?
Ngena, 3, *n.*, hell. From Greek *γέεννα*.
Ngenda, 1, *n.* (from *enda*), used in *ph. n. wa muxinga* meaning trader, merchant.
Ngi, *adj.*, many, a great deal of, much, abundant, divers, numerous, plentiful, plenty of, several, vast number of.
Ngla-ngi, *adj.*, *see* **ngi**.
Nglas, 3, *n.* (Eng.), glass, tumbler.
Ngoma, 3, *n.*, drum made with rawhide.
Ngombe, 3, *n.*, ox, cow.
muana wa n., calf.

Ngombe (continued).

- muniyini wa n.**, beef.
n. mukūxi or mukūxi'a n., cow.
n. mulumi or mulumi'a n., bull.
Ngondo, 3, n., moon, month.
n. bungl muniyini? what age?
 how old? how long?
n. ki? when? what month?
n. ya bungl, long time, long while.
n. as subj. of lua cibālu or tentama, to be full moon.
n. as subj. of bāla, the coming or appearing of the new moon.
n. walua, next month. § 306 (c), Rem. 1.
Ngonga, 3, n., large European bell.
Ngongo, 3, n., a small rodent.
Ngulu, pl. of 3 or 4, **n.**, strength, might, force, energy, ability, power, vigor, violence, health.
-a n., healthy, strong, vigorous.
ena ne n., to be delicate, be not strong.
hita or tamba with n., to conquer, be victorious, beat, defeat, excel, win, prevail, repulse, subjugate, subject, vanquish, master, overthrow, overcome, quell, subdue.
Sometimes pronounced ngudu.
Ngulube, 3, n., hog, swine, wild boar.
muas'a n., pig.
muniyini a n., lard.
mukūxi'a n., sow.
mulumi'a n., boar.
muniyini wa n., bacon.
Ngulunge, 3, n., lean meat.
Ngulungu, 3, n., a species of antelope.
Nguvu, 3, n., hippopotamus.
NI, card. num., four, *Takes Secondary Prefixes.*
Nine, adj., large, immense, big, great, enormous, vast, mighty, broad, wide, thick, stout, famous, distinguished, far-famed, glorious, honorable, illustrious, important, noble,

Nine (continued).

- influential, extraordinary, remarkable, renowned, eminent, prominent.
di(5) dinine, low, bass voice or tone.
mi manine, sea, ocean.
Njeku, 3, n., dwarfed or undersized or deformed person, lame or paralyzed person, runt, paralytic. *Muena generally precedes this word.*
-a n., runty, dwarfish, undersized, stunted.
Nkaka, 3, n., manis, scaly ant-eater.
Nkala, 3, n., crab. *Some say lukala.*
Nkalafa, 3, n., table fork.
Nkanku, 1, n., the younger or junior of twins.
Nkata, 3, n., pad for the head in carrying load.
Nkaxama, 3, n., leopard.
Nkenyu, pl. of 4, **n.**, a skin disease in which the pigment of the hands becomes white.
Nkēse, 3, n., porcupine.
Nketel, 3, n. (Eng.), kettle.
Nkima, 3, n., the common gray-greenish monkey.
Sometimes pronounced nelma.
Nkixlabendi, 3, n., after birth, placenta. *Perhaps should be spelled nkixi'a bende.*
Nki(y)-, compound disjunctive pers. pro. (joined inseparably with poss. pro.), alone, by one's self, only, sole, solitary. See §§ 108, 109.
Nkobo, 3, n., small basket with top.
Nkoka, 3, n., ditch, rut, gully.
Nkose, 3, n., a small rodent.
Nkoyi, 3, n., arrow with blunt wooden point for killing birds or small game.
Nkoyi, 3, n., fit, spasm, convulsion or unconsciousness or insensibility caused by fit. *This word is used only of children.*

Nkoyi (*continued*).

fua or **haluka** with *n.*, to have a fit or spasm or convulsion.

Nkuasa, 3, *n.*, chair, seat, stool.

n. wa bukelenge, throne.

Nkuba, 3, *n.*, flash of lightning.

See note under LIGHTNING.

Nkudimba, 3, *n.*, dove, pigeon.

Nkudu, 3, *n.*, terrapin, tortoise, turtle. *Sometimes spelled nkuvu.*

Nkulētu, 3, *n.*, vest, waistcoat.

Nkumba, 3, *n.*, a barren or sterile or childless woman or female of animal, perhaps also unfruitful tree.

Nkumbikumbi, 3, *n.*, hawk.

Nkunyī, 3, *n.*, ugliness. *This is a slang word.*

-a n., ugly.

Nkūsa, 3, *n.*, used for **dikūsa** (foot) in the *ph. muan'a n.*, toe.

clana cla n. or muan'a n. munine, great toe.

Nkusu, 3, *n.*, louse (in the head).

Nkusu, 3, *n.*, parrot.

Nkutu, 3, *n.*, spoon.

Novemba, *n.* (Eng.), November.

Nowa, *vt.*, to gather or harvest or reap the ripe millet.

Nsabanga, 3, *n.* (from Portuguese), soap.

Nsāfu, 3, *n.*, mango. This word has been introduced from the Lower Congo and is there applied to a native fruit which is not found in the upper Kasai regions.

Nsāhi, 3, *n.* (from Portuguese), lock, padlock. *Often used for the key and the latch.*

disu dia n., keyhole.

muan'a n., key.

xibika or *ela* with *n.*, to lock, fasten with a lock.

Nsaho, 3, *n.*, wasp nest made of wood paste.

Nsāho, 3, *n.*, satchel, large open bag, scrip.

Nsahola, 3, *n.*, onion.

Nsāla, pl. of 3 or 4, *n.*, hunger, appetite, starvation.

di ne or *ufua* or *unva* with *n.*, or *suma* or *sama* with *n.* as *subj.* and the *pers.* as *obj.*, to be hungry, have an appetite.

fua n., or *n.* as *subj.* of *xīha* and the *pers.* as *obj.*, to be faint from hunger, be famished, be starved.

May be spelled nsāla.

Nsalata, 3, *n.*, salad. From Portuguese.

Nsambu, pl. of 3 or 4, *n.*, used in phrases *kala n.* and *kosa n.* meaning to settle or decide a dispute or disagreement, judge, pronounce judgment.

Nsampu, 3, *n.*, leaves of the pea vine used as greens.

Nsāmu, pl. of 4, *n.*, the state of invisibility.

buanga bua n., medicine or charm for making one invisible.

Nse, pl. of 3 or 4, *n.*, sweetness, flavor, good taste (food).

-a n., sweet, pleasant or agreeable to taste, tasty, savory.

ena ne n., to be unsavory, be unpalatable.

Nsēke, pl. of 4, *n.*, siftings of corn.

Nsekididi, 3, *n.*, extra amount given to conclude trade, gift, present, "dash," interest, rent.

tentekela n., to pay interest.

Nsenda, 3, *n.*, blacksmith.

Nsoko, 3, *n.*, a brownish-gray monkey.

Nsolo, 3, *n.*, fowl, chicken. *May be spelled nsolo.*

hadī hasama n., cockcrowing, early morning.

Nsubu, 3, *n.*, house, home, residence, mansion, edifice, building, room, chamber.

buexa mu n. wa maxika, to imprison.

mukelenge or *mulāmi* with *wa n. wa maxika*, jailor.

Nsubu (*continued*).

muntu wa mu n. wa maxika, a prisoner.

mu or ku with n., at home.

n. wa blintu, store, factory.

n. wa cilulu, tent.

n. wa maxika, jail, prison.

n. with p.p. passive of handulula, room, chamber; as, nsubu uai muhandulula nsubu isātu, the house has three rooms.

Nsugidi, 3, n. (*from* Portuguese), sugar.

Nsuku, 3, n., howl of pipe.

Nsumixa, 3, n. (*from* French), shirt.

Nsunga, 3, n., odor, smell, flavor, fragrance, scent. *This word seems generally to have the idea of good smell.*

-a n., fragrant.

Nsupu, 3, n. (Eng.), soup, broth.

Ntambangoma, 3, n., a large beetle.

Ntambue, 3, n., lion.

Ntande, 3, n., spider.

Ntanta, 3, n., measure or dimension, extension, extent, length, distance. May be long or short.

n. mulhi, breadth, width.

n. mule, length.

Ntendu, 3, n., sharpness (as of knife).

Ntentedi, 3, n., see nsekididi.

Nteula, 3, n., razor.

Nti, 3, n. (Eng.), tea.

Ntoka, 3, n., a species of poisonous snake.

Ntombolo, 3, n., a species of monkey.

Ntotonji, 3, n., a species of wasp (making nests of mud).

Ntulxa, pl. of 4, n. (*from* tulxa), the state of being invulnerable, invulnerability.

Ntundu, 3, n., a species of antelope.

Nua, v., to drink, imbibe, smoke.

n. clala, to consult or divine or

Nua (*continued*).

enchant by putting a small piece of iron into the eye.

neg. habitual tense of n. followed by maluvu, to be temperate.

Muenu, pers. pro., you (pl.). § 105.

Nulxa, vt., to give to drink.

Nungana, vi., to whisper, grumble, murmur, mutter, speak or talk in undertone.

Nunka, vi., to smell, give forth or emit smell or odor or scent.

n. with muhuya mubi or kahambu or mukuhu or lusu, to emit bad smell, be fetid, stink, smell bad.

Nunkila, v., to smell or scent in order to detect odor.

Nunku, adv., thus, in this manner or way or fashion or method, likewise, similarly, so, in such a way.

Also pronounced nenku or nanku.

Nunu, adj., old, aged, ancient. *Generally refers only to persons.*

Nuona, vt., to grind, sharpen, whet, put an edge on.

dibue dia kunuona, grindstone.

Nvinike, 3, n. (Eng.), vinegar.

Nvita, 3, n., fight, battle, war.

bena n., army.

elanganana n., to fight, wage war.

muena n., soldier, warrior.

kosexa or xikixa with n., to quell or quiet or stop a fight.

May be spelled nfta.

Nvula, 3, n., rain. *The pl. means the rainy season, summer.*

dibue dia n., hailstone.

mukenyi or muhenyi or muele followed by wa n., a flash of lightning.

n. as subj. of kuma with diku-bakuba as obj., to thunder.

n. as subj. of tangadika or tangalūka, to cease raining, clear up.

Nvunde, 3, n., whirlwind.

Nxi, *n.*, orphanhood.

muan'a *n.*, orphan. *Pl. is bana ba nxi.*

Nxidila(?), *vt.*, to shut out or shut in. *Perhaps from nxila*, road.

Nxila, 3, *n.*, path, way, road, route, street. *May be spelled njila.*

mu *n.*, along the path.

n. munlne, a highway.

n. wa dikumbi dia bulobo, railway track.

n. wa ku, way to.

Nxima, *pl.* of 3 or 4, *n.*, bread, food, nourishment.

See bidla.

Nxingu, 3, *n.*, neck.

fiekela *n.*, to choke, throttle, strangle by squeezing.

Nxiti, 3, *n.* (Eng.), sheet.

Nyaci, 3, *n.*, a sneeze.

ela *n.*, to sneeze.

Nyamuka, *vi.*, to run rapidly.

Nyana, *vi.*, to be emaciated, thin, grow thin, waste away, be haggard or lean, decrease, diminish, reduce, wane (moon).

Nyan(a), 1, *n.*, friend, companion, mate. *The final a is elided when the poss. pro. enclitic forms are added.* § 138.

Nyanga, *vt.*, *see* ona.

Nyanguka, *vi.*, *see* onoka.

Nya-nya, *adj.*, small, little, minute, diminutive, thin, narrow, few, scarce, fine. § 76.

See kise.

Nyanyixa, *vt.*, to emaciate, abbreviate, abridge, reduce, diminish, decrease.

Nyema, *vi.*, to flee, run away, escape, take refuge, retreat, run.

Nyemenena, *vt.*, to compress, press or push or shove or squeeze down on, cram together.

Nyemexa, *vt.*, to put to flight.

Nyenga, *vi. or vt.*, to twist, screw, turn around, squirm, wriggle, wring, the aching or griping or hurting of the stomach or

Nyenga (*continued*).

bowels, be constipated or constive.

n. mpála, to frown, knit the brows, scowl.

Nyenga, *vt.*, to rob, take or seize by force.

Nyengabala, *vi.*, to be pliant, be bendable, be flexible, be supple, be pliable, be tough or elastic.

Nyengabāxa, *vt.*, to wring off or twist off.

Nyengela, *vt.*, to encircle, surround, bind up, wrap up, roll up, wind around, twine around, coil, gird up, enclose, inclose.

Nylma, 3, *n.*, back, hind part.

-a with ha *n.* or ku *n.*, external, hindmost, the last one, next one behind, y unger or junior.

ela *n.*, to turn one's back on one. ha or ku with *n.*, at the exterior, at the outside, at the posterior, at the rear, at the stern.

ku *n.*, across, after, around, behind, beyond, outside.

ya ku *n.*, to go after, follow.

Nylma, *vt.*, to evacuate the bowels, go to stool, have an action.

Nyln(a), 1, *n.*, mother. *The final a is elided when the poss. pro. enclitic is added.* § 138.

Nyingabala, *vi.*, to fret, be fretful, be peevish, be cross, be irritable, be petulant.

Nyingala, *vi.*, used with muoyo or mucima as *subj.*, to be grieved, be sorry, be penitent, be depressed, despond, be despondent, be morbid, be melancholy, be sad, be sorrowful, pine, regret, repent, be solemn or solicitous or anxious, used also of the waning moon about to disappear.

Nyingu, 3, *n.*, pot, frying-pan, vessel.

Nyink(a), 1, *n.*, grandparent, ancestor, progenitor, forefather. *The final a is elided when the poss. pro. enclitic is added.*
§ 138.

n. mukūxi, grandmother.

n. muluml, grandfather.

Nyisu, 1, *n.*, father. *This word always has poss. pro. enclitic.*
§ 138.

Nyixi, 3, *n.*, electric fish.

Nyoka, *vt.*, to renounce, denounce, censure, disown, neglect, condemn, deny, not to praise.

Nyoka, 3, *n.*, snake, serpent.
nyoka'a bundu, a large green worm (edible).

Nyoku, 1, *n.*, mother.

Nyongangandu, 3, *n.*, gall.

Nyonganyonga, *adv.*, slowly, sluggishly, lazily.

Nyongo, 3, *n.*, shell of snail.
nyongo'a dieu, drum of ear.
tūfi tua nyongo'a dieu, wax of ear.

Nyongoboka, *vi.*, to be crooked or bent or curved or zigzag.

Nyongoboxa, *vt.*, to bend, curve, make zigzag.

Nyūka, *vt.*, to cast or throw away as useless.

Nyukula, *vt.*, to shake.

Nyuma, *n.*, Holy Spirit, Holy Ghost. From Greek *πνεῦμα*.

Nyūma, 3, *n.*, animal, beast, brute.
n. wa ku bula, domestic animal.
n. wa multu, wild animal.

Nyunga, *vi. or vt.*, to shake, move, move back and forth, sift.

Nyungakana, *vi.*, to stagger, reel, totter, be unstable, be unsteady.

Nyungixa, *vt.*, to shake, move or wave back and forth, turn (as wheel).

Nyunguluka, *vi.*, to go around, go around in a circle, inclose, enclose, encircle, go round about, turn round and round. *This word is generally followed by ph. ku nyima.*

Nyungulula, *vt.*, to encircle, surround, enclose, inclose, turn round and round.

Nyunguluxa, *vt.*, to turn (as wheel).

Nyunyu, 3, *n.*, bird.

mputu n., tame pigeon.

n. wa mudinga, crane.

Nzaji, 3, *n.*, flash of lightning. *See note under LIGHTNING.*

Nzambi, 1, *n.*, God. *See note under GOD.*

amba bualu bua N., to preach.

-a N., divine.

bantu ba N., the church (members of).

bidia bia N., communion, Lord's Supper.

bualu bua N., Christianity, the Gospel, the Christian religion.

ml a N., communion wine.

muambi wa bualu bua N., priest, preacher, minister, missionary.

mukanda wa N., Bible, Scriptures.

mukelenge wa bambi ba bualu bua N., high priest.

muntu wa N., Christian, member of church, convert.

musoko wa n., heaven.

Nzevu, 3, *n.*, elephant.

O.

Okotoba, *n.*(Eng.), October (the month).

Olola, *vt.*, to bend straight, straighten, stretch out or extend or hold out or reach out or put out (as hand), open out, spread out, smooth out, unbend, unfold.

Also spelled ololola.

Ololoka, *vi.*, to open out, unfold or unbend itself, stretch out, be straight or straightened.

Omba, *vt.*, to smelt. Doubtless has reference only to the blowing of the bellows.

Ombela, vi., to swim (as person).

Ona, vt., to cause to go bad, spoil, waste, wear out, injure, mar, defile, profane, damage, demolish, impair, destroy, pollute, desecrate, devastate, discipline, punish, afflict, be cruel to, ill-treat, torture, oppress, persecute, be unkind to, abuse, tyrannize over, corrupt, close (the path), spend or exhaust or expend recklessly or prodigally or extravagantly, squander, lose (in trading).

Ondaha, vt., to cure, heal, restore to health, treat (disease).

Used only of persons; not of the medicine.

Ondela, v., see **tonkena**.

Ongoloka, vi., to escape, run away (generally with idea of secretly), take refuge, get away.

Ongolola, vt., slip away a thing secretly, smuggle away.

Onguela, vi., to do anything stealthily or slyly or slowly or softly, sneak.

Onoka, vi., to go bad, spoil, become useless or worthless, be corrupt, deteriorate, go to waste, be worn out, be impaired, be marred, be exhausted or spent or expended carelessly, be lost in trading.

Sometimes this word is pronounced oneka.

Onona, v., to snore. *The noun blono(pl.) is generally used as obj. There is a secondary meaning of to roar (as falls, wind).*

Onso, adj. (taking Secondary Prefixes), all, any, each, entire, every, intact, whole, total, perfect, any one, whichever, whichever, whoever, whatever.

bantu bonso, everybody, any body.

Onso (continued).

bintu blonso, everything, anything.

o. combined insep. with. mu and ku and ha, everywhere, anywhere, wheresoever. § 371.

Osa, vt., to do, accomplish, act, commit, effect, form, shape, make, perform, prepare, produce, construct.

See enza.

Ota, v. *When used with mun-ya(2) as obj. it means to bask or warm one's self in the sunshine. When used with kahla(8) as obj., it means to warm one's self by the fire.*

O-umue, adj., alike, the same, identical, correct, like, of same or similar kind or sort or character or quality or species or variety, mate, match, equal. § 77 (e), 96.

di o., to resemble, agree.

ena o., to be dissimilar, be unlike, be incorrect, be unequal, be uneven, differ, vary.

Sometimes it seems to be spe'led o-mue.

Owa, vt., to hang a person, kill by hanging.

Owa, v., to bathe, wash one's self. *Can be used only with reference to the body.*

Owela, vi., to swim.

Owexa, vt., to bathe or wash one, cleanse.

Oxa, v., to ache, smart, burn, pain, hurt, roast, set on fire, consume, ignite.

o. mu uvum, to bake.

S.

Säba, vi., to play, sport, boil or ferment or effervesce.

s. ne, to amuse, play with, have fun with.

Säbilla, vt., to play with, amuse, have fun with.

Sābixa, vt., to amuse, play with, joke, jest with, have fun with, tease.

Sabuka, vi., to go across (water), come or go over, cross, ferry one's self across, ford, pass over.

Sabula, vt., to put or carry or ferry one across a stream.

Sābula, vt., to boil, stew.

Sakula, vt., to attend a market, go marketing.

Sala, vt. (Lower Congo), *this v. has the equivalent of enza*, to do. *It is sometimes used by those who have been in the Lower Congo. For lack of a better word it is often used for set the table.*

Sala, vt. or vi., to mix, mingle, intermingle, move, stir, shake, wriggle, wiggle, squirm.

Salakana, vt. or vi., to mix, mingle, intermingle, move, shake, wriggle, wiggle, squirm.

Salakanya, vt., to shake, move, stir.

Salala, vi., to itch.

Sama, v., to lay the head down on a pillow.

Sama, v., to be sick, be ill, be unwell, ache, hurt, pain, suffer.

s. with muclma or muoyo, to be sorry, be penitent, repent, regret.

s. with nsāla as subj. and the person as obj., to be hungry, have an appetite.

mutu musame, headache.

Generally the part affected is said to make sick the person; as, mutu udl unsama, my head aches. But the person is often spoken of as being sick in the part affected; as, ndi nsama mutu, I am sick as to my head.

Sama, vi., to crow.

hadl hasama nsolo, cockcrow-ing, dawn, early morning.

Sāma, vi., to become invisible (as warrior in battle).

Samba, vt., to cheer, console, comfort, show mercy to, be merciful to, pity, soothe, solace.

Sambakana, vi., to assemble, come together, congregate, combine, gather together, flow together (as streams), join, meet, converge, unite, mingle, intermingle, be mixed.

Sambakanya, vt., to assemble, collect, combine, gather together, put together, mix together, mingle, intermingle, cause to join, unite, stir together.

Sambakūxa, vt., *see sambakanya.*

Sambombo, card. num., six. *Takes Secondary Prefixes.*

Sambuka, vi., to go or step across or over (as log, path, etc.), exceed, overabound.

Sambula, vt., to put or take anything across or over (as over a log or path).

Sambulukila, vi., to scatter or spread (as contagious disease).

Sambuluxangana, vt., to throw back and forth.

Samina, vt., to scold, reprove, reproach, rebuke, admonish, correct, control, discipline, manage, govern, restrain.

Samina, vt., with muoyo or muclma as subj. this word means to covet, long for, yearn for.

Sampila, vi., to bud, sprout, shoot out leaves or new branches, put out leaves.

Samuna, vt., to comb the hair.

Sanda, vt., to commit fornication or adultery with.

Sanga, vt. and vi., to assemble, collect, put together, gather together, mingle, mix together, intermingle, combine, unite.

Sangakana, vi., to assemble, come together, congregate, combine,

Sangakana (*continued*).

gather together, join, meet, converge, unite, mingle, intermingle, be mixed, be disarranged, be in disorder, be deranged, be out of order.

Sangakanya, *vt.*, to assemble, collect, combine, gather together, put together, mix, mingle, intermingle, cause to join, unite, stir together, disarrange, put in disorder, derange, put out of order.

Sangakūxa, *vt.*, see **sangakanya**.

Sangāla, *vi.*, to amend, be better, convalesce, get well, improve in health, recover, be resuscitated or revived.

Sangana, *vt.*, to meet up with, find.

Sangila, *vt. or vi.*, to put together, combine, assemble, collect, gather together, flow or meet together, converge, unite.

Sangixa, *vt.*, collect, combine, assemble, add up, gather together, mix together, unite, have in common, put together, intermingle, mingle, stir together.

Sanguka, *vi.*, to change into something else, the act of transmigration or metempsychosis, be born again. *The same word is used of the reversible pictures in the magic lantern.*

Sanguluka, *vi.*, to scatter (as clouds after a rain), hence to clear up, to amend, get well or better, convalesce, improve in health, recover, be resuscitated or revived.

Sanguluxa, *vt.*, to resuscitate, revive, bring to, i.e., to scatter the sickness.

Sanka, *vi.*, to be happy, be blessed, be glad, be joyful, be content, be in good humor, be pleased, be delighted, be merry, exult, rejoice; *there is a secondary meaning of to be proud, be*

Sanka (*continued*).

haughty, be vain, be pompous, vaunt one's self.

The neg. means to be unhappy, etc.

Generally used with mucima or muoyo as subj.

Sankixa, *vt.*, to bless, make happy or joyful, cheer, gladden, please, delight.

Generally used with muoyo or micima as subj.

Santa Klās, *n.*, Santa Claus.

Sanxila, *v.*, to sprinkle.

Sasa, *vi.*, to be sour, be acid.

Sasakana, *vi.*, to itch.

Sasakata, *vi.*, to be impatient, be in a hurry, be restless, be uneasy, be nervous, be fidgety.

Sasula, *vt.*, to demolish (as a house), tear down, pull down, destroy, wreck.

Satana, *i, n.*, Satan, devil, demon.

Introduced from Hebrew.

mulāmāci wa satana, demon or devil (in Biblical sense).

Sātu, *card. num.*, three. *Takes Secondary Prefixes.*

Saunde, *Eng.*, a word used on the steamers meaning to sound.

Saute, *n. (Eng.)*, south. *Regarded as belonging to class III.*

Saxa, *vt.*, to shake, move, stir.

Saya, *vt.*, see **seya**.

Seja, see **sexa**.

Sēka, *vi. or vt.*, to laugh or laugh at, be amused at, deride, make fun or sport of, scoff at, taunt.

Sēka-muabi, *n. (the last part only is inflected according to class II)*, albino.

Sekelela, *vt.*, to give salutation or respects or greeting to a chief, salute or greet a chief, congratulate, hallow, do incantations, be grateful to, be thankful to, thank.

Sēkexa, *vt.*, to amuse, make to laugh, have fun with, provoke laughter, be ridiculous or

Sĕkexa (*continued*).

ludicrous or laughable or funny or amusing.

Sekidlla, *vt.*, to add something extra to conclude the trade, "dash."

Sĕkila, *vt.*, to push, shove, press or thrust against.

Sela, *vi.*, to move along sidewise, sidle.

Sela, *vt.*, to pay the dowry for a wife—given to parents of bride by the groom.

Selemuka, *vi.*, to slip, slide.

Selo, *interjec.* (Eng.), sail ho!

Sembakena, *vt.*, to meet and pass on the way.

Semena, *vi.*, to move along sidewise, sidle.

Semexa, *vt.*, to make to move along sidewise, push or shove against, press or thrust against.

Sendama, *vi.*, to lean, incline or slant or slope out of the perpendicular.

Sendeka, *vt.*, to cause to incline, lean, slant.

Sendemexa, *vt.*, *see* sendeka.

Senena, *vi.*, to be sleek, be smooth, be soft.

Senga, *vt.*, to shake, move, sift (as flour).

Sengela, *vt.*, to implore, beseech, persuade, plead with, invoke, supplicate, coax, entreat, "please do." *There is usually implied the idea of caressing.*

Sengelela, *vt.*, *see* sengela.

Sengula, *vt.*, to cut away brush, clear a field.

Sentedi, *n.* (Eng. or French), sentry, sentinel, watchman.

Sepetemba, *n.* (Eng.), September.

Sesa, *vi.*, to make a detour.

See sesuka.

Sesuka, *vi.*, to make a detour, turn out of the way or aside in order to pass or to permit another to pass, go round an

Sesuka (*continued*).

object in the way, move or get out of the way, glance off.

Sexa, *vt.* (*Causative of sela*), to push or press or thrust against, shove. The idea is that of sidewise. *Sometimes spelled seja.*

Seya, *vt.*, to carve or cut up meat, dissect.

Sitael, *n.* (Eng.), starch. *Regarded as belonging to class III.*

Sodia, *v.*, to click the throat in order to express anger or disapproval, abuse or insult one in this way, grumble, offend, show scorn or vexation.

Soha, *vt.*, to stir up together, mix, mingle.

Sohela, *v.* (Eng.), to spell.

Sohoka, *vi.*, the accidental or unintentional firing off of a gun or springing of a trap.

Sometimes spelled suhuka.

Sokoka, *vt.*, to conceal, hide, secrete.

s. musokoko, to keep a secret.

Sokola, *vt.*, to confess, own up, unhide, reveal, acknowledge, disclose, divulge.

Sokolola, *vt.*, to betray or reveal or tell a secret, divulge, find something hidden, confess, own up, acknowledge, unhide, disclose.

Sokoma, *vi.*, to conceal or hide or secrete one's self, be concealed, be hidden.

Sola, *vt.*, to clear off a field, cut away large trees.

Soloka, *vi.*, to hop or jump (as frog).

Soma, *vt.*, to load or ram a gun.

Somba, *vt.*, to borrow with intention of returning equivalent in value or kind. *Contrast with hanza.*

Somba, *v.*, to converse together, have conversation, speak or talk together.

Sombakūxa, *vt.*, to exchange, change, trade.

Sombexa, *vt.*, to lend, loan, let out.
The idea is that of not returning the same article but the same in kind.

Sompoka, *vi.*, to stick through (as needle through cloth).

Sompola, *vt.*, to pass through (as bullet).

Songa, *vt.*, to carve (as wood), cut, file the teeth, form or shape or make by cutting or carving, sharpen to a point.

Songakūxi, *i, n.*, girl, maiden, lass, maid, young woman, damsel, virgin.

Songalumi, *i, n.*, boy, lad, youth, young man.

Songuela, *vt.*, to accuse one before another, betray, complain of to another, backbite, defame, slander, tell on, traduce, be traitor to, be treacherous toward, vilify, talk or speak against one, calumniate.

Sonsola, *vt.*, to stir up or poke the fire.

Sua, *vt.*, to love, desire, esteem, fancy, care for, fain, like, prefer, want, wish.

s. bakūxi, to be lascivious, be lecherous, be lewd, be licentious, be lustful. *Used of men.*

s. balumi, to be lascivious, be lecherous, be lewd, be licentious, be lustful. *Used of women.*

neg. of s., to despise, detest, hate.
The infin. kusua is used as noun to express affection, love.

Suanga, *vt.*, to hull, husk, shuck.

Sulka, *vt.*, to tie, bind, fasten, tie a knot.

Sūka, *vt.*, to shrug the shoulders.

Sūka, *vt.*, to put an instrument in tune, harmonize, attune.

Sūkila, *vt.*, to harmonize (as two instruments), tune instruments to each other, attune.

Sūkixa, *vt.*, to sharpen by hammering (as blacksmith).

Some say sekexa.

Sūkuka, *vi.*, to be out of tune or harmony, not to harmonize, be discordant.

Sūkula, *vt.*, to put out of tune or harmony, cause not to harmonize.

Sukula, *vt.* (Lower Congo), to wash, cleanse, purge, purify, clean with water.

Sukula, *vi.*, to urinate, make water.

Sukulu, *n.* (Eng.), school. *Regarded as belonging to class III.*

Sukunya, *vi.*, to urinate, make water.

Suluka, *vi.*, to get or become free or loose or untied or undone or unfastened.

Sulula, *vt.*, to loosen, set free, let go, liberate, disentangle, extricate, let loose, give freedom or liberty, untie a knot, unbind, undo, unfasten, unloose.

Suma, *vt.*, to bite, sting, hurt (as in pain).

s. with nsāla as subj. and the person as obj., to be hungry, have an appetite.

Sumba, *vt.*, to buy, purchase, barter.

Sumbula, *vt.*, to cast or throw away as useless.

Sumika, *vt.*, to bleed a person by cupping, cup.

Suna, *vt.*, to bring or carry or fetch or draw water from a spring or stream.

Sunga, *vt.*, to separate or part those in a quarrel, pacify, reconcile, conciliate, mediate, intervene.

Sungidila, *vt.*, to defend, deliver, mediate in behalf of, save, rescue, succor.

Sungila, *vt.*, to defend, save, deliver, mediate in behalf of, rescue, succor.

SUNGULA—TALŪXA.

Sungula, *vt.*, to choose, select, prefer, had rather, decide on, elect, pick out, destine.
s. diambedi, to foreordain, predestinate.

Sungulula, *vt.*, to assort, separate, divide, part, sort.

Sunsula, *vt.*, to crush or rub up in the hands, crumble.

Sunuka, *vi.*, to sulk, be sulky, be sullen.

Susamana, *vi.*, to squat, stoop, sit on the haunches.

Susuka, *vi.*, be worn out, be ragged, be tired, be exhausted, be faint, be weary, be weak.

Susula, *vt.*, to wear out, tire, exhaust.

Susuma, *vi.*, to smart, burn, pain, hurt.

T.

Ta, *vt.*, to hunt or chase with dogs.
Tabāla, *vi.*, to be awake, keep awake, open the eyes.

Tabuluka, *vi.*, to be alarmed, be astonished, be frightened, be startled, to start suddenly.

Tabuluxa, *vt.*, to startle, frighten, alarm, astonish, surprise.

Taclra, *vt.*, to annoy, worry, vex, anger, enrage, exasperate, irritate, persecute, afflict, oppress, provoke, tantalize, tease, torment, trouble, aggravate, bother. *Contrast with the vi. form tata.*

Tadi, *conj.*, but.

Tadi, *vi.*, see *kadi*.

Tāha, *vt.*, to chop, cut, cut down, strike so as to cut, smite, gash, stab, be rough or uneven to touch; *sometimes used in sense of write, mark.*

t. lusālu, to tattoo.

t. mputa, to wound.

p. p. passive, wounded.

Tāha, *vt.*, to dip up water.

Tāha, *vt.*, to win or gain at a bling. *The person losing forfeiting is the secondary of the verb; as, nakutāh Kasongo's blintu blandi, I won Kasongo's things, or Kasongo forfeited his things to me.*

Tāhakana, *vi.*, to be covered or daubed or smeared over with.

Tāhuluka, *vi.*, to separate, diverge, branch out, part, divide.

Tāhulula, *vt.*, to assort, separate, sort, part, arrange, divide.

Taka, *vi.*, to tremble, quake, move, shake.

Takankana, *vt.*, to be unsteady, be unstable, stagger, reel, totter.

Taktira, *vt.*, to shake, move by shaking, cause to quake.

Takula, *vt.*, to lift up, raise up.

Talala, *vi.*, to be calm, be at peace, be peaceful, be gentle, be quiet, be settled, be silent, be still, be tranquil, be cold, be chilly, be cool, be damp, be moist, be wet, be soaked, be humid, be insipid, be saltless, be tasteless, be unseasoned, be distasteful, be cured, be healed, be well.

-a mucima mutalale, content, satisfied.

Talala, *a lv.*, calmly, quietly, peacefully, in silence, silently, softly.

di t., to be peaceful, be at peace, be quiet, be calm, be settled, be silent, be still, be tranquil.

mona or tangila or xoxa with t., to gaze at, stare at, look at steadily or intently.

Talūxa, *vt.*, to quiet, pacify, quell, hush, still, make cold or cool, cure or heal or restore to health, relieve or ease pain, quench or slake or satisfy or appease thirst, dampen, wet, moisten.

t. buanga, to destroy the influence of charm or medicine or fetish.

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Tamba, *v.*, to pass on ahead of or by, go on before, come or go past, be beyond, be first, go over or through or by, surpass, exceed.

t. bulmpe, to be better, be superior.

t. with bukāle or ngulu, to beat, excel, conquer, win, defeat, overcome, master, overthrow, prevail, quell, repulse, subdue, subject, subjugate, vanquish, be victorious.

In Comparative constructions there is often the idea of very, too, excessively, exceedingly, extremely, farther, too much for, more, most, quite, so.

In the Comparative Degree with this verb we have the construction for the Eng. than. § 89.

When used with proper adj. or verb this word expresses the idea of infinite.

Tambakana, *vi.*, to go back and forth, go backwards and forwards, pace to and fro.

Tambixa, *vt.*, to throw over or past or through, let one pass by.

Tambuka, *vi.*, to go out, come out.
From Buk.

Tambula, *vt.*, to cast out or drive out or throw out or chase out.
From Buk.

Tampakana, *vi.*, to spread, scatter.

Tanda, *vt.*, to abuse, argue with, quarrel with, fall out with, maltreat, ill-treat, revile, talk angrily, bicker.

Tanda, *vi.*, to change into something else, the act of transmigration or metempsychosis, be born again. *The same word is used of the reversible pictures in the magic lantern.*

Tandabala, *vi.*, to be stiff, be inflexible, be unbending, be rigid.

Tandangana, *v.*, to abuse each other, argue, quarrel, wrangle,

Tandangana (*continued*).

fall out with each other, maltreat each other, ill-treat each other, talk angrily, bicker.

Tandixa, *vt.*, to revile.

Tanduka, *vi.*, to fade (in color).

Tanfunya, *v.*, to make an unpleasant noise with the mouth while chewing or masticating food.

Tangadika, *vi.*, to scatter, clear away as mist, be deranged or disarranged, be in disorder or confusion, be out of order, be confused, disperse, be cast about, fall to pieces, be exhausted or spent or expended.

Tangalūka, *vi.*, to scatter, strew, demolish, derange, disarrange, put in disorder or confusion, disperse, put out of order, cast about, confuse, exhaust or spend or expend recklessly or prodigally or extravagantly, waste or squander.

Tangalūka, *vi.*, see **tangadika**.

Tangalūka, *vt.*, see **tangadika**.

Tangidixa, *vt.*, to cause to see, show to, indicate to, point out to.

Tangila, *vt.*, to see, behold, look at, observe, notice, regard, view, witness, examine by looking at, find, inspect, overlook, oversee, superintend, perceive, watch after.

t. talala, to look at steadfastly, gaze at, stare at.

Tangixangana, *vt.*, used with **mpāla** meaning to face each other, be opposite.

Tankakana, *vi.*, to rock or roll (as boat).

Tankakūka, *vt.*, to rock or roll (a boat).

Tantamana, *vi.*, to be stiff, be inflexible, be unbending, be rigid, be taut or tight, strain as in travail.

Tantamika, *vi.*, to swell, distend, expand, spread out, rise as

Tantamika (*continued*).

dough, be taut or tight, inflate one's self.

Tantamixa, *vt.*, to inflate, expand, swell, spread out, distend, tighten.

Tanu, *card. num.*, five. *Takes Secondary Prefixes.*

Tata, *vi.*, to be worried, be annoyed, be troubled, be provoked, be bothered, be aggravated, be vexed, be persecuted.

Tatakana, *vi.*, to hesitate about, be uncertain, falter, be fickle, vacillate.

Tatu, *1, n.*, father, used as title of respect in addressing chief or master or elder.

t. muakunyi, uncle (paternal and younger than the father).

t. mukulu, uncle (paternal and older than the father).

t. mukuxi, aunt (on father's side).

Tatu-muenu, *1, n.* (*pl. is batatu-muenu*), father-in-law. *This word is used both by the husband and the wife.* § 42, Note 3.

Täya, *v.* (Buk.), tell, speak, say.

Taya, *vt.*, to crack, burst, shell or hull out, hatch (as fowl).

Some seem to say toya.

Tayika, *vi.*, to burst, split, explode, pop, scream or squall or shriek in terror.

Tayixa, *vt.*, to burst, split, explode.

Tebuka, *vi.*, to halt, limp, be lame. *enda utebuka*, to walk lame.

Teka, *vt.*, to put, place, set down, set away, put by or lay by, save up, store away.

t. with dikima or bukitu, to be brave, be fearless, be daring, be courageous, be bold, be valiant.

t. with diyoyo or mutäyo, to disturb, make trouble or disturbance or tumult.

t. mu mulongo, to put in line.

Tekela, *vt.*, to put for, set apart consecrate.

Tekemena, *vt.*, to trust, have faith, have confidence. *neg. of t.*, to distrust. *The inf. ma noun hope.*

Teketa, *vi.*, to be exhausted, be feeble, be fatigued, be potent, be limited, give up, surrender.

t. ku blanz, smooth or sleek.

Tekete, *adj.*, weak, frail, infirm, slack (not tight), palm wine.

-a mucima, modest, pe-

muanda mu, mubidi mut-

tekete ku, sleek or smooth.

Tekeza, *vt.*, to exhaust, enfeeble, loose, lower the price or value, humiliate.

t. muxinga, bring down, lower the

Tela, *vt.*, to criticize, one's back, talk about, pheme.

ally follow

Tela, *vt.*, to attend

Telexa, *vt.*, to attend to, attention.

Tema, *vi.*, to gleam,

Temena, *vi.*, to gleam,

Temexa, *vt.*, to fire

the fire

Tempa, *v.*, to consult a medicine man, divine, enchant, conjure.

Tempela, *vi.*, to send out or shoot out leaves, bud, sprout.

Tempexa, *v.*, to consult a medicine man, divine, enchant, conjure.

Tendelela, *vt.*, to bless or praise or glorify (God), perform incantations before a charm or fetish or medicine, do obeisance before, adore, pray to, honor, hallow, pay homage to, invoke, worship, extol, magnify, revere, reverence, supplicate, venerate. *This word has special reference to incantations done before a charm.*

Tengula, *vt.*, to circumcise.
di mutengula (p.p. passive), to be circumcised.
ena mutengula (p.p. passive), to be uncircumcised.

Tenkakana, *vi.*, to stagger, reel, totter, be unsteady, be unstable.

Tentama, *vi.*, to lie on top, be piled up or heaped up on top, be full (moon).

Tente, *indeclinable adj.*, full. § 78.
This is derived from the verb tentama.

Tenteka, *vt.*, to lay or put or place on top of, pile or heap one on top of the other, mend or patch (as clothes).

Tentekanya, *vt.*, to pile or heap or lay up one on top of the other.

Tentekela, *vt.*, to give or add an extra amount to conclude the trade, "dash."
t. kasombelu, to pay interest.

Tentekela, *v.*, to eavesdrop, spy, reconnoitre, watch (as thief for a chance to steal).

Tentekūxa, *vt.*, to pile or heap or lay or place one on top of the other, mend or patch (as cloth).

Tentemexa, *vt.*, to cohabit with, copulate, lie with, have sexual intercourse with.

Tentula, *vt.*, to transplant, set out or plant out.

Tentulula, *vt.*, to take off from, relieve of.

t. muxinga, to lower the price, i.e., to drop off the fingers in counting down the price.

Teta, *vt.*, to attempt, strive, try, test, make an effort or trial, endeavor.

t. munda, to tempt or test or make trial of one (as of Abraham's faith).

Some say tenta.

Teta, *vt.*, to look for, search for, seek, hunt for.

Teya, *vt.*, to ensnare, entrap, trap, entice by leaving something to test, lure, allure, catch in trap or snare, snare, tempt, inveigle.

t. ndende, to set a trap or snare.

Teya, *vt.*, to listen. *Generally with macu, ears, understood.*

To, *adv.*, this word expresses the idea of a long distance or a long time or continuity throughout, ceaselessly, constantly, continually, eternally, ever, forever, incessantly, perpetually.

diba to ne dilolo, all day long.

dinda to ne ku munda munya, from early morning till noon, all the forenoon.

ku . . . to ne ku, from . . . to or till or until.

butuku to ne with lunkelu or dinda, all night long.

Tobela, *vi.*, to creep or move or sneak stealthily or slyly or softly.

Toha, *vi.*, to be damp, be wet, be moist, be soaked.

Tohexa, *vt.*, to dampen, wet, moisten, soak.

Toka, vi., to be or become white, be light in color or light from moon or fire, shine, give light, be pure, be spotless, be unspotted.

Toke, adj.(*p.p.* of *toka*), white, transparent, clean, fair (skin), light, spotless, unspotted, pure (water).

Tokela, vt., to excuse, pardon, forgive, absolve.

See note under PARDON.

Tokexa, vt., to whiten, clean, bleach, sanctify, ordain, consecrate, purge, purify.

t. with mucima or munda, to apologize, reconcile, atone for, pardon, forgive, absolve, excuse.

See note under PARDON.

Tokexila, vt., to forgive, pardon, excuse, absolve. *Generally followed by mucima or munda.*

See note under PARDON.

Tokoka, vi., to fall over, upset, turn over.

Tokola, vt., to upset, turn over, lay down, overturn, push or shove over, put or place down. *Some say tonkolo.*

Tokoloka, vi., to be whitish or gray.

Tokoloke, adj.(*p.p.* from *tokoloka*), whitish, gray.

Toloka, vi., to sprout, bud.

Tomboka, vi., *see* buluka.

Tomboke, adj.(*p.p.* of *tomboka*), *see* buluke.

Tompakana, vi., to change, alternate.

Tompakanya, vt., to change, alternate.

Tompakūxa, vt., *see* tompakanya.

Tonda, v., abhor, despise, detest, dislike, loathe, hate, to lose taste for, be tired of, be weary of, be disgusted with. *Note that the person loathing or hating becomes the obj. of the v. rather than the subj.; as,*

Tonda (*continue*)
bidia bidia b
the bread.

Tonda, v., to acknowledge

Tonda, v., *used as subj. with meaning to be near to be the same be weary of,*

Tonkena, v., *use disu meanin* of the eye lower lid ar. insult.

Tonta, vt., to be

Tontolola, v., to grumble, grater, cavil, b. contented, b.

Tontomona, v. mur, growl,

Tonya, vt., to b. t. minu, to cl.

Tonyūma, vi., bent or cur.

Totobula, vt., s.

Toya, vt., *see* t.

Tu, vi., to be.

Tua, vt., to bail

Tua, vt., to hit strike, thr. crush or n. in or stick down, thr. with burnt

t. binu han

t. cikēma, to

by grunting

amazed, w

t. with cist

strike or b

t. with dth

smack, sp

t. with dik

kick.

t. lukonyl,

knuckles.

Tua (*continued*).

- t. *with* **luzādi** or **luzāla** or **luala**, to pinch, scratch.
t. **mimuemue**, to grin, smile.
t. **mulnu**, to peck (as fowl).
t. **mukēma**, to grunt or groan or moan in pain.
t. **musēba hanxi**, to stamp, tramp or tread heavily.
t. **muxinga**, to drive a bargain, talk a trade.
Tua, *vi.*, to be sharp, have an edge.
Tua, *v.*, to lose taste for, be tired of, be weary of, be disgusted with, loathe. *See note under tonda*, to abhor, etc.
Tua, *v.*, to taste, have the taste of, savor of. *The infin. kutua is used as a noun meaning taste, savor.*
-a **kutua kulimpe**, tasty, savory, of good taste.
ena ne kutua kulimpe, unsavory, unpalatable.
Tua, *vi.*, to extend to, reach to; *as*, **elulu elandi eldi eltua ku makūsa**, his cloth reaches down to his feet.
Tuadila, *vt.*, to carry for, relieve of.
Tuadixa, *vi.*, to begin again, commence again, recommence, repeat, start over.
Tuala, *vt.*, to bear, carry, fetch, transport, bring, take.
Tuangana, *vi.*, to border on or touch each other, be next to, join, unite, flow together as two streams, be near together, be side by side, be adjacent, be contiguous.
t. **mlxuku**, to kiss.
Tuanganya, *vt.*, *see* **tuangūxa**.
Tuangūxa, *vt.*, to put or place side by side, unite, join on to, mend (as cloth).
Tuanya, *vt.*, to tear, rend, rip.
Tuanyakanya, *vt.*, to tear to pieces.
Tuanyangana, *vt.*, *see* **tuanyakanya**.
Tuanyika, *vi.*, to be torn, be rent.

Tubuka, *vi.*, to have a hole pierced through or punched through.

t. *with* **disoso** or **dikela** or **mutanta**, to spring a leak.

Tubula, *vt.*, to pierce, penetrate, punch through or tear through, stick hole through, perforate, pick out (as jigger).

t. **disoso**, to bore a hole, pierce.

Tucila, *vi.* (*from tuta*, to come back), to come back, turn back, return, go back, retire.

Tucixa, *vt.* (*from tuta*, to come back), to bring back, send back, return, fetch or take back, recall, restore.

Tudika, *vi.*, to pop (as corn in parching).

Tue, *adj.* (*p.p. of tua*, to be sharp), sharp, fine (point).

Tuetu, *pers. pro.*, we. § 105.

Tūfi, pl. of 8, *n.*, excrement, dirt, filth, dung, manure.

t. **tua nyongo'a dieu**, wax of ear.

This word is sometimes pronounced tuiŋvi. There are dimin. forms in sing. kufi and kinvi.

Tufina, pl. of 8, *n.*, pus, matter.

Tuhakana, *vi.*, to be bewildered or confused or confounded or disconcerted, be entangled in speech, be in disorder, be deranged or disarranged, be out of order, blunder, make a mistake, be perplexed, be mixed up.

Tuhakanya, *vt.*, *see* **tuhakūxa**.

Tuhakūxa, *vt.*, to confuse, bewilder, perplex, confound, mix up, entangle in speech, derange, put in disorder, disarrange, put out of order.

Tuhāla, *vi.*, to be dull (as knife).

Tuhika, *vi.*, to hop, jump, leap, bound, rebound, spring.

Tuhikila, *vt.*, to pounce upon, seize.

Tuhu, *adj.*, blank, empty, vacant, void.

The locatives may be prefixed inseparably to this word; as, mu mulondo mudli mutuhu, the bottle is empty. § 79.

Tuhuka, *vi.*, to take flight or rise in flight (as bird), fly.

Tuhūxa, *vt.*, to dull, make dull. *From tuhāla.*

Tulla, *v. (from tua)*, used in *ph. t. mu mesu*, to dazzle.

t. lute, to spit, expectorate.

Tulxa, *vt.*, to have a dispute or argument or disagreement settled or decided.

Tulxa, *vi.*, to be invulnerable. *This word seems to be Causative of tuya*, to glance off.

Tuka, *vi.*, to come out of its place, get free or loose, escape (out of trap or when tied), come to pieces, shed (as tears, feathers, hairs), stick out, protrude, be broken (as string).

mutoto mutuke, meteor.

t. with eisululu or luanga, to perspire, sweat.

t. maxi, to bleed.

Tuka, *vt.*, to abuse, curse, insult, offend, maltreat, ill-treat, revile, swear at.

Tukula, *vt.*, to pick off or pluck off (as feathers).

Tula, *vt.*, to draw out, pull out or up, extract, take to pieces, undo, break off as string, pick off or pluck off as feathers, tear off.

Tula, *vt.*, to forge, beat out iron, shape or make by hammering.

Tula, *vt.*, used with *difu* or *muana* meaning to abort, miscarry.

Tula, *vt.*, to let down or put down or take down (as basket from the head).

Tulakana, *vi.*, to come to pieces.

Tulakanya, *vt.*, to take to pieces, undo, pull to pieces.

Tuloka, *vi.*, to (flea).

Tulu, pl. of 8, slumber.

bunga t., to do a nap.

lala t., to be asleep.

t. as subj. of k obj., to be sleepy.

The dimin. sun.

Tuluka, *vi.*, to come down, descend.

Tulula, *vt.*, to take down, put down.

Tuma, *vt.*, to leave.

Tuma, *vt.*, to see.

Tuma, *vt.*, to see.

Tumba, *vi.*, to be famous, be distinguished, be honored, be important, be mighty, be eminent.

Tumbe, *adj. (p* mous, distinguished, famed, glorious, able, illustrious, fluent, renowned, etc.

Tumbixa, *vt.*, to bless, glorify, pay homage, worship, respect, revere, make famous.

neg. of t., to dishonor.

Tumika, *vi.*, to be able, mindless.

neg. of t., heedless, neglectful, unable, uncontrollable.

Tumikila, *v.* to be docile.

Tumikila (continued):

be faithful to, heed, hearken to, observe the word of, obey, mind, be meek *or* tractable toward.

neg. of t., to disobey, be disobedient *or* obstinant toward, be neglectful *or* negligent of, be unruly *or* untractable *or* unmanageable toward, be heedless to.

Tumina, vt., to send to.

t. di(5), to send word to, command, order.

Tuminu, pl. of 8, n., mucus from the nose.

Tumpa, vt., to boil, stew.

Tunduka, vi., to rise to the surface, arise.

Tundula, vt., to pick out as jigger.

Tunga, vt., to sew.

Tungula, vt., to castrate, cut.

Tungula, vt., to shell corn.

Tungulungu, pl. of 8, n., convulsion, fit, epileptic fit, spasm, unconsciousness *or* insensibility due to convulsion, etc.

fua or haluka with t., to faint, have a fit *or* convulsion *or* spasm, swoon, be unconscious *or* insensible.

See note under cifuidix.

Tunta, vt., to dip up water.

Tuntumuka, vi., to swell, distend, expand, inflate one's self, spread out, rise (as dough).

t. with mi as subj., to be a flood.

Tuntumuxa, vt., to distend, expand, swell, inflate, spread out, tighten (cause to swell), swell, loosen (so as not to be tight).

Tuta, vt., to beat, chastize, thrash, chasten, whip, scourge, flog, hit, pound, knock, lash with switch, switch, punish, discipline, strike, crush down.

t. cibubu, to clap the hands crosswise (in regret).

Tuta (continued).

t. cixundu, to snap the finger (in regret).

t. lukūxi, to clap the hands.

t. with dihi or luhi, to slap, smack, spank.

Tuta, vi., to come back, turn back, return, go back, retire.

Tuta, v., *used with mukuekue* meaning to cackle.

Tutakana, vi., to assemble, come together, congregate, combine, gather together, meet, be mixed together, mingle, intermingle.

Tutakanya, vt., *see tutakūxa.*

Tutakūxa, vt., to collect, put together, combine, assemble, gather together, mix together, mingle, intermingle, stir together.

Tutangana, v., to collide, strike each other.

Tutuka, vi., to fade.

Tutula, vt., to beat out (as dust from mat), dust, shake out.

Tuya, vi., to be half cooked.

Tuya, vi., to glance off, recover *or* be resuscitated *or* be revived (with name of sickness as subj.).

Tuyixa, vt., to cause to glance off; *hence, in case of sickness* to resuscitate, revive, bring to.

U.

Ubulu, vt., to peel off, bark, strip off, skim.

Udixa, vt. (*from ula*, to buy), to sell to.

Ufua, v., to hear, listen, attend (pay attention), feel, perceive, be conscious of, detect (odor *or* smell), understand, discover, comprehend, heed, take heed, obey, mind, observe the word of, be obedient, hearken to.

Umuxa, *vt.*, to drive out, cast out, send away, eject, put out, empty, chase out, clear out or away, unload, discharge cargo, exclude, move away, bring out, remove, subtract, thrust out, turn out, take away, depose, discharge or turn off from service, expel, dismiss from employ, excommunicate.

Unva, *v.*, *see* **ufua**.

Unvangana, *v.*, to understand or hear each other.

Unzuluka, *vi.*, to be ajar or open.

Unzulula, *vt.*, to open a door, put ajar.

Uvua, *vt.*, to wash, cleanse, purify, purge, clean.

Uvula, *vt.*, to husk or shuck (as corn).

Uvum, 3, *n.* (Eng.), oven, stove.
oxa mu u., to bake.

Uxa, *vt.* (from **ula**, to be full), to fill, inflate, cause to expand or swell or distend.

V

Vangala, *vi.*, to sit tailor-fashion.

Vila, *v.*, to deny a charge.

Vinga, *vt.*, to crunch or rub up in the hands, make fire by friction, mash between the hands.

Vinyo, 3, *n.* (from Portuguese), imported wine.

budimi bua mloxi ya vinyo, vineyard.

mamoma a kuenza n'ā v., grapes.

muoxi wa mamoma a kuenza n'ā v., grape-vine.

Vuadika, *vt.* (from **vuala**), to dress, clothe, adorn.

Vuala, *vt.*, to dress one's self, wear, put on clothes.

v. bilenga, to be adorned, be dressed up.

Vuanduluka, *vi.*, to be mixed or mingled or stirred together, be muddy.

Vuandulula, *vt.*, to mix together, stir together, mingle together, muddy.

Vudixa, *vt.*, to make full amount, make full or complete measure, make exact, fill up, increase.

Vula, *vi.*, to be full amount or quantity or measure, be complete, be enough or adequate or sufficient or exact, suffice, be filled, increase in number or quantity.

neg. of **v.**, to be insufficient, be inadequate, be short of.

Vula, *vt.*, to take off clothes, undress, to strip off or pull off or put off clothes.

Vulangana, *vi.*, to be a flood. **MI** is used as subj.

Vuluka, *vi.*, to remember, call to mind or memory, come to mind, recall, recollect.

Vulula, *vt.*, to call to one's mind, remind, bring to one's memory, cause to remember, put in mind of.

Vuluxa, *vt.*, *see* **vulula**.

Vundixa, *vt.*, to magnify (as microscope).

Vundula, *vt.*, to stir or beat or mix up together.

Vunga, *vt.*, to fold, bind up, wrap around, coil, roll up, wind around, gird, surround, encircle, enclose, entwine.

Vungila, *vt.*, *see* **vunga**.

Vunguluka, *vi.*, to open out, spread out, unfold, unroll, unwind, unwrap, wriggle, bloom, flower.

Vungulula, *vt.*, to open out, unfold, spread out, stretch out, unbind, unroll, unwrap, unwind, disentangle, extricate.

W.

Wesita, 3, *n.* (Eng.), west.

Wewe, *pers. pro.*, thou, you (*pl.*)
§ 105.

Xikika, *vt.* (from **xikama**, to sit down), to cause to sit down, set down, seat.

Xikila, *vi.*, to come to end of (as path), stop.

Xikixa, *vt.*, to finish, complete, terminate, bring to end, perfect, conclude, fulfill, have done.

x. with **diyoyo** or **mutäyo** or **muaku** or **nvita**, to quiet, hush, quell, still.

Xila, *adj.*, used with **num.** to express exact or perfect or complete number; as, **cinunu cixila**, an exact thousand.

Xila, *vi.*, to be burnt or scorched.

Xima, *adj.*, all, entire, intact, whole, perfect, total.

Xima, *vt.*, to tell a falsehood or untruth, lie, deceive, entice, beguile, trick, bear false witness, fabricate, be false.

Ximbuka, *vi.*, to fall down (as tree).

Ximbula, *vi.*, to throw down in sense of push over, overthrow, blow down.

Ximika, *vt.*, to transplant, plant, set out, set into.

Ximinyina, *vt.*, to tell a falsehood or lie on, accuse falsely, bear false witness against.

Ximixa, *v.*, to feign, pretend, profess.

Xinda, *v.*, to throw down one in wrestling. *When used with the reflexive sign, the word has reference to a person tripping up and falling.*

dixinda bualam, to fall backwards.

Xindama, *vi.*, to be fixed, stand firm or immovable or steady, be steadfast, be solid.

Xindamina, *vi.*, to walk with a staff, i.e., to steady one's self.

Xindika, *vt.*, to fix firmly in, to make firm or immovable, pack or beat down, press or push or

Xindika (continued).

shove down, compress, squeeze or cram down.

Xindikixa, *vt.*, to accompany or conduct or attend or escort one a short distance on the path in order to bid farewell.

Xinta, *vt.*, to change, exchange, trade, substitute one for another.

Xintakana, *vt.*, to exchange, trade, alternate, change, substitute one for another.

Xintakanya, *vt.*, see **xintakana**.

Xintakuxa, *vt.*, see **xintakana**.

Xitakana, *vi.*, to be dense or thick (as forest).

Xixa, *vi.*, to be last or behind or behindhand in doing, be the hindermost, be late, be in the rear.

Xixa, *vt.*, used in phrases **mu buhele** and **mu bulanda**, meaning to impoverish.

Xixamuka, *vi.* (from **xixa**, to be last), to be slow, do or move slowly or sluggishly, walk or work lazily, be dilatory, lag, procrastinate.

X'-muenu, **I**, *n.* (pl. is **bax'-muenu**), father-in-law. *The poss. pro. enclitic is used after the x'.* §§ 42, Note 2, 138.

Xoboka, *vi.*, to be bendable, be pliant, be pliable, be flexible, be supple.

Xomuna, *vt.*, to pull up, take up.

Xoxa, *vt.*, to see, view, witness, behold, examine by looking, find, look at, inspect, observe, notice, regard, overlook, oversee, superintend, watch after, perceive.

x. **talala**, to look at steadfastly, gaze at, stare at.

Xuhula, *vt.*, to hull or husk or shuck (as peas by beating).

Xukula, *vt.*, to nod assent.

READING EXERCISES.

I. A CONVERSATION.

Bikila Kasongo, Call Kasongo.

Kasongo udi kudi kunyi? Where is Kasongo?

Lua kunoko, Come here.

Ya ubikile batuadi ba bintu, Go and call the carriers (of the things).

Ndi musue kuya ku Ibanj lelu, I want to go to Ibanj to-day.

Ndi nkēba bantu makumi abidi baye n'inyi, I am looking for twenty people to go with me.

Buonso buetu tudiku, We are all here.

Imūni mu mulongo, Stand in a line.

Kabuya, wakuangata bintu bla kudla mu nxlla? Kabuya, did you get the things for eating on the road?

E, nakuangata bidia ne mīnyi a ngulube ne mīnyi a ngombe ne luhanza lua munyinyi ne lueho, Yes, I have gotten some bread and some lard and some butter and a tin of meat and some salt.

Lua ne eifulu eīnyi ne eikowela ne bisabāta, Bring my hat and coat and shoes.

Tuye lubilu, Let us go in a hurry.

Nakuhanga, ndi musue kubuela mu buanda, I have become tired, I want to get in the hammock.

Tuakufika mu ditu dinine, We have arrived in the big forest.

Moni mpumba, itu yasuma bantu, See the driver ants, they bite.

Ditu diakuxāla ku nyima, tudi ha mpata katataka, The forest remains behind, we are now on the plain.

Musulu udi ha buhi, tusuasua mi a kunua, A stream is near, we want some water to drink.

Nakukāla kabidi, nengende hanxi, I am strong again, I will walk (on the ground).

Eu musoko ki? What village is this?

II. PARAPHRASES FROM SOME OF THE PARABLES OF CHRIST.

LUSUMUINU LUA MUANA WAKADI MUJIMINE.

Bantu ba bungi bakalua kudi Jisus, bakalua kũna bualu buakam-beye. Jisus wakamba lusumuinu ne: Muntu mulumi wakadiku. Wakadi ne bana balumi babdi. Muana muakunyi wakulua kudi tatu'andi wakuamba ne, "Ntāhaluila biuma biebi." Tatu'abo wakubatahaluila biuma biandi. Muana muakunyi wakuangata bintu biandi bionso, wakuya n'abi kule ku musoko mukuabo.

Hakufikeye ku musoko, wakuenza biandi malu mabi, wakutangalũxa bintu biandi hatuhu. Hakuhua bintu biandi bionso, ciole ciakulua ku musoko; muana muakunyi kakadi ne cia kũla bia kudia. Wakaya biandi kudi muena musoko, wakuangata mukanda wa mudimu. Muena musoko wakumutuma ne, "Ya ku budimi buinyi, udfxe ngulube yinyi bia kudia." Wakaya, wakadi ne nsāla ya bungi, kuakadi muntu wakumuha bia kudia; wakubanga kudia bihusu bia nkonde, biakadi ngulube idia. Wakuelangana mexi ne, "Bahika ba tatu'inyi badi ne bintu bia bungi bia kudia, aha ndi nfuila nsāla cinyi? nembike, nenye kudi tatu'inyi, nentonde bualu ne, 'Tatu'inyi, nakuenzela Nzambi malu mabi ne wewe kabidi. Ndi muntu mubi, cienā muan'ebi. Ndi nkēba mukanda wa mudimu bu bahika bebi bakuabo.'" Yeye wakuelangana mexi nunku. Wakabika, wakalua kudi tatu'andi. Hakadiye mulue mu nxila kuakua, tatu'andi wakumumona, wakumusua, makuenda lukũsa, wakumusangana mu nxila, wakumuakidila.

Muana wakuambila tatu'andi ne, "Tatu'inyi, nakuenzela Nzambi malu mabi ne wewe kabidi, cienā muntu muimpe bu muan'ebi kabidi." Tatu'andi wakubikila muntu wandi ne, "Ya wangate bilulu bimpe, umuhe, aluate; wele kakana ku munu, umubuxe bisabāta. Ya umuxihele kana ka ngombe, tudie, muoyo wetu wakusanka. Muan'inyi wakadi mufue, udi ne muoyo kabidi; wakadi mujimine, wakumueneka kabādi."

LUSUMUINU LUA LAZALUSA NE MUNTU MUBĀXI.

Kale muntu mubāxi wakadiku. Wakadi uluata bilulu bimpe. Muntu muhele wakadaku, da diandi Lazalusa. Lazalusa wakidi ulala ku mbelu kua muntu mubāxia, wakadi ulomba muntu mubaxi nkototo ya kudia. Lazalusa wakadi ne mputa ham'bidi handi honso; mbua yakalua kulũka.

wakuya ku musoko mukuabo, wakuya kubūka mukūxi. Hakadiye ulua butuku ne mukūxi'andi, mixikankunde dikumi yakuya mu nxila, yakuya kumuakidila. Mixikankunde itanu yakadi ne mexi, mikuabo itanu yakadi mihote. Yakadi ne mexi yakaya ne mīnyi a bungi a kuela mu mpanza ya kahia. Yakadi mihote yakaya ne mīnyi manyamanya. Buonso buai yakuya mu nxila. Hakuxikamai kukala kua nxila to, tulu tuakubuela mu mesu, yakulala tulu. Mundankulu bakuela bila ne, "Mubūki wa mukūxi ulualua, tuyi kumuakidila."

Mixikankunde yakadi ne mexi yakubika, yakuamba kuya kumua-kidila. Mixikankunde mihote yakubika, yakukēma ne, "Mīnyi etu akuhua." Yakaya kudi mikuabo yakadi ne mexi ne, "Nutuhe bietu mīnyi, etu akuhua." Yakadi ne mexi yakuamba ne, "Naxa, katua-kunuluila ne mīnyi, yi bienu kūla mīnyi kudi bantu bakuabo." Hakayai kūla mīnyi, mubūki wa mukūxi wakulua. Wakubuela mu nsubu wandi ne bantu bonso bakadi n'andi, ne mixikankunde yakadi ne mexi. Yeye wakunxila cibi.

Hakalua mixikankunde mihote, yakusangana cibi cinxila. Yakuela di ne, "Mukelenge, unsulula cibi." Yeye wakuamba ne, "Naxa, iena munumūnye."

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